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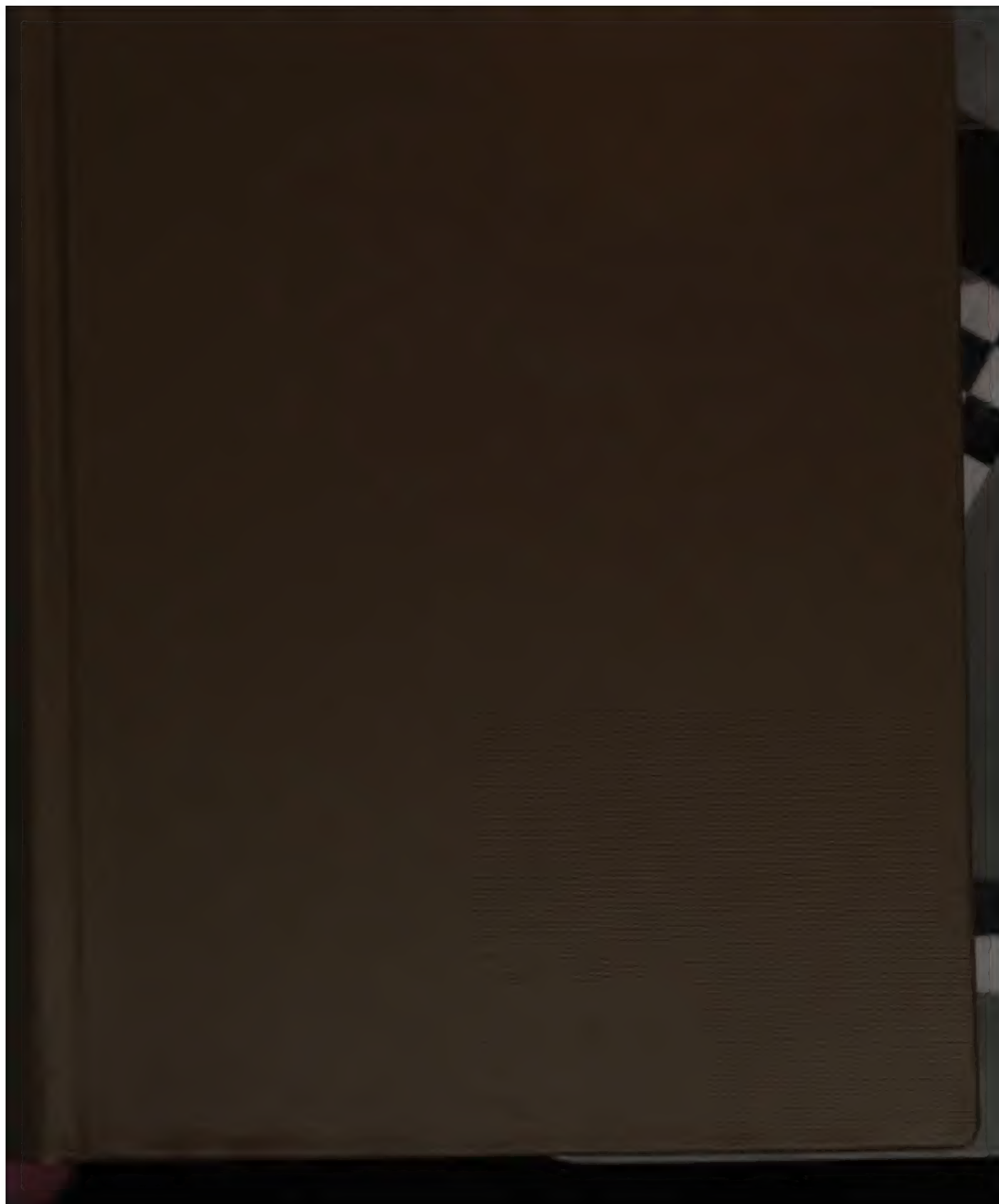
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*Index Supplement to the Notes and Queries, with No. 265, Jan. 24, 1885.*

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## Notes.

NOTES ON THE THIRD PART OF THE  
"BOKE OF ST. ALBANS."

This work was printed at St. Albans by the Schoolmaster Printer in 1486. I have lately been reading it, and have made notes of some curious and rare words contained in it. So far as I know, these have not been commented on before, so they may be of use to the reader of "N. & Q." The book is not paged, but there will be no difficulty in verifying the references (the extracts are taken in order).

MS.W.—the edition printed at Westminster by Wynkyn de Worde, 1496; reprinted in London by White & Cockraue, 1810.

Ch.—used by Chaucer.

The first sentence of the third part explains the nature of the work, viz., a treatise upon heraldry:

"Here in this booke followynge is determyned the lineage of cool armurys: and how gentylmen shall be knowyn from ungentylmen."

Linage (Ch. lynage), lineage.

Cool armuris (Ch. cote armure), a coat worn over the armour, on which the armorial bearings of the wearer were painted. *Is* is the plural form. Other similar plurals found in this book are: bestys, werryys (wars), talys, maydonys, sparris (spars=bars), treys (trees), armys. *Is*, too, is sometimes the sign of the genitive case, as

"oon of the kyngis bage" (badge) and "ramys borne."

"Insomuch thatt all gentylmes cummys of God of hevyn, at hevyn I will begin,... where Lucifer with myllions of angells owt of hevyn fell unto hell and odyr places, and *ten* holdyn ther in *bonage*, and all were erected in hevyn of gentill nature. . . Adam the begynnyng of mankynd was as a stocke *unsprayed* and unfloresched, and in the braunches is knowledghe wiche is rotun and wiche is grene."

*Ben*, present tense plural, "are" (Ch.).

*Bonage* may only be a misprint for "bondage," which, Skeat says, is the M.E. form.

*Erected*, raised, brought up.

*Unsprayed*, without sprigs or shoots. *Spray* (see Skeat) is the same as prov. E. *sprag*, a sprig. Possibly *asparagus* comes from the same root.

The author divides the world into three parts:

"Europe, that is to say, the contree of Churlye. Asia, that is to say, the contree of gentylmen. Affrica, that is to say, the contree of *tempurnes*."

*Tempurnes* (MS.W. the countree of temperance) means, I think, a mixture of churls and gentlemen: "*Temper*, due mixture of contrary qualities" (Walker's Dict.). Trench discusses the word, *Study of Words*, p. 129.

"*Hite* and ful of courage" (*hite*=hot). "*Hote* brenning as fire" occurs just below. Chaucer uses "*hote* and brenningly"; of *hite*=hot I have not been able to find another example.

*Trone* (Ch.) and *tronly*, for "throne" and "thronely."

*Smaraydmat* looks insoluble at first sight, but it is only *σμαράγδος*, an emerald, Englished.

The four virtues of chivalry are worthy of being set down at length:—

"Four vertuyys of chivalrie bene theis.

"The first is juste in his bestys, clenness of his persone, petti to have to the pore, to be gracious to his prisoner, to be reverend and faythful to his God.

"The secunde is that he be wyse in his battayl, prudent in his fightyng, knowyng and having mynde in his wittes.

"The thirde is, that he be not slowe in his werryys, loke before that his quarell be true, thank god ever of his victori, and fur to have measure in his sustenance [moderation in his manner of life].

"The iiij is to be stronge and stedfast in his gov'nance—to hope to have the victory, and *rode* not from the feldes and not to shame his cote armure, and that he be not boastful of his manhode, loke that [he be] curtes, lowly, and gentill, and without rebawdry in his language."

"The iiij soverayn gentylnesses ben theis  
few othes in swearyng  
*baxom* to goddis byddyng  
knowyng his own birth in beryng  
and to drede his soverayn to offende."

*Bacom* (Ch. *buxome*),\* obedient. See Skeat.

[\* A curious and, we fancy, unrecorded use of the word *buxomness* is found in Occleve, *De Regimine Principum*:—

"God toke upons hym humble *buxomness*  
Whan he hym wrappede in our mortalle rynde."  
P. 128.]



Among the contrary vices the third is "to *wyde* from his soverayngnes baner in the felde." MS. W. has *woyde* for "wyde." Walker has, "To void, to quit, to leave empty." Skeat (s. v. "Void") says there was an O. F. verb *vider* = to void, Cotgrave. Just above we find "to hope to have the victory, and *roide* not from the felde," &c. I suspect this is a misprint for *void* in the same sense.

*Aleondis* (MS. W. *alyens*).

*Agonys* (MS. W. *agenst*), against.

*Fawlichen* (MS. W. *fawcon*), falchion.

*Goostly* and *gostly* (Ch. *gost*).

*Foo* (Ch.) = foe.

*Meny* (MS. W. *meyne*), household, from Lat. *minores natu*, hence "menial" (see Skeat).

*Noon* (Ch.) = none.

"An *unaged* prince" (MS. W. *unagyd*). I have not found a similar use of this word.

Among the "nyne manner of gentylmen":—

"Ther is a gentylman untryall, and ther is a gentylman *ypocrafet*, and ther is a gentylman *spertyuall*."

And further on we read:—

"That other is called in armys a gentill man *apocryfite* that is to say made vpp and gouny to him the name and the lyueroi of a gentylman."

I can find no other instance of *ypocrafet* or *apocryfite*.

Since writing the above I have found, in Sir John Ferne's *Blazon of Gentry*, p. 89, "*Apocrafat*, students of common law and grooms of the sovereign's palace, having no coat-armour."

"Deuice by an herald *igouen*" (given). There is much variety in the spelling; here we have *herald*, elsewhere *herrod* and *herroude* (Ch. *heraud*, *herowd*; MS. W. *heroude*).

*Yif*, if; *syn*, since (both Ch.).

As in Chaucer, the definite article is often incorporated with words beginning with a vowel, and we find "thapostilles," "theritaunce," "thexcellent," "thendys," "Julian thapostita emproure," &c.

"If he had *vashew* forth" (MS. W. *yasewe*), issue.

*Euych* (Ch. *eche*), each.

*Gromys* (Ch. *herde-gromes*, shepherd-boys), grooms.

The following are interesting as plurals:—*colowris*, thynngis, *flowris*, *leeuys* (leaves), *dedys*, *awereddys* (MS. W. *awerdes*).

*Successaries* (MS. W. *successours*).

*Ouerwart* (MS. W. *overwhart*), across. A. S. *þweorh*, oblique, whence "athwart." See glossary to *Specimens of Early English*, Morris and Skeat, pt. II.

"The resonis I *lowne* not" (MS. W. *lowe*), allow.

*Arne* (Ch. *arn*) = are, Morris, *Hist. Eng. Gram.* p. 168.

Examples of *and* = if (Ch.):—1. "And hit be well made" (Ch. *hit*, *byt*); 2. "For and it be

*dynidid*"; 3. "Bot and a man beholde well"; 4. "Then may the hayre, and him list, bere," &c. "And him list" if it please him. *List* (Ch. *liste*, *leste*, *lyste*), verb impersonal, it pleases; past tense *luste*.

*Pyochit* (MS. W. *pitched*), to *piche*, and adj. *pycche* or *figityue*, *pichabull* or *fixabull*:—

"And in my face deep furrowes eld hath *pyght*."

Spenser, *Shep. Cal.* (Dec.).

See Skeat, "Pitch" (2), to fix a camp.

"A crafty man, a *roper*, as he hym selfe sayd." *Roper*, a crafty fellow, a rogue (Halliwell); probably from a rope being *twisted* (see Skeat).

"Certain instrument of *yrne*" (MS. W. *gren*).

"In *myllys*" (MS. W. *mylles*; Ch. *mylne*, adj.).

*Gyle* (Ch. *gile*), guile.

*Cloyn* (MS. W. *clouen*), cloven.

*Bred* (MS. W. and Ch. *brede*), breadth.

*On*, *oun*, *onc*. So Chaucer.

*Sayen* = say, third plural.

*Newys* (Ch. *newew*, *newwe*), nephews or grand-

children.

*A nyndys* (MS. W. *ayenst*). See Skeat, "Auent."

*Everich oon* (Ch.), every one.

"It mai *fortune*," happen.

"An egle *splayd* with 2 neckis." See Skeat, s. v. A contraction of "display"; used by Chaucer. The sense "to dislocate" is due to the fact that "display" formerly meant to carve or cut up a bird; whence "splay-footed."

*Graditly* (MS. W. *gradydly*), Lat. *gradatim*.

*Coon* is a word often used. I suppose it is *coign*, a corner.

*Likelnes* (MS. W. *lyknes*), likeness.

*Serescentis*, crescents.

*Chenyd* (MS. W. *chenyd*), chained.

*Appropurt* (MS. W. *apropred*; Ch. *appropriered*), appropriated.

*Gre by gre* (MS. W. *gree*), step by step (Ch.). For "degree":—

"Heo is a shepheard grent in gree,

But hath been long ypent."

Spenser, *Shep. Cal.* (July).

*Chekker* (Ch. *chekkere*), a chess-board.

*Hool* (Ch. *hole*, *hol*), whole.

*Whed* (Ch. *wheder*), whether.

*Leynd* (MS. W. *liuyd*), lived.

*Tre* (Ch. *trewe*; MS. W. *true*).

"The wich instrument *frys* other while to the hand." *Sues*? There must be a misprint here. MS. W. gives *servith*.

As an example of varieties of spelling, in two lines we find *fontans*, *fontanys*, and *fontons*.

*Hede* (Ch.) = head.

*Ahoon* = above. So MS. W.

*Rightwys*, the original form of "righteous." See Skeat.

"Cowpull of *sparris*" (Ch. *sparre*, a bar). See Skeat, "Spar" (1). Spenser uses *sperre*.

"Carpentaries and makeris of howses."

"Armyns sayyng" (Ch. sue), following.  
*Conyng* (A.-S. *cunna*, to know), cunning; also  
 spelt *conig*.

"Certain landis belongyng to the mounté" (MS. W. mount). I suppose this means throne. Halliwell gives *mountoun*, a throne, but I have not found another instance of *mounté*.

*Allon* (Ch. *alloon*), alone.

*Wouris* (Ch. *wene*, to weave), weavers.

*Spounyn wool* (Ch. *sponne*, past tense of "spinne").

*Bely* (MS. W. *bely*), belly.

"That is to mete," &c. (Ch.).

*Likunt*, likened.

*Lifode*, livelihood. See Skeat, "Lode." A.-S. *lif*, life; *lad*, a leading.

*Auaris*, *nygonys*, or *keeperis*. *Auaris*, avari, avaricious men. *Nygonys* (Ch. *nyggoun*), a niggard; see Skeat, "Niggard." *Keeperis* (MS. W. *kepers*), keepers (of money, &c.). For another example of "a *nygun* and *auarous*" man see *Spec. of Early Eng.*, pt. ii. p. 50.

*Lefull gelyn sonys* (Ch. *leful*), lawfully begotten.

*Heyr*, *hayre*, *ayre*, all forms of "heir."

*Chyldre*—children. F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

#### BIBLIOGRAPHY OF CHAUCER.

(See 6th S. viii. 381; ix. 138, 141, 361, 422, 462.)

Modernized versions and translations:—

"Fables, Ancient and Modern, translated into verse from Homer, Ovid, Boccaccio, and Chaucer, by Mr. Dryden," folio (Lond., 1700). Contains "The Knight's Tale" and "Nun's Priest's Tale" by Chaucer; several editions from 1700 to 1774.

John Dart published in 1718 "The Complaint of the Black Knight from Chaucer," which is not Chaucer's, but most likely Lydgate's; and in a volume containing Ovid's "Art of Love" and other poems, translated by Dryden, Congreve, and Tate, there is "The Court of Love: a Tale from Chaucer," which volume was frequently reprinted during the last century; but "The Court of Love" is not Chaucer's.

"The Carpenter of Oxford; or, the Miller's Tale," from Chaucer by S. Cobb, to which are added two imitations of Chaucer, "Susannah and the Elders" and "Earl Robert's Niece," by Matthew Prior, Esq., 8vo. (Lond., 1712).

"The Canterbury Tales, modernized by several hands" (Lond., 1741), 3 vols. 8vo. Contains portrait by Heath and life by Urry; the principal translators were Betterton, Boyle, Dryden, Pope, and Ogle.

In Nichols's *Literary Anecdotes*, vol. iii. p. 625, record is made of a version of some of "The Tales" by a Mr. Andrew Jackson (Lond., 1760).

"The Canterbury Tales," complete in a modern

version by W. Lipscomb, M.A. (Lond., 1795), 3 vols. 8vo.

"The Poems of Chaucer Modernized," by Wordsworth, Leigh Hunt, Horne, Bell, and others, with life by Schmitz, 12mo. (Lond., 1841).

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"Tales from Chaucer in Prose," by Cowden Clarke (Lond., 1833), 12mo. A second edition in 8vo. revised, 1870.

"The Riches of Chaucer," poems modernized, with life, by Cowden Clarke, 8vo. (Lond., 1870).

"The Canterbury Tales done into Modern English," by F. Clarke, 8vo. (Taunton, 1870). Only one volume published.

"Canterbury Chimes," Chaucer's tales retold for children, in prose, by F. Storr and H. Turner, 8vo. (Lond., 1878).

"Chaucer for Children, a Golden Key," being prose versions of several tales by Mrs. Haweis, illustrated, 4to. (Lond., 1877). An 8vo. edition in 1882.

"Chaucer for Schools," by Mrs. Haweis, 8vo. (Lond., 1881).

"Chaucer's Stories Simply Told," by Mary Seymour, illustrated by Scannell, 8vo. (Lond., 1883).

"Selections from the Canterbury Tales," rendered into modern English, with close adherence to the language of the poet, by F. Pitt-Taylor, post 8vo. (Lond., 1884).

"Contes de Canterbury, traduits en vers français par le Chevalier de Chatelain, 3 tom., 8vo. (Lond., 1857-60).

Editions of the prologues and some of "The Tales," annotated for educational use, are numerous; it is needless to specify them here; the best are those edited for the Clarendon Press.

Biographies of Chaucer:—

A life of the poet is prefixed to the following: Speght's, Urry's, John Bell's, Anderson's, Chalmers's, Whittingham's, the Aldine, Robert Bell's, and Gilman's *Riverside Chaucer*.

The only important separate biography is that by William Godwin:—

"Life of Geoffrey Chaucer, including Memoirs of his Friend and Kinsman John of Gaunt, with Sketches of the Manners and Literature of England in the Fourteenth Century." First edition in 2 vols. 8vo. (Lond., 1803); second in 4 vols. 8vo. (Lond., 1804). Translated into German by Breyer, of Jena, 1812.

A life of Chaucer is prefixed to "Selections" from his works by U. D. Dasher, 8vo. (New York, 1847).

The following publications of the Chaucer Society deal with the facts of the poet's life:—  
 Furnivall's "Trial-forewords to the Parallel Text



of the Minor Poems," "bringing out Chaucer's early, but hopeless love." 1871.

"Life-Records of Chaucer," in two parts, issued in 1875 and 1876. Another part promised.

The following have been overlooked:—

"The Canterbury Tales and the Fairie Queene, with other Poems of Chaucer and Spencer." Edited for Popular Perusal, with current Illustrative and Explanatory Notes, by D. Laing Purves. Svo. Edinburgh, 1870. Contains a life of Chaucer and good notes.

"The Canterbury Tales from Chaucer." By John Saunders, 2 vols., 12mo. London, 1845. Companion volumes to the "Pictures of English Life" from Chaucer, in Knight's Weekly Volume.

J. MASKELL.

MR. MASKELL has not mentioned that Morris's Aldine edition of Chaucer was reissued by Messrs. Bell & Daldy (n.d., but 1872). The preface, dated "Tottenham, Nov., 1866," is reprinted, followed by "Preface to the Second Edition," undated. There are three appendices inserted in the first volume (pp. 253\*-277\*), and an appendix in the sixth volume contains earlier versions of three poems.

JOHN RANDALL.

LETTER OF SIR J. BOWRING. — A friend of mine, M. Ludovic Lalanne, Librarian of the French Institute, is now engaged in preparing for publication the correspondence and journals of Fauriel, the celebrated professor and littérateur (see Sainte-Beuve's *Critiques et Portraits*). In the course of his editorial labours he has discovered three letters addressed to Fauriel by Sir John Bowring, and through his courtesy I am enabled to present these letters to the readers of your excellent journal. They strike me as most interesting, and illustrate in a curious manner the political as well as the literary intercourse which existed between France and England during the reign of Louis XVIII.:—

2 Septembre, 1821.

Mon cher ami ! Oui ! je me servirai de ce mot là. De tous les titres c'est le seul qui vaille quelque chose. Rendez-moi : c'est une affaire faite. L'amitié, c'est la paix perpétuelle entre les individus. Existait-elle entre les nations, que deviendrait la guerre ?

J'ai écrit à notre commun, notre excellent ami Thierry.\* Je lui ai dit que j'allais établir un Impôt sur votre bonté, mais c'est sur vos richesses, et j'espère que vous ne vous en plaindrez pas. Les gouvernements aiment mieux à taxer la pauvreté. Ce sont là les Impôts qui pesent. Voilà donc le secret. J'écris dans ce moment (nous disons en Anglais : Je suis écrivant, qui est plus fort) un petit volume sur la Politique, la Littérature et la Morale de votre Pays. J'y tiens de vous unir plus étroitement à nos amis de la liberté, de dévoiler la peur ou la faiblesse de nos ennemis communs, de faire con-

\* Augustin Thierry, 1796-1866, the distinguished historian, author of *Histoire de la Conquête de l'Angleterre par les Normands*, *Lettres sur l'Histoire de France*, &c.

naître ces germes d'espérance d'où renaîtront les bons principes et les belles institutions pour l'avenir, dans un mot je tiens de peindre la France pas telle qu'on la représente ni dans les Gazettes, ni dans les livres de la plupart de nos voyageurs, ni dans les coteries, ni dans les chambres, mais avec cette étincelle brûlante dans son sein qui éclairera encore le monde. Je mets vos talents en réquisition. Je vous engage à m'aider de vos lumières ; vous le ferez utilement pour la bonne cause, car du moins je frapperai fort, et si je frappe juste cela aura peut-être quelque effet. Je voudrais bien saisir le bas-relief de vos partis politiques. Dites-moi quatre mots là-dessus. Jusqu'où dois-je attaquer la majorité de vos libéraux marquans ? Quelles sont les preuves les plus éclatantes de l'influence corruptrice sur le parti ministériel ? Mais quel champ ! Entrez-y ! Vous et Thierry pouvez vous servir de moi pour dire des vérités qu'en France l'on ne peut pas dire. J'ai mille fois renoncé à la politique, mais j'y reviens toujours :—

"Liberty gives life its sole perfume,  
And we are dead(?) without it!"

Et que me direz-vous, que m'engageriez-vous à dire sur l'état de la littérature chez vous et surtout la littérature politique ? Vous pourriez me donner dans deux pages un petit tableau des ouvrages les plus marquans qui ont paru depuis vingt ans. Vous pouvez m'aider à apprécier justement l'époque où nous sommes en France. Que dois-je dire de Raynouard,\* Lavigne,† Béranger,‡ Viennot,§ Et Dupaty,|| Lemercier,¶ &c., doivent-ils figurer dans mes pages ? Les deux Chénier,\*\* je les ai entre mes mains, mais convenez que vos vers alexandrins sont très lourds.

Les fils d'Israel auront leur tour. En voyage j'avais une demi-douzaine de pensées sur eux que j'aurais dû ne pas oublier, mais c'en est fait de celles-là. Il faut [en] enfanter d'autres. Je tâcherai de philosopher mon histoire autant que je pourrai. Je critiquerai peu leurs ouvrages. Entre nous ils n'en valent pas la peine. Ils n'étaient bons que parceque toute autre chose était mauvaise. Quelques fragmens de poésie ont du mérite, mais ne valent nullement la poésie arabe contemporaine. Le langage de la passion est toujours intéressant ; celui qui se dit de la raison (pauvre divinité ! particulièrement quand elle parle de la chaire habillée en prêtre) dogmatise, et se croit quelque chose ! Ecrivez-moi bientôt, je vous en prie. La peste ou quelque autre maladie me nie l'entrée dans la Catalogne. Je vais par Iviza à Valencia et puis à Madrid. Je vous prierais de m'écrire chez M. Adam Weidmann, à Vitoria. Je suis yours in all honest service and with genuine affection,

BOWRING.

A Mons. Fauriel, Rue de Seine, No. 63, à Paris.

GUSTAVE MASSON.

Harrow-on-the-Hill.

\* François Just Marie Raynouard, 1761-1836, well known as a poet and a scholar.

† Casimir Delavigne, 1793-1843, a lyric and dramatic poet of some reputation.

‡ Jean Pierre Béranger, 1780-1857, the famous chansonnier.

§ Jean Pons Guillaume Viennot, 1777-1868, chiefly known as a satirical poet.

|| Emmanuel Dupaty, 1775-1851, has written some amusing comedies.

¶ Népomucène Lemercier, 1771-1840, a prolific writer. His tragedy *Agamemnon* and his comedy *Pinto* are his two best-known works.

\*\* André Chénier, 1762-1794, immortalized by his touching elegy *La Jeune Captive*. Marie Joseph Chénier, 1764-1811 : his principal work is a history of French literature from 1789 to 1808.

**ISOLATED BURIALS IN GIBRALTAR.**—Besides the numerous solitary graves which are to be seen in the Alameda, of soldiers and others who died during the sieges or epidemics, three cases of isolated burials are particularly noticeable:—

1. Don Enrico de Guzman, Conde de Niebla, who besieged Gibraltar when in possession of the Moors in 1436, was drowned during the assault. His body was recovered by the Moslems, who fired it as a warning over the gate of the Barcina, where it remained for many years, until in the year 1462 the Christians, under his son Don Juan Manuel de Guzman, first Duke of Medina Sidonia, and the Count de Arcos, captured the fortress. The body of Don Enrico was then removed, with great ceremony, from its elevated position to the mosque in the Moorish castle, which had been consecrated as a chapel. This building is now a powder magazine. The casquet which contained the bones of the count is mentioned in the inventory of the stores delivered to Ferdinand and Isabella in the year 1502, when the Duke of Medina Sidonia was obliged to surrender the fortress to the Crown.

2. Col. James, R.A., in his *History of the Straits*, mentions as a curious fact that a gentleman, whose name is not given, was by his own desire buried in the foundation of the ruined tower at Europa Point. On this account the cavity in which he was interred was called "The Deadman's Hole." The ruin referred to no longer exists, as it was entirely destroyed at the building of Europa Line wall. It is described as being built on arches, from which circumstance it was called "the arched tower." It was supposed to be a Phœnician pharos, and had a spiral staircase running round the outside from the base to the summit.

3. General Sir Robert Boyd, who was lieutenant-governor during the great siege, 1779-83, and who became governor in 1791, which appointment he held until his death on May 13, 1794, laid in 1773 the foundation stone of the King's Bastion. During the ceremony he expressed a wish that he would live to see the day when the bastion would resist the united forces of France and Spain. This desire was granted, as well as another wish, which was that after his death his body might repose in the niche which he had left for that purpose whilst the work was in progress. A marble tablet in the bastion shows where the brave old soldier rests. There is also a monument to his memory in King's Chapel, which states the place of his burial.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

**JOHN GOW, THE PIRATE.**—An extremely interesting addition to what is known of this notorious character has just appeared in a posthumous work, *Caithness Family History*, by John Henderson, W.S., a former contributor to "N. & Q." In Sir

Walter Scott's advertisement to the first edition, in December, 1821, of his *Pirate*, it is said that the captain of the *Revenge*, bearing twenty-six guns, John Gow, "engaged the affections and received the troth-plight of a young lady of some property." The impression is left that she was an Orcadian, and the novelist explained that Gow succeeded in his suit while at Stromness, before he had shown the black flag or visited piratically the neighbouring county families. On his trial before the High Court of Admiralty, London, he at first refused to plead, so as to preserve some property he had for his relations; but on May 27, 1725, his courage gave way at sight of the preparations to press him to death, which was the resource then of English law on refusal to plead, and he was hanged at Execution Dock with several of his crew. The following paragraph from Scott's preface will serve to introduce the latest knowledge of Gow's history:

"It is said that the lady whose affections Gow had engaged, went up to London to see him before his death, and that, arriving too late, she had the courage to request a sight of his dead body; and then, touching the hand of the corpse, she formally resumed the troth-plight which she had bestowed. Without going through this ceremony, she could not, according to the superstition of the country, have escaped a visit from the ghost of her departed lover, in the event of her bestowing upon any living suitor the faith which she had plighted to the dead. This part of the legend may serve as a curious commentary on the fine Scottish ballad which begins, 'There came a ghost to Margaret's door,' &c."

In giving the history of the Gibsons, originally an Edinburgh family, Mr. Henderson says that Alexander Gibson, Dean of Bower and Watten from 1668 to 1692, had by his wife Katharine, eldest daughter of James Sinclair of Assery, a fourth son George, a merchant, who married Katharine, daughter of Baillie Rorison, Thurso. The Gibsons were afterwards closely related by marriage to the Ratter Earls of Caithness. Of this lady the newest information is quite of its own kind:—

"Before her marriage to Mr. Gibson, Katharine Rorison had formed an attachment and engaged herself to John Gow or Smith, a native of Scrabster, whose piratical exploits in the early part of last century suggested Sir Walter Scott's tale of *The Pirate*. At what period of Gow's career this love affair took place is uncertain, but at any rate the Baillie disapproved of his daughter's choice, and while Gow was absent at sea, obliged her to listen to the addresses of her future husband, then schoolmaster at Stromma. The marriage had scarcely taken place when Gow returned to Thurso, bringing bridal dresses for his betrothed, who, even as matters then stood, would gladly have gone off with him. Gow departed highly incensed, and after Katharine Rorison had settled down in Stromma, he visited the island with the intention of carrying her off, or having his revenge, but he left again without doing any mischief. She had two sons to Mr. Gibson, and after his death resided at or near Bannickirk, her aunt, Katharine Rorison, having married Donald Williamson, the first Williamson of Bannickirk. These particulars were given to the late Dr. P. B. Henderson by Mrs. Elizabeth



Sinclair, widow of the Reverend Alexander Smith, minister of Orlig, who died at Thurso, October 15, 1831, aged eighty-eight, and who was personally acquainted with Katharine Rorison. In a note to *The Pirate*, Gow is mentioned as having been a native of Orkney, but this is believed to be incorrect. A narrative of his proceedings will be found in Johnston's *Lives of Highwaymen* and similar chronicles. There are other interesting particulars in the notes and advertisements to *The Pirate*. In 1725 Gow and several of his associates were convicted at London by the High Court of Admiralty, and deservedly executed."

T. S.

**LORD CHIEF JUSTICE COCKBURN AND Moustaches.**—Amongst English judges and barristers there has always been a strong prejudice against wearing hair on the face, and until within the last few years it would have been impossible to find a barrister with a moustache, and (I believe) no English judge for some centuries has adopted this natural hirsute appendage. No doubt this custom is a survival of the days when "the priest all shaven and shorn" was the principal lawyer. We know the coif of the sergeants-at-law was designed to hide the tonsure. As an illustration of the judicial dislike to moustaches, the following observations, which I heard at the Sussex assizes about six or seven years since, when they were held at Brighton, may be of interest. Lord Chief Justice Cockburn said to a witness, "Witness, in consequence of your having a moustache I cannot hear distinctly what you say. I don't mean to say you should cut it off, if you think it an ornament; but it prevents me from hearing you, and you must, therefore, speak more loudly." It is somewhat singular that the use of the wig is now confined to the judges and the bar, having been abandoned by the rest of society; possibly, therefore, the artificial use of hair on the top of the head may be considered to make up for the removal of the natural hair from the face.

FREDERICK E. SAWYER.

Brighton.

**THE EARLIEST VERSE IN THE ITALIAN LANGUAGE: AN ITALIAN OPINION OF GOTHIC ARCHITECTURE.**—In restoring the decorations of Ferrara Cathedral, Mentovani has reproduced on the choir arch a (rather wretched) verse which was anciently in the same position in mosaic, and has been preserved by Borsetti, Frizzi, Quadrio, Basso, and others as the earliest verse in the Italian language:

"Il mille cinto trempta cinque nato  
Fo qto empio a Zorzi ceserato  
Fo Nicolao scoltore  
E Gielmo fo lo auctore."

It was originally a legend hanging from the hand of one of the prophets. The cathedral was consecrated in 1136, but the choir was, I believe, added later. Looking for this date in Maffei, *Verona Illustrata*, I came upon the following passage, which expresses the contempt for Gothic

architecture of the lover of the classic in such naïf terms that I think it is interesting to quote it:—

"E fuor di dubbio che il nome di gotica, dato a quella cattiva maniera d' ornar gli edifizj solamente nelle prossime età quando si cominciò a rimetter la buona e antica, non d' altronde nacque che dall' uso di chiamar con nome barbaro tutto ciò ch' è rozzo e malfatto..... Non pochi per son le fabbriche in Italia anteriori al risorgimento dell' arti, nelle quali oltre alla struttura, se potessimo levarne i sestri acuti degli archi, e l' irregolarità de' capitelli delle colonne e degli ornamenti, non mancano di grandezza e di grazia."

R. H. BUSK.

**OXEN AS A MEDIUM OF EXCHANGE.**—The following excerpts, side by side, give rise to the inquiry whether Homer intended to indicate the animal or bullion as the medium of exchange in the respective values of Diomed's and Glaucus's armour:—

1. "For Diomed's brass arms, of mean device,  
For which nine oxen paid (a vulgar price),  
He gave his own, of gold divinely wrought;  
A hundred beeves the shining purchase bought."  
Pope's *Homer*, "Iliad," bk. vi. ll. 292-5.

2. "Champollion-Figeac, the brother of the famous Champollion, makes in his work on Egypt the following observations:—It is the common opinion that the *Daric*, a coin so called after Darius, was the first money legally introduced into Egypt. It appears that, previously to the Persian conquest, Egypt employed for its interior relations only a conventional money, and in its dealings with foreigners it paid or received payment in rings of gold or silver of a fixed weight. The monuments give testimony of these facts. The conquered nations are represented paying tribute in rings of metal. In other scenes persons are seen weighing rings, and giving them in exchange for other objects. Also, it appears there were masses of gold bearing another shape than that of the ring, for instance, the form of a frog, of a calf, of an ox, and that it had thus become a custom to reckon a particular object as worth so many oxen, another as worth so many calves, or so many frogs, meaning thereby certain known weights of gold."—*Leigh Hunt's Journal*, p. 236.

This last excerpt is from the miscellany to which I referred in a previous communication, and for the replies to which I have to thank several of your correspondents.

JOHN J. STOCKEN.

3, Heathfield Road, Mill Hill Park, W.

**A DOCUMENT OF SIR ISAAC NEWTON.**—Absence of mind in great men is a somewhat hackneyed theme, but I never met with a much more flagrant instance than that exhibited in this warrant, which is now in my possession:—

Mint Aug. 24 1729.

£s—Pray pay to D<sup>r</sup> John Francis flanguier the three per cent. dividend due at Midsummer last upon five Thousand pounds south sea stock in my name; and his receipt shall be a sufficient discharge from

Your humble servant

ISAAC NEWTON.

To the Accountant of the South sea Company.

Beneath is appended the following note:—

"This document is a singular proof of the absence of great minds, it being dated more than two years later

than his death, which took place March 20, 1727. I have compared it with similar documents, and vouch for the authenticity of the whole warrant being in the handwriting of Sir Isaac Newton.—William Upcott.

FRED. W. JOY, M.A., F.S.A.

COINCIDENCE: CICERO AND WORDSWORTH.  
The English poet's often quoted lines concerning the plan

"That those should take who have the power,  
And those should keep who can,"

are paralleled with a curious similarity of phrase in Cicero's *Oratio pro P. Sestio*, c. 42:—

'Quis enim nostrum, iudices, ignorat ita naturam rerum tulisse, ut quodam tempore homines, nondum neque naturali neque civili jure descripti, fusi per agros ac dispersi vagarentur, tantumque haberent quantum manu ac viribus per eandem ac vulnera aut eripere aut retinere potuissent.'

DEPNIEL.

Plymouth.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

SHAKSPERIAN QUERIES.—*Lope de Vega*: "*Castelvines y Monteses*."—Can any of your readers give the exact date when this play was first presented or published? It is with reference to its relation to Shakespeare's *Romeo and Juliet* that I want the information.

Did Marlowe translate Ovid's "*Art of Love*"?—Douce, in his *Illustrations of Shakespeare*, p. 428 (edit. 1839), quotes from Marlowe's translation of Ovid's *Art of Love*,—

"For Jove himself sits in the azure skies,  
And laughs below at lovers' perjuries."

and says that from these lines Shakespeare probably took

"At lovers' perjuries,  
They say, Jove laughs."

*Romeo and Juliet*, II. ii. 92, 93.

Did Christopher Marlowe ever translate the three books of the *Ars Amatoria* as well as the three books of the *Amores*? I cannot find any mention of such a translation among Marlowe's works. Douce is not very accurate as a rule, but his quotation must have been taken from some translation.

At what Hour did the Matins Bell ring?—

"The curfew bell hath rang, 'tis three o'clock."

*Romeo and Juliet*, IV. iv. 4.

Was this the matins bell? The *Catholic Dictionary* (Messrs. Addis and Arnold) gives no information as to the precise hour at which matins were held. If the regular hour was three o'clock, the allusion in the passage quoted above would probably be to the *matins bell*, which would be the same bell as that used for the curfew, and hence, perhaps, the confusion of names.

*The University of Rheims.*—

"This young scholar, that hath been long studying at Rheims."

*Taming of the Shrew*, II. i. 79-81.

In what year was the University of Rheims founded? It was some time in the sixteenth century. Why should Shakespeare have selected this university for mention in this passage? Was it, like that of Padua, resorted to by students from all parts of Europe? F. A. MARSHALL.

*Castelvines y Monteses* is included in the twenty-fifth volume of the collected works of Lope de Vega. This volume saw the light in 1647, in 4to. Vol. i. of the collection is dated 1603. The other volumes bear various dates. It will, we fancy, be difficult to obtain further information as to date of publication. A complete collection of these volumes is of singular rarity. Our correspondent F. W. C. has, we believe, most, if not all the volumes.—Henri II. was *sacré* in Rheims by Charles de Lorraine in 1547. During the rejoicings attendant on the ceremony Charles de Lorraine learned that he was appointed cardinal. He started soon afterwards for Rome to receive his hat, and also to engage the Pope in a league against the Emperor. He brought with him back from Rome a bull of Paul III., authorizing the establishment in Rheims of a university, constituted after the fashion of that of Paris, for the study of "théologie, droit, médecine, et arts." Henri approved of the scheme, and supported it with letters patent. The Parliament, however, found in the bull conditions too favourable to the Church of Rome, and spent two years in imposing modifications and restrictions, after which—assumably in 1549, though we fail to find mention of the exact date—the university was established. Well supported by its founder, it sprang at once into reputation. Antoine Fournier was the most distinguished among its early professors. So early as the tenth century the "*écoles de Rheims*" were celebrated, and scholars flocked to them from all parts. Gerbert, who introduced into Europe the arithmetic of the Arabs (algebra?), was a master in the schools before he was appointed bishop, 991, and Pope (Sylvester II.), 999. The University of Rheims has ceased to exist. See "*Histoire Civile et Politique de la Ville de Rheims*, par M. Anquetil, Chanoine Régulier de la Congrégation de France" (Rheims, 1756), tome iii. pp. 121-4 and *passim*.—Douce only says that Shakespeare found the phrase in Ovid's *Art of Love*, perhaps in Marlowe's (*poet*) translation, bk. i. The only translation of Ovid known to have been undertaken by Marlowe is that given at the close of Dyce's edition as Ovid's *Biographia*. It was, as is well known, written in conjunction with John Davie, bears the sign "Middleborough," no date (1568), 16mo., and was burned the following year at Stationers' Hall by order of the Archbishop of Canterbury and the Bishop of London.]

PORTRAIT OF ST. JEROME.—I have a portrait or picture of St. Jerome, painted on panel, 2 ft. 2 in. wide and 2 ft. 8 in. high. The saint is seated in his study, and before him, on a table, is a sloping desk, on which is an open book with clasps. He is habited in a red gown, with a red cap on his head, which rests on his right hand. The desk stands askew, in perspective, on the left hand side of the picture, and on the table in front of him is a skull, on the forehead of which is his left hand, with the extended forefinger pointing to the brow. Close to the skull is a brass candlestick,



with a short piece of taper in it. On his right-hand side is shown part of the recess of a window in the chamber wall, and above his head, against the wall, is fixed a very handsome clock, with the weights and counterpoises hanging from it. The frame or case of the clock is apparently of finely chased gilt metal, of Cinquecento design; the hour circle is of white metal, and the inner part of the face is bright red. All the pictures of St. Jerome have clocks. Near it, on the wall behind him, is fixed a small bookshelf or case, with three small volumes with clasps, one lying on its side. Below this is a tape or band fastened to the wall which holds a small boxwood comb, a pair of scissors, and some letters. On none have I found any mark to indicate the artist; but lying on the table by the desk is a letter which has been opened, and on the back bears this superscription in old German characters, "Dieser Brief an den Heiligen Hieronymus," showing it to be intended for a portrait of St. Jerome. The inscription was once very plain; but the picture was cleaned about forty-five years ago, and the cleaner, not reading or understanding the German writing, has thought to *restore* it by inserting some small black marks which have greatly defaced the original, and so spoiled the inscription, but any one conversant with German writing can still make it out. The picture is beautifully and minutely painted and in good order, and is a very good work; and though I do not like to imagine an artist or date, it must be of about 1500. It is in a black wood (I think ebony) frame, with a narrow carved gilt moulding or border within. I cannot take it down, as it is a fixture in a panel, where I placed it forty years ago. I have seen pictures somewhat similar—one used to hang on the staircase of the old Ashmolean Museum when I was at Oxford in the year 1824; and I have heard of one in a private collection, respecting which I had some interesting communication with Mr. Albert Hartshorne in the course of last year. My impression is that I have seen other similar pictures, though I have no notes of them. I should like to know if these portraits of St. Jerome are rare or common among old pictures on panel, and who may be likely to be the artist of mine, if any of your readers can say. I have known the picture all my life, and believe it to have been the property of my great-grandfather, Mr. King Gould, who was Deputy Judge Advocate in the time of George II., and lived at Ealing, where he had an estate. It was given to me by my father, some fifty years ago, because he thought that, having a large skull in it, it was an ugly picture to hang in a room, and would suit me, being fond of curious old things.

OCTAVIUS MORGAN.

The Friars, Newport, Monmouth.

GREY OF WILTON.—The garter plate of Lord Grey of Wilton, dated 1567, offers a very re-

markable instance of quarterings; and as I have never seen any criticism of their arrangement, I hope I may be allowed to call attention to them. The shield contains ten quarterings—six in chief and four in base—and as the brass of the plate in many places shows through the enamel, it is not always certain if the metal be or or argent. The quarterings appeared to me to be as follows:—1. Barry of six arg. and azure (Grey). 2. Or, three crescents gules, each charged with a plate (Longchamp of Wilton). 3. Lozengy or and gules (Rokeley). 4. Barry of six arg. and azure, in chief a label of many points gules (Grey of Wilton). 5. Or, three chevrons gules (? de Clare). 6. Gules, three lions rampant arg., crowned or (De la Vacche). 7. Gules, a lion rampant within a bordure engrailed or (Talbot). 8. Barry of six arg. and azure, in chief three torteaux (Grey of Codnor and Groby). 9. Quarterly, 1 and 4, Or, a maunch gules (Hastings); 2 and 3, Barry arg. and azure, an orle of martlets gules (Valence). 10. Arg., a maunch sable, in chief a mullet gules for difference (Hastings). Of these I can account for the presence of Nos. 2, 3, 5, 6, 9, and 10 (presuming that Nos. 9 and 10 are borne for Lord Grey's mother, Florence, daughter and coheir of Sir Ralph Hastings, third brother of William, first Lord Hastings), but I cannot explain the order in which they occur.

Reginald de Grey (died 1308) married Maud, daughter and heir of William (? Lord) Fitz Hugh, by Hawys, his wife, daughter and heir of Hugh de Longchamp, and she was, as I believe, heir of her mother only. This fact might account for the omission of the arms of Fitz Hugh, which would naturally precede Longchamp. Henry, the grandson of this marriage, married Anne, daughter and heir of Ralph Rokeley, and Elizabeth, daughter and (I presume from the introduction of the undifferenced coat of Clare) heir of William de Clare. Thus it is possible to account for the presence of Nos. 3 and 5; but how can their separation by the coat of Grey, with its label distinctive of the house of Wilton, be explained? No. 6 is brought in by the marriage of Reginald de Grey, who died 1442, with Blanche, daughter and coheir of Sir Philip de la Vacche, K.G. No. 7 might be a quartering brought in by De la Vacche, but the coat appears to be identical with that of Talbot; and it is remarkable that 7 and 8 (only transposed 8 and 7) were rightfully borne by John Grey, Viscount l'Isle, who was of a totally different branch of the family of Grey.

I venture to think that in some instances quarterings were used to show the descent of lands, and not exclusively of blood; but in this instance I have not been able to discover that Lord Grey of Wilton held any of the lands which had formerly belonged to the Greys, Viscounts l'Isle, so that I am completely baffled on all sides in my

attempt to explain the quarterings on the garter plate of Lord Grey of Wilton, K.G. I hope some of your correspondents may be able and willing to enlighten me.

EDMUND M. BOYLE.

**REGISTER OF LECKHAMPTREAD.**—The parish register of Leckhamptread, Bucks, contains many curious entries, of historical interest, made by a former incumbent. Among these is a list of rectors of the parish, in which occurs the name of "John Wycliffe," the reformer, from 1371 to 1375, with the following note:—

"1371. Rev<sup>us</sup> John<sup>us</sup> Wycliffius (obijt Dec. 31, 1384) institutus Johanne Bakingham Diocesano, etiam R<sup>ector</sup> de Lutterworth cum Lecestrensis et Diocesi Lincolnensis 7<sup>mo</sup> Ric<sup>ardi</sup> 2<sup>di</sup>. N.B. He taught against Mass, &c., Tenets of the Papists, bred at Oxon, and drew many persons of note after him. V. Howell's *Med. Hist. Ang.* 3<sup>ra</sup>, p. 102."

It would be interesting to know whether this entry is correct, and records a fact not hitherto known in Wycliffe's history. The Lincoln Episcopal Registers have been consulted, but they do not contain any such institution. Too much, however, must not be drawn from this omission, for neither is Wycliffe's institution to Lutterworth, which is a certain historical fact, found in them. The only entries bearing on Wycliffe's history as a parish priest are—(1) his institution to the rectory of Fillingham, Lincolnshire, May 14, 1361; (2) his exchange of Fillingham for Ludgershall, Bucks, with John Wythomwyk, Nov. 12, 1368; (3) the institution of John Moorhouse to Lutterworth, "vacant by the death of John Wycliffe on the last day of December, 1384," May 14, 1385.

EDMUND VENABLES.

**RASTAQUONERE.**—In Miss Braddon's *Phantom Fortune*, vol. iii. p. 110, occurs the following sentence:—

"He was the typical rastaquonere, a man of finished manners and unknown antecedents, a foreigner, apparently rich, obviously accomplished, but with that indefinable air which bespeaks the adventurer, and which gives society as far a warning as if the man wore a placard on his shoulder with the word *Cave*."

What is the derivation and pedigree of the word *rastaquonere*?

E. LEATON BLINKINSOPP.

**COKER.**—The predecessor of Greatrakes, according to Southey, in curing the king's evil by touch. Where can I find an account of him?

C. A. WARD.

Haverstock Hill

**HERALDIC.**—I shall be much obliged to any one who will kindly tell me to whom these arms belong: Argent, three ravens sa., each holding in its bill a slip of laurel.

W. F. MARSH JACKSON.

**ST. PAUL'S CATHEDRAL.**—In a chap-book published for Samuel Keble at the Turk's Head in Fleet Street, London, 1698, illustrated with

"cuts," and having as frontispiece a view of the interior of St. Paul's, communion table, &c., I find in the last page of the catalogue of books published by S. Keble, "Three Poems of St. Paul's Cathedral, viz., 'The Ruins,' 'The Rebuilding,' 'The Chaire.'" What is known of these poems or of their author? The book itself is entitled *The Holy Days; or, the Holy Feasts and Fasts as they were observed in the Church of England (throughout the Year) Explained, &c.*, with cuts before each day.

W. FRAZER, F.R.C.S.I.

**ACCEPTED FREWEN.**—This divine was Archbishop of York, 1660 to 1664, and was buried in York Minster. I should be very much obliged if some correspondent from that city would give me a copy of the inscription on his tomb, and also describe the coats of arms thereon. Drake's *Eboracum* describes the tomb and mentions the fact of there being arms on it, but does not give them.

C. MOOR.

Grimby.

**ATKINSON.**—In the pedigree of Sympson of Ryton, recorded by Dugdale in his *Visitation of Yorkshire*, 1665-6 (Surtees Society), William Sympson is stated to have married —, daughter of — Atkinson, and widow of — Mason, of Welham. I shall be thankful for information concerning this family of Atkinson.

W. F. MARSH JACKSON.

**ROYAL MARRIAGE WITH A SLAVE.**—There is a story told in some old chronicle of a certain royal person who purchased in a slave market in Esthonia a slave girl, whom he afterwards married, and from whom, if I mistake not, our own royal race and all those who inherit Plantagenet blood are descended. Can any of your readers tell me where in history or legend I can find an account of this?

ANON.

**KING ARTHUR.**—Will some one explain the meaning of *priven* (shield), *ron* (lance), *Caliburn* (trusty sword)? Henry II. gave this sword, with the "blayde alle of *colegne*, and the hilte of pretyous stone," to the King of Sicily. Are there two traditions?

EDWARD MALAN.

**WILLIAM OF WORCESTER.**—Can any one explain the expression in William of Worcester "cum a yense neckly"? It occurs in William of Worcester's description of Mount's Bay. He usually writes in Latin, but in the context of this passage expresses himself in English. Also, what is "fro le setre"?

W. S. L. S.

**FRENCH FAMILY OF PERSHORE, WORCESTERSHIRE.**—This family had on their shields in early times a lion rampant. In or before the sixteenth century the Scotch Earls of March had also a lion rampant for their arms. Could the before-mentioned Frenches have descended from the Frenches



of Thornydykes, Merse, Warwickshire / If so, were the earlier arms of the Frenches of Thornydykes a lion rampant / They received charters from the Earls of March, but published records show that their arms were three boars' heads. Their neighbours the Gordons had also three boars' heads on their arms, and up to about the middle of the seventeenth century the Thornydyke district worshipped at the Gordon church. Information desired.

A. D. W. F.

**AUTOGRAPH LETTERS AND HISTORY.**—A catalogue of autographs often includes extracts from unpublished letters, which have some interest as materials for history, but which often get buried in private collections. Is anything known of the facts given in the following extract from the sale catalogue of autograph letters sold in Paris on May 31, 1884?—

"63. Angleterre. Pièce sur vélin relative au voyage en Angleterre de Louis Mangot, valet de chambre ordinaire du roi, où il est allé porter 'à la Reine du dict pays la somme de 16,000 livres que le roy lui devoit pour certaine composition qu'il a fait avec elle pour raison de la dernière guerre d'Ecosse.' 18 Septembre, 1560, in-8 obl. Ecornée."

ESTE.

**AUTHORSHIP OF HYMNS.**—Can you, through your columns, help me to find the authorship of the hymns mentioned below? I shall be very glad if you can:—"Hark! 'tis the watchman's cry"; "Father, hear the prayer we offer"; "The fields are all white"; "Little children, wake and listen"; "Unheard the dews around me fall"; "Thy way is in the deep, O Lord"; "The twilight falls, the night is near"; "(O, what can little hands do" (Rabin?). W. GARRETT HORDER.

**ENGLISH NAMES FOR FLOWERS AND SHELLS.**—Can any of your readers tell me the English of the following tulips: La Solitaire, L'Orientale, La Veuve, Le Drap d'Or, and L'Agathe? and of the following shells: Le Léopard, La Plume, and La Musique? All these names are to be found in La Bruyère's *Caractères*. HENRI VAN LAUN.

**COLLECTIONS RELATING TO GIANTS AND DWARFS.**—Where can I inspect the collection of old and scarce handbills, advertisements, engravings, &c., relating to the above subject formed by the late John Bullock, Esq., of Islington and Sevenoaks? The late Mr. Edward J. Wood states, in the preface to his work on giants and dwarfs, that he was much aided by the late Mr. Bullock's collection in compiling his work.

J. R. D.

**RABAN (SURNAME).**—Wanted instances of Raban used as a surname, or any information concerning the name. The Scotch and French printers of that name are known to me.

J. P. EDMOND.

64, Bon Accord Street, Aberdeen.

## Replies.

### ROCCO.

(1<sup>st</sup> S. i. 321, 356; ii. 276; vii. 627; 4<sup>th</sup> S. iv. 152, 241; vi. 234; 6<sup>th</sup> S. ix. 160, 271, 376, 436.)

It is not every word which ends in *o* that has the look of an Italian word or is of Italian origin, and I am surprised to find Sir J. A. PICTON and Mr. WARD, and still more so Miss BUCK, who professes to be, and no doubt is, familiar with both Italian and French, declaring the word, on the mere strength of its appearance, to be of Italian origin. Will they kindly point out to me an Italian word with the last syllable reduplicated? I also am familiar with Italian and French, and am in the habit of reading, speaking, and writing both of them, yet to me the word has always appeared what it really is—a French slang word; but this is, perhaps, because I am conversant with the numerous devices to which French (Parisian) slang resorts in order to obtain forms which may be droll, expressive, and slip glibly off the tongue. I am of opinion, therefore, that Littré is quite right in deriving *rococo* from *rocaille*, and I think it is very bold of the two gentlemen and of the lady above named, especially in the case of a French word, to set up their judgment in opposition to that of Littré, who was not only a very distinguished etymologist and a man of very sound sense, but must have seen the word start up under his very eyes.\*

Now, one of the devices of French slang is to cut off either part, or, perhaps more frequently, the whole of the last syllable of a word. Thus we find *déluge*=diligence, *champ*=champagne, *cig*=cigale (=a 20-franc piece), *délass* com=délassements comiques, † *mata*=matador (=faiseur d'embarras), *mélo*=mélodrame, *vélo*=veloce (=postillon), *zéph*=zéphyr (=vent). Sometimes two or more syllables are cut off, as in *d'autor* et *d'achar*=d'autorité et avec acharnement, *consomm* (or *consomme*)=consummation, *rata*=ratatouille, *réac*=réactionnaire ‡ Comp. our *cab*=cabriolet, and *zoo*=zoological (gardens).

Another device is to cut off the last syllable, as before (but often only part of it), and to put another ending—usually a shorter, and always a fancy one—in its place. This operation may be regarded in another light, and looked upon simply as the exchange of one ending for another, and this is

\* Rigaud (*Dict. d'Arno*) says, "Terme employé par les artistes peintres de 1830," and the word really does not seem to be older than this.

† Strictly speaking, no doubt *comique* is a word of three syllables, like *comens*, from which it is derived but it is, of course, usually pronounced as a word of two syllables.

‡ Nearly all the abbreviated slang forms in this note will be found in the French (or Parisian) slang dictionaries of Larchey and Rigaud.

the French view of the matter, for they call it "changement de finale." Now, one of these fancy endings happens to be *o*, and thus it is that in slang French we sometimes have words ending in *o*, and so far resembling Italian. Thus, from the old French verb *rigoler* (=rire, se divertir), or from the substantive *rigolour*, we have the adjective *rigolo* (with the fancy ending *o*)—drôle, amusant, much more Italian-looking than *rococo*, and yet having really nothing Italian about it; and from this, by a second change of the last syllable, has been formed *rigolbocke*, with the same meaning. Similarly, *sergent* becomes *sergo*; *invalid*, *invalido*; *crédit*, *crédo*; *camarade*, *camaro*; *garni*, *garno*;\* *mendiant*, *mendigo*.† Sometimes a reduplicated word is the result, as *méli-mélo* (a curious medley or jumble) from *mêler*‡ and this word is so often heard in familiar conversation that it will be found in Littré, and not in the slang dictionaries. Upon this principle *rocaille* would give us *roco*, and with the last syllable reduplicated, *rococo*.§ Comp. *lolo*=lait, formed upon exactly the same principle.

I had long come to the conclusion that the word *rococo* had been made up in this way, and I am glad to see my view confirmed by Larchey in his ninth edition, for there he says, *s.v.*, "Le rococo est le genre *rocaille* exagéré. De là ce changement de finale redoublé." The word is now also used simply of what is antiquated and old-fashioned (*suranné*, *démodé*).

I need scarcely say, therefore, that I cannot accept the derivation from *rocaille* and *coquille* advocated in a note (4th S. iv. 241) so highly spoken of by C. M. I. (6th S. ix. 376). In the first place, words made up out of bits of two or more other words are exceedingly rare, although I myself have given more than one instance (4th S. xi. 461). In the second place, it would be impossible to get *rococo* out of *rocaille* and *coquille* unless *rocaille* were treated as I have treated it above. And, lastly, I have shown, I hope, that *coquille* is not wanted at all, and that *rocaille* alone suffices.

F. CHANCE.

Sydenham Hill.

P.S.—I am glad to call attention here to French

\* For this change of ending into *o* we may compare such forms as *Franco-German*, *Turco-Russian*, &c., where the ending of the first adjective is turned into an *o*, which means nothing, simply for the sake of euphony.

† Here the fancy ending is *go* and not *o*. *Go* is also a favourite ending, and sometimes it is substituted for the last syllable, as here, or for part of it, as in *libago*—*la* has, whilst at others it is simply added to the word, as in *rago-pei*, *lago-la*. Other fancy endings are *i*, *em*, *am*, *em*, *oie*, *tum*, *mar*, *muche*, *mance*, *ucke*, *biche*, (as in *cigarette*—*cigarette*).

‡ Probably *mêlo* was formed first and *méli* added, but it may be the other way.

§ It is more common to find the last syllable cut off and the first reduplicated, as in *zouzon*—*zouave*, *Loulou*—*Louis*.

slang, for some knowledge of it is now quite indispensable to those who read French novels.

SIGNATURES TO THE SOLEMN LEAGUE AND COVENANT (6th S. ix. 370, 396, 414, 457, 476).—A copy of the Solemn League and Covenant with the signatures of the parishioners of Edgell, dated 1643, is preserved in the New College Library, Edinburgh. As no description of these documents has been given by any of your correspondents, perhaps I may be allowed briefly to describe this copy, which in all probability is similar to those sent to the various parishes throughout Scotland at that period. The title is:

"A Solemn League And Covenant, For Reformation: And Defence of Religion, the Honour and Happiness of the King, and the Peace & Safetie of the Three Kingdoms. Of Scotland, England, & Ireland. 1st. 50. 3. Prov. 25. 5. 2 Chron. 15. 15. [Quoted.] Edinburgh, Printed by Evan Tyler, 1643."

Small 4to., A, four leaves; B, three leaves; followed by seven leaves for the signatures. The title is followed by Orders of the Assembly, &c., anent subscribing the Covenant, on seven pages; then "A Solemn League and Covenant," six pages. The paper for signatures is printed, at the top of each page, "The Subscribers of the League and Covenant." I may mention that a fragment, probably unique, of an edition printed by Edward Raban at Aberdeen in 1643, corresponds exactly to the Edinburgh copy. Both are noticed in my *Aberdeen Printers*, pp. 74-5. J. P. EDMOND.  
Aberdeen.

First subscribed by the king (James VI., afterwards James I. of England) and his household, 1580, thereafter by noblemen, barons, burgesses, and others of all ranks, 1581-1590 and 1638. Many other copies were signed for some years afterwards by the different presbyteries and parishes in Scotland, one of which I now possess, signed, but it has fallen aside. This original national document of 1580 is now in the Advocates' Library, Edinburgh. A beautifully executed facsimile, in gold and colours, 40 by 32 inches, may be had at Stillie's, Edinburgh, for 10s. 6d., with descriptive accounts, &c., in quarto. The Solemn League and Covenant was greatly revived in 1712. A curious accident happened to one of the original copies. It was given to a bookbinder (Banks) to clean; he unfortunately sponged out the names, they having been signed with blood, as many were.

J. S.

Many of these are preserved in the library of the House of Lords, and in one of the *Reports of the Historical Manuscripts Commission* particulars of the lists for several English parishes will be found.

FREDERICK E. SAWYER.

[In Miss Brak's reply on this subject (6th S. ix. 457) the date 1642-3 should be 1662-3.]



COLERIDGE'S "REMORSE" (6th S. ix. 466).—Your correspondent CUTHBERT BEDE is in error in stating that *undusted*, in the sense of cleared from dust, "is a new coinage." Dr. Johnson gives the word as being used by W. Mountague (1654) in his *Devout Essays*: "When we frequently dress up the altar of our hearts, and *undust* it from all these little foulnesses." Johnson adds: "This is a more proper word than to *dust* in the present meaning." The formation of the verb to *dust* being to sprinkle with dust. See Johnson, under the word, and his reference to 2 Sam. xvi. 13 (margin), "Shimei *dusted* him with dust."

WALTER B. KINGSFORD.

Lincoln's Inn.

What CUTHBERT BEDE says about *undusted* is correct—that the writer means the reverse, that the play had been *dusted*; but for all that it is formed on the same principle as *unearthed*. In the one case the play has been taken out of its earth, and in the other taken out of its dust. Besides, we talk in English of *boning* a hare or a leg of mutton, and we mean that we have *unboned* it. So that I think we had better leave the niceties of English in the chaos dearly beloved by the national mind.

C. A. WARD.

POESIES FOR RINGS (2nd S. iv. 118, 166, 429; v. 405; 4th S. ii. 368; iii. 56; v. 341; 6th S. ix. 348, 412).—The subjoined list of poesies is taken from Fennell's *Antiquarian Chronicle and Literary Advertiser*, June, 1882, p. 13:—

Happy in thee hath God made me. (1677.)  
In thee my choice I'll e're rejoyce. (1679.)  
In mind though not in sight. (1680.)  
My heart is given this pledge doth show,  
A work in Heaven perform'd below. (1684.)  
God above preserve our love. (1684.)  
God above increase our love. (1685.)  
Hearts content cannot repent. (May, 1688.)  
Thy virtuous life made thee my wife. (1711.)  
God's providence is our inheritance. (1711.)  
Break not thy vow to please thine eye,  
Continue constant till we die. (1720.)  
God's intent none can prevent. (1722.)  
In constancy I will live and die. (1725.)

ALPHA.

"IGNORANCE IS THE MOTHER OF DEVOTION" (6th S. ix. 320, 476).—MR. BUTLER writes for an earlier notice of this phrase. The history of its use, so far as I know, is as follows. Dr. Cole made use of it in the *Disputation with the Papists at Westminster* on March 31, 1559, and Bishop Jewel, describing this in a letter to Peter Martyr on April 6, states respecting the saying:—

"Non enim dubitavit graviter et serio monere, etiam si alia omnia maxime convenirent, tamen non expedire, ut populus, quod in sacris litteris intellegat, ignorantia enim, inquit, mater est veræ pietatis, quam ille appellavit devotionem." Jewel's *Works* (Parker Society), vol. iii. pt. ii. p. 1292.

In his *Controversy with Dr. Cole* Jewel refers to this as follows:—

"For I believe he [Justinian] had never heard say that ignorance should be the cause of true devotion, as ye boldly avouched in the disputation at Westminster in the hearing and wondering of the most part of the honourable and worshipful of this realm."—*Ibid.*, vol. i. p. 57.

Bishop Burnet notices the phrase from Jewel's letter (*Hist. of Ref.*, pt. iii. bk. vi. collect. No. 49). Burton, in *The Anatomy of Melancholy*, alludes to it in this way:—

"And the best means they have to broach it first and to maintain it afterwards is to keep them still in ignorance: for Ignorance is the mother of devotion, as all the world knows and these times can amply witness."—*Anat. of Mel.* pt. iii. § 4, memb. 1, subs. 2, p. 508, Lond., 1624, fol.

ED. MARSHALL.

The following lines from the *Neo Customs*, I. i., a morality printed in 1573, will carry back the use of the phrase nearly a hundred years:—

"That whiche ever hath ben a most trewe and constant opinion,

And defended also hitherto by all of our religion,

That I ignorance am the mother of true devotion,

And Knowledge the auctour of the contrary affection:

They denie it so stoutely as though it were not so."

Despite Thomas Vincent's authority, I am of opinion that the origin of the phrase is not "Popish," but pagan.

H. SCHERREN.

68, Lamb's Conduit Street, W.C.

KNOWING FINE (6th S. ix. 466).—The *mercheta mulierum* is referred to here. It is a subject not calculated for full discussion in "N. & Q." So much nonsense has been written about it in former times by grave and learned persons, that it is well-nigh impossible to convince people that the *mercheta mulierum* was merely a fine paid by the vassal to the lord for the loss of the woman's services, and that customs of succession, like Borough English, had no relation to the supposed fact that a wife's first child was of doubtful paternity. Mr. Elton, who is one of the greatest living authorities on ancient customs, has shown that he gives no credit to the impure story (*Origins of English History*, p. 87). Sir William Blackstone had come to the conclusion that there was no truth in it so far as England was concerned, but believed that the evil practice was once followed in Scotland (*Commentaries*, sixteenth edition, vol. ii. p. 83). Mr. Cosmo Innes, the very learned Scottish legal antiquary, said, "I have not looked carefully into the French authorities, but I think there is no evidence of a custom so odious existing in England; and in Scotland I venture to say that there is nothing to ground a suspicion of such a right" (*Lectures on Scotch Legal Antiquities*, p. 53).

By far the best and most exhaustive account of this horrible fable, which has done so much evil

work in the hands of poets, artists, satirists, novel-writers, and inaccurate historians, is, I believe, a book by Dr. Karl Schmidt, entitled *Jus Prime Noctis*. I have, I regret to say, never had an opportunity of seeing it. It was reviewed by Mr. W. E. A. Axon in the *Academy* of March 25, 1882. I gather from this notice that the author proves that this supposed custom never had any real existence.

A little consideration as to what manner of men the people of the Middle Ages were should, one would have thought, have convinced any one that the story is impossible. The Church was far too powerful to have permitted such a breach of the very foundation of moral order to have gone unrebuked. Had such a right ever existed, a hundred local councils would have fulminated censures against those who presumed to exercise it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**BENI; HIFAC; CALPE** (6th S. ix. 469).—The following quotations from Ford's *Handbook for Spain* may be of some assistance to MR. LACAITA in determining the origin of two of the words about which he inquires:—

"[Between Ronda and Gibraltar] we pass Moorish villages, built on heights, with Moorish names and half-Moorish peasantry, e.g., Atagate, Bonanaba, Benadalid, Ben Alsaura. These settlements of *Beni*=children, mark the isolating love of tribe which the Arabs brought with them from the East, implanting on a new and congenial soil the weakness of the nomadic race of Ishmael, whose hand is against every man and against whom every hand is raised. These unamalgamating *Beni*, however, united against the French, who found in such robbers more than their match."—P. 267.

*Culpe*.—"The rock [Gibraltar] was well known to the ancients, but never inhabited, nor is there any mention of any town on it. The Phœnicians called it *Alube*. This the Greeks corrupted into *Καλυβη Καλπη*, *Culpe*, and then, defying nature as audaciously as etymology, they said it signified a 'bucket,' to which shape they compared the rock. *Culpe* has been interpreted *Calpe*, the cavern of God, and as *Cal-be*, the watching at night. *Col. Coll. Culis* is, however, a common prefix to Iberian and Oriental terms of heights and fortresses. *Ayala* derives *Culpe* from the Hebrew and the Phœnician *ḥalaph*=*Culph*, a curved mountain. *Calpe* was the European, and *Ayala* 'the lofty' (the rock of Abel) the African pillar of Hercules, the *ne plus ultra* land and sea marks of jealous Phœnician monopoly."—P. 272.

*Hifac* is not mentioned by Ford, but the word is, of course, like the others, of Moorish origin.

E. SIMPSON-BAIKIE.

[MR. C. A. WARD supplies the same information.]

**PROOFS OF LITERARY FAKE** (6th S. ix. 467).—Modern fiction has contributed but few common nouns, adjectives, or verbs to the English language, and it is curious to note the sources whence these come. Thus, *Gulliver's Travels* furnishes three words, *broddingnagian*, *lilliputian*, and *yahoo*; but from the whole of Shakespeare we get only

one, *benedict*; while from Scott\* I can recall no example. Other instances from English literature are *braggadocio*, *euphuistic*, *lothario*, *utopian*. Cervantes gives us *dulcinea* and *rosinante* as well as *quixotic*; and to the list may be added *chauvinism*, *knickerbockers*, and *rodomontade*. It might be considerably extended by examples from Greek and Latin writers. Has an exhaustive list ever been attempted of the English words derived from the proper names of real life? I believe I could give upwards of three hundred, from *mausoleum* and *laconic* to *boycott* and *magenta*. The terms introduced to meet the demands of science form an interesting group. Such are *farad*, *oersted*, *ohm*, *vernier*, *volt*, *weber*.

P. J. ANDERSON.

Bowdler gave to the world an edition of Shakespeare's plays, "in which nothing is added to the original text, but those words and expressions are omitted which cannot with propriety be read aloud in a family." When words, &c., are now eliminated from a book, the work is said to be "Bowdlerized."

HENRY G. HOPE.

Freegrove Road, N.

**KHEDIVE** (6th S. ix. 449).—Mr. Edward Thomas, F.R.S. (in a paper on "Parthian and Indo-Sassanian Coins," printed in *J. R. A. S. N. S.*, vol. xv., pt. 1), thinks the word *Khediv* or *Khidév* is found in the Persian *Khudá*, God, king, and the Pehivi forms *Hufef*, *Hutai*, which he derives from the Zend *ga-dāta*, Sansk. *sva-datta*, self-given, self-created. It always struck me that the name God, or rather one of its oldest forms, *Gutha*, was connected with both the Persian *Khudá*, *Khodá*, and the title *Khedive*. I was confirmed in this on comparing *Gutha* and the Gothic-Teutonic words *Got*, *Gott*, *Godt*, *Kot*, *Gett*, *Gitt*, *Gat*, *Gud*, *Gudzf*, and *Gudszf*, with the Tartar and other Oriental languages. In twelve Tartar dialects I found the word for God under seven different forms, viz., *Khudai*, *Khodái*, *Khutái*, *Kutái*, *Kut*, *Kutkhái*, *Kutkha*; in three Caucasian dialects, *Khudai*, *Tzau-Khutsav*, *Khutzaú*, *Khtzaú*; in the Kurdish *Khudi*; and in the language of the Buchari, *Khudo*.

Mr. Thomas adds that the title *Khidév* is common in the *Sháh Namah*, and, in its Indian application, he finds *Badaoni* mentioning the Sultan *Bablol Lodi*, A.D. 1451.

R. S. CHARNOCK.

*Khidiv* is a Persian word, and signifies a king, a great prince, a sovereign, as *Khidiv i Hind*, King of India. The designation was bestowed by imperial firman in 1866. It conferred no additional power. The hereditary vice-royalty was guaranteed to the descendants of *Mehemat Ali* by the five great powers.

R. W.

**THE TERMINATION "OE"** (6th S. ix. 428).—This termination of place-names will be found

\* Scott has supplied *Dryadust*.



principally, if not exclusively, in those parts of England colonized by the Danes. In the Dane-lugh, north-east of the ancient Watling Street, it abounds, but the spelling is various, *hor*, *oe*, *o*, and in the north of England *how*. In Bedfordshire, within a circle of a few miles, we find *Sils-oe*, *Cain-hoe*, *Fald-o*. In Bucks we have *Moul-oe* and *Irving-hor*, &c. In Norfolk we have *How*; in Lincolnshire, *Hough* on the hill; in Sussex, *Hoar*; in Westmoreland, *Hoar* and *Fox's How*. In all these cases an eminence, generally comparatively slight, is indicated. The original is doubtless the Danish *høi*, a hill. There is another Danish termination *ø*, an island, which is liable to be confounded with *oe*, but the English in this relation has adopted the older Norse term *ey* for its compounds, as *Sels-ey*, *Wallas-ey*, &c., very common in all the Danish settlements. J. A. PICTON.

Sandyknowe, Wavertree.

PRESTER JOHN'S ARMS (6th S. ix. 470).—In the *Hoake and Register of Armes*, done by Sir David Lindsay of the Mount, *Lyone King-of-Armes*, *Reyn. Ja. V.* (which seems to have been emblazoned about the year 1542, and is still preserved in the library of the Faculty of Advocates, Edinburgh), the second coat of arms depicted is that of "The Rycht potent prince preist Jhone, Emperour off the greit Ynde." It may be thus blazoned: Or, on a passion cross azure, rising out of a mount vert, and between two scourges paleways of the second cords outwards gules, the dead body of our Saviour proper, nimbed of the field and wreathed about the loins with a cloth argent shadowed of the second; on His head the crown of thorns, the blood flowing therefrom, and also from the wound in the dexter side, and from the hands and feet which are pierced with the nails, all proper; on the upper limb of the cross the scroll of the fifth, lettered I. N. R. I., sable. The particular form of cross known as the Cross of the Passion was, Guillim tells us, "bestowed on such as had performed, or at least undertaken, some service for Christ and Christian profession; and therefore, being duly conferred, I hold it the most honourable charge to be found in heraldry."

P. J. ANDERSON.

Aberdeen.

SOME OBSOLETE WORDS, &c. (6th S. ix. 405, 478).—*Rommaginge*.—MR. WARD is mistaken in supposing that this is not a nautical term. *The New World of English Words*, 1858, has, "To *Rumidge*, in Navigation, is to remove goods or luggage out of a ship's hold, whence it is also used upon other occasions." The edition by J. Kersey, 1720, gives:—

"To *Rummage* (Sea-Term), to remove any Goods or Luggage from one Place to another; especially to clear the Ship's Hold of any Goods, or Lading, in order to their being handsomely stowed and placed. Whence the

Word is used upon other Occasions, for to *Rake* into, or to search narrowly."

Cf. also the following passage from *Hakluyt's Voyages*, vol. i. p. 308:—

"And that the masters of the ships do looke wel to the *romaging*, for they might bring away a great deale more than they doe, if they would take paine in the *rumaging*."

There can be little doubt that this word is connected with *room*, A.-S. *rūm*, space. I do not at all see why we should derive the word from Fr. *remuer*; *remuage* is not given by Cotgrave.

F. C. BIRBECK TERRY.

Cardiff.

*Rommaginge*.—The full derivation of this word is from the French *remuer*, *menage*. It is so used several times in letters of the Hon. Mrs. Boscaawen at the end of the last century, e.g., writing in 1787, in contemplation of changing her house, she says, "Then the trouble of the *remu-menage*, or *rummage*, to one so inactive, fait fremir."

G. LEVESON GOWER.

[MR. HARRY HEMS states that the word is not obsolete in Devonshire, but is in common use in his own household. "A rummaging lot" is said of a family with no management. "I'm burning up the rummage"—garden litter—says the gardener, in answer to the question, "What are you doing?"]

REGNAL YEARS (6th S. ix. 468).—Charles II.'s regnal years, by a legal fiction, date from the execution of his father, not from his own restoration. See Sir Harris Nicolas, *Chronology of History*, p. 331.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

"KNIGHT OF TOOGENBURG" (6th S. ix. 407, 457).—The book of ballads to which MR. CARMICHAEL refers was, I believe, originally published by Mr. James Burns. I think that it has passed through but one edition. If that be the case, the copy which I possess must be one of a remainder with a new title-page. It runs thus: "*German Ballads, Songs, &c.*, comprising Translations from Schiller, Uhland, Burger, Goethe, Korner, Becker, Fouqué, Chamisso, &c. London, Edward Lumley." It has no date. My impression is that I purchased it in Lumley's shop about thirty years ago; but of this I am not quite certain.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

LAMB AND MINT SAUCE (6th S. ix. 448).—Though unable to say when the custom of taking mint sauce was first started, or whether there is any authority for the origin of the custom in the statement quoted from John Brady, *Clariv. Calendaria*, respecting its introduction by the monks, the latter part of the extract is obviously incorrect. The Jews had long before ceased to partake of the paschal lamb, in obedience to the Pentateuchal laws which prohibited this and all

other sacrifices away from the place chosen for the national altar. The killing of the paschal lamb ceased with the destruction of the Temple. It necessarily follows that the statement in question is inaccurate.

A. D.

DEVICE ON BACK OF PICTURE (6th S. ix. 409).—I think the two hands above a castle are the arms of the city of Antwerp.

ANON.

ENGLISH JUDICIAL COSTUME (6th S. ix. 464).—Is it not the case that in the Crown Court a judge, just before charging the grand jury, wears a white tippet and white gloves? I think, if my memory is correct, I noticed Mr. Justice Denman wore them; but after the charge was finished he left the court and returned without them. M.A. Oxon.

THORPE, SURREY (6th S. ix. 468).—The farm of Alnmers Barns, Chertsey, was purchased in 1828 by Mr. George Catherow, and the Wapshott family, who had then held it for many generations, were, it was said very unfairly, expelled (see *Times* newspaper, August 1, 1828). In Brayley and Britton's *Surrey*, ii. 244, it is stated there were documents to show that the Wapshotts had held this farm upwards of five centuries, and that "there was a report, though upon very questionable grounds, that they had held the estate from the time of Alfred." In Cox's *Magna Britannia*, 1730, v. 358, the farm of Ampner's Barnes, "given, as the name seems to imply, in alms, full of corn to the poor," is mentioned as being of the yearly value of 100*l.*; but when the Crown property at Chertsey was held by the Duke of York the rent was raised to 360*l.* a year, which was then deemed very exorbitant.

EDWARD SOLLY.

A notice of the Wapshott family, and of their long ownership of lands at Alnmers (not Ambras) Barns, will be found in Mr. E. Walford's *Holidays in Home Counties*, at p. 209, under the title of "An Autumn Day at Chertsey."

MUS RUSTICUS.

[See also 6th S. ix. 503.]

BREWER'S "PHRASE AND FABLE" (6th S. ix. 449).—The three romances are in the "Rommant fait et compose a la perpetuation de memoire des vertueux faiz et gestes de plusieurs nobles et excellens cheualiers qui furent au temps du tresnoble et puissant roy Artus compaignons de la Table Ronde," first printed in 2 vols. folio, one at Rouen by Jehan le Bourgois, the other at Paris by Jehan du Pre, 1489. The first part, *La Queste del Saint Graal*, was edited for the Roxburghe Club in 1864, by Mr. Furnivall, from two MSS. in the British Museum. *Lancelot* and *La Mort le Roi Artu* make the other part. The above and other MSS. ascribe the work to Walter Map (Chaplain to Henry II. of England), and this is generally allowed.

Graesse, *Trésor de Livres Rares et Précieuses*, at "Lancelot du Lac," mentions the *Lancelot* of Ulrich von Zazikhoven, written in verse about the beginning of the thirteenth century, edited by K. A. Hahn, Frankfurt, 1845. This was, he says, taken from a lost Provençal romance by Arnaud Daniel, and he seems to think this romance was used by the author of the *Table Ronde*. The three romances, preceded by the *Saint Graal* history and *Merlin*, were abridged by Sir Thomas Malore and published by Caxton.

M. Paulin Paris, in his catalogue of the MSS. of the Bibl. du Roi, i. 168, points out that the *Saint Graal* was the work of an ecclesiastic and a Latinist, and below quotes from it, "Enai fu li rois Luces crestiensés.....quar messire Robers de Boron qui ceste ystore trahata de latin en françois s'i accorde bien, et la vielle ystore s'i accorde bien ausi." He concludes that Map wrote in Latin both this and the prologue and concluding parts of *Lancelot*. *Merlin*, except the beginning, he thinks was not Map's work, and the *Queste*, written later by Hélié de Borron, seems only to continue the Latin work of Walter Map (p. 174).

The history of the *Saint Graal* (or of Joseph of Arimathea) was edited for the Roxburghe Club by Mr. Furnivall, together with Lancelich's Englishing of it (about 1450), and the English work is being separately republished by the Early English Text Society, which has also published other Arthur romances that are not translations.

P. ZILLWOOD ROUND.

DATE OF PHRASE (6th S. ix. 309).—It is asked if the expression *poor* for *dead* obtains in any language besides our own; but I should be inclined to ask in what European language it does not obtain. In French you can hardly say anything but "*Ma pauvre mère*"; "*Ma mère regrettée*," perhaps, but that would be more heathenish still. "*Feu ma mère*" might be allowable, but is obsolete. In German some may say "*Meine selige Mutter*," certainly; but "*Meine arme Mutter*" is much more common. In Spanish, again, "*La pobre de mi madre*" is the accepted phrase. Fernán Caballero makes some of her characters add "*en gloria esté*," but I doubt if it would be commonly said. In Italian, "*L'anima beata di mia madre*," &c., is sometimes said, but "*Mia povera madre*," is the prevailing idiom. The mode of alluding to a defunct Pope has a peculiar form; it is always "*La sacra memoria di Pio IX.*," or whoever it may be, which is said to have done this or that.

R. H. BUSK.

HEBREW LANGUAGE (6th S. ix. 448).—In the Talmud precise rules are laid down with regard to the separation of words. These are to the following effect. The distance between letters must admit of a hair being placed vertically



between them. The distance between words must be equal to the space which a letter would occupy. The division of sentences is regulated by the *setumah* and the *petucha*. The *setumah* (signifying close) is a space of three letters at least between two words written upon the same line. The *petucha* (signifying open) is the whole remaining space of a line left blank, and the following word commencing upon the next line. These regulations are rigidly adhered to by Hebrew scribes in producing MS. copies of the Law and Scriptures. To assign a definite period to these traditional laws is impossible. We find them fossilized and deposited in those heterogeneous strata of ancient lore the Talmud, without clue or index to their origin.

Respecting the five final letters, there is an opinion in the Talmud that these, as final letters, are of the same antiquity as the other characters, but they do not appear to have been used to express the hundreds beyond 400 until recent times. The Hebrew letters are used throughout the Talmud and Midrashic works, not only as numerals in the ordinary sense, but as a means of giving the words of the Hebrew Scriptures a mystical and often a very beautiful meaning.

A. D.

TOMB OF THACKERAY'S PARENTS (6th S. ix. 446, 491).—We shall, I fear, only get out of one set of inaccuracies into another if the mistakes into which Mr. BENHAM and F. St. J. T. have fallen be not speedily corrected. MR. BENHAM is in error, first, in giving the number of the children of Dr. Thackeray, Head Master of Harrow, as nineteen, instead of sixteen. William Makepeace, of Hadley, the grandfather of the novelist, was the head master's sixteenth and youngest child, as may be seen in the *Pedigree of Thackeray* which I have already cited. The second error in MR. BENHAM's reply is the assertion that Mr. Crick, Public Orator at Cambridge, was a first cousin of the novelist. The true state of the case is that Frederick Thackeray, M.D., of Emmanuel College, Cambridge, a first cousin of Richmond Thackeray, the novelist's father, married, as his second wife, Mary, daughter of Rev. Thomas Crick, of Little Thurlow and sister of the President of St. John's, who was also Public Orator. I may add, on the authority of *Graduati Cantabrigienses* and the University Calendar, that there never was a Public Orator at Cambridge named "W. M. Crick." This is another error. It was the Rev. Thomas Crick, B.D., of St. John's, who was both President of that society—an office answering to the Vice-Master at Trinity—and Public Orator. Dr. Frederick Thackeray, I am informed in a letter from the Rev. H. Russell, Fellow of St. John's, kindly enclosed to me by the Master of St. John's, lived in a house belonging to that Society, on the east side of St. Andrew's Street, near Emmanuel Lane,

now occupied by Mr. Lucas. F. St. J. T. makes Richmond Thackeray, the novelist's father, *second* instead of *fifth* son of William, of Hadley. He has thus passed over three sons of William, intermediate between William, the eldest, and Richmond, viz., Webb, Thomas, and St. John, who, it is true, died unmarried, but who do not for that reason seem to deserve to be erased from the family genealogy. The William Makepeace Thackeray of the Chester inscription given by Mr. FITZPATRICK was second son of Thomas Thackeray, surgeon in Cambridge, who was elder brother of William, of Hadley, and whose representative is the present head of the family. The subject of the inscription was therefore a first cousin of Richmond Thackeray, the novelist's father. The Rev. Elias Thackeray, of Dundalk, was next younger brother of William, of Chester, and both were king's scholars at Eton. MR. BENHAM writes the name of the cradle of the novelist's stock "Hampthwaite." For this we should read Hampthwaite. Three members of the family held the office of parish clerk there during the seventeenth and eighteenth centuries.

The author of the *Pedigree of Thackeray*, whose information was strangely fragmentary on the maternal side of the novelist's ancestry, brought together a good many scattered notices of various Yorkshire Thackerays, under highly diversified forms of orthography, from the fourteenth century down to the date of his publication. Since that time I have no doubt that fresh instances have come to the surface, though they are awaiting collection in an accessible form. I happen myself to have noticed the occurrence of some of the Thackerays of Exliby in the first volume of the publications of the North Riding Record Society. I do not think that any connected scheme of descent could as yet be made out for the Thackerays of Hampthwaite beyond the point to which "J. G. N." carried it, somewhat tentatively, in his *Pedigree of Thackeray*. But a Yorkshire society might be inclined to try and add something to the imperfect knowledge which we at present possess of the descent of their illustrious countryman, William Makepeace Thackeray.

C. H. E. CARMICHAEL,

New University Club, S.W.

In MR. BENHAM's communication, "W. M. Crick," p. 492, l. 3, should be "Rev. T. Crick." May the following anecdote, connected with his election in 1836, be added? A rival candidate was called upon by the "gods" in the Senate House for a song. The answer was, "Mr. — cannot sing, he has a crick in his neck." It should be stated that Mr. — used to carry his head rather peculiarly. P. J. F. GANTILLON.

BALLOON (6th S. ix. 486).—Why should this word be derived from "*Ballon*, a famous dancing

master in the seventeenth century"? The first use of the word in English has reference to the game called "balloon-ball," to which there are various references in our early dramatic literature. Thus in *Eastward Ho*, made by Geo. Chapman, Ben. Jonson, Ioh. Marston, 1605, Sir Petronel says to Gertrude (I. i.): "Faith I was so entertained in the progress with one Count Epernoum, a Welsh knight; we had a match at balloon, too, with my Lord Whachum for four crowns." To this Gertrude answers: "At baboon? Jesu! you and I will play at baboon in the country, knight." Sir Petronel: "O, sweet lady! 'tis a strong play with the arm." T. Heywood alludes to the game in his *The Four Prentises of London*, 1615:—

"EUSTACE. All that is nothing, I can toss him thus.  
GR. I thus. 'tis easier sport then the Balloons."

Vol. ii. p. 204. Heywood's "Dramatic Works,"  
J. Pearson's reprint, 1874.

Minshew's *Dict.*, 1617, has: "*Baldone*, a winded ball to play withall.....I. *Balline* (ex balla, i. pila)." F. O. BIRKBECK TERRY.

#### CHEVRO.

Of course the derivation of this word from "*Ballon*, a famous dancing master in the seventeenth century," is an idle fabrication, which the *Times* should not have repeated. It is false on the face of it, because it is no solution of the problem; for it does not tell us how the dancing master came by the name himself. It is well known that the words which are really due to names of men are comparatively few; whilst, on the other hand, the guessing etymologist usually resorts to the suggestion of such a derivation when he knows not what else to say. It is the last poor shift of a man who pretends to explain what he cannot otherwise solve. Of course the word *balloon* is far older than the seventeenth century. In Florio's *Ital. Dict.*, ed. 1598, we already find the entry, "*Ballone*, a great ball, a ballone (to play at with brices), a footeball." Cotgrave has, "*Ballon*, a fardel or small pack," and in fact it was at first used in French as a diminutive of *bale*, which is after all a mere doublet of *ball*. Godefroy gives a quotation for *ballon*, dated 1485, in this sense of "small bale." Littré has a quotation for it in the sense of "balloon" in the sixteenth century. The sense of "great ball" was probably borrowed from Italian, for it is a singular fact that the Ital. suffix *-one* is augmentative, whilst the F. *-on* is properly diminutive. I would suggest that an ordinary irresponsible newspaper is a very poor guide in questions of etymology, wherein at least some small degree of accuracy is required.

WALTER W. SKERT.

Where the *Times* got such nonsense from as its "famous dancing master in the seventeenth century" I do not know; but, seeing that the word occurs in Ronsard's poems of the previous century,

and that *pullone* in Italian is a skin full of wind, we need hardly guess much about the origin. In Noul and Carpentier's *Dict. Etymol.* it is properly said to be, in the sense quoted, slang of the opera, "*il y a du ballon dans sa danse*"; and in Lorraine Littré says that it is a term for the rounded summits of a mountain. The figure is obvious in both instances.

C. A. WARD.

159, Haverstock Hill.

ECLIPSES OF THE SUN (6th S. ix. 390, 430, 406).—In accordance with DR. NICHOLSON'S request, I have referred to *L'Art de Vérifier les Dates* for eclipses of the sun between the years A.D. 1591 and 1595. A partial eclipse of the sun was visible in Europe on July 20, 1591. This was observed by Tycho Brahe. A total eclipse of the sun occurred on May 30, 1593. This was total in northern Africa and south-western Asia, but was only visible as a partial eclipse in Europe. Kepler states that at Zerbat (Dessau) two digits (amounting to about one-sixth part of the sun's diameter) were observed to be eclipsed.

The only other eclipse of the sun visible in Europe within the dates mentioned by DR. BR. NICHOLSON occurred on October 3, 1595; but I presume this is excluded from his consideration, as taking place in the autumn, not in the summer.

W. T. LYNN.

INVERTED CHEVRON (6th S. ix. 367, 478).—Perhaps what I will now put on paper may satisfy any readers of "N. & Q." who are interested about the "inverted chevron."

Guillim, ed. 1724, p. 43, gives one thus, Azure, a chevron reversed or; but not as an English coat. He quotes it from Baron, *Art Heraldique*, p. 47. The name is Ralet.

Colombiere (*Sciences Heroïques*, p. 134) gives "*Chontzin en Allemagne, de gueules au chevron renversé d'argent*." He engraves it on p. 135.

Sibmacher (*Wappenbuch*, vol. i. p. 38) gives this coat with this name, Chontzin; but at vol. iii. p. 21, repeats it with an identical quartering second and third, and gives the name Concini.

Spener (*Insignium Theoria, Pars Specialis*, pp. 101, 102) refers to the *Wappenbuch*, and gives the name Concini. He says that the Italian and Austrian families are one. He says, p. 102: "*Ex eadem gente fuit Concinius Concini, qui sub Marescalli Ancraei nomine in Gallia claruit, et Dux et Par Franciæ creatus, tragico tamen exitu periit*." This was the famous Maréchal d'Ancre, killed, "*sur le pont-levis du Louvre, le 24 Avril de l'an 1617*."

Fr. Silv. Petri Sancta, in his *Tesoreria Gentilitie*, p. 153, has this, speaking of chevrons: "*Est aliquando etiam inversus, et in imis scuti regionem cuspidatus. Cujusmodi capreolum cyaneum, in aurea parvula, Cohortis gerunt in Gallia*."



Ginanni, *L'Arte del Blasone*.....in Venezia, 1756, at p. 279 says: "Laderchi in Faenza, porta in fondo rosso un Capriolo gemellato e riverato d'argento."

Nisbet, *System of Heraldry*, vol. i., "Of the chevron," says: "A chevron reversed is said when its point is towards the base. Azure, a chevron reversed argent, by the name of Rumor."

I know only two English examples. One is Newport, in Monmouthshire, if Newport will submit to be misnamed English. This town carries a chevron reversed—that is, with the peak to the base. The other came before me when I was looking over the evidences of a friend of ancient family in Yorkshire. It was on a seal to a deed, but the seal made on the usual label of parchment had been detached from the deed to which it had belonged. I can, therefore, give no date. The seal shows a chevron reversed, and in precise middle chief a fleur-de-lys. Outside the shield, on each side of it, is a bird with a long neck. This is the only example besides Newport known to me.

D. P.

Stuart's Lodge, Malvern Wells.

The book-plate of "Robert 'Espinasse of the Inner Temple" exhibits this uncommon charge. The arms on it are, Vert, on a fess gules (*sic*) three bezants, between in chief an inverted chevron or enclosing a bezant, and in base a fleur-de-lys between two circular batons couped and erected of the third, an annulet for difference.

EDMUND M. BOYLE.

A chevron inverted (*chevron renversé*) is occasionally met with in foreign heraldry; and, though more rarely, it is also found issuing from one of the flanks of the escutcheon. The former is borne alone, or with other charges, by Von Chontzin, Rumlingen, Bulgarini, Trauner, Prevost, &c.; the latter by Marschulek, Dachtel, &c. *Contre-chevronné*, with chevrons inverted, I have seen several times.

J. WOODWARD.

Montrose.

AN OAK TREE AND ITS CONTENTS (6th S. ix. 468).—You do not appear as yet to have had any comment upon the statement that an old oak tree, blown down in a gentleman's park in Derbyshire, was sawn up last year, and in a hole, bored to the centre of the tree and plugged up, were found human hair and some parings of finger-nails. I think I can throw some light on them. A few summers ago I was taking temporary duty in a small country district a few miles from Winchester. I made acquaintance with the village schoolmaster, who had long been afflicted with ague. Being popular with his children and their parents, he received from many of the latter remedies declared to be infallible for his obstinate complaint. Some of these, as specimens of local superstition, he mentioned to me. One of the most grotesque was

the advice that he should, with a ceremony which I do not remember, insert some of the parings of his finger-nails in the hole of a tree. I think also, but of this I am not sure, with the nail-parings were to be enclosed some locks of his hair.

W. G. HUMPHRY.

"THE OLD ENGLISH DRAMA" (6th S. ix. 489).—I am only going now to guess, and pretend no answer to DR. BR. NICHOLSON. It is just possible that "Ch. Baldwin, Lond.," is Wm. Godwin, who in 1810 published *Fables*, by Edward Baldwin, and they were written by himself.

C. A. WARD.

Haverstock Hill.

PETER JACKSON: PHILIP JACKSON (6th S. vii. 429; viii. 57, 98, 292, 433; ix. 116, 195).—Musgrave's obituary (Add. MS. 5733) says, "Sir Philip Jackson, Knt., Director of the Bank, died Nov. 21, 1724"; and again, "Sir Philip Jackson, Knt., of Herefordshire, died April 6, 1734." The last-named appears to have been baptized at St. Dionis Backchurch June 3, 1684, son of Mr. Edward Jackson, and, if so, would be nephew to the first-named Sir Philip. It therefore seems to be an open question as to whom the portraits "extant at Coombs Place" represent, viz., Sir Philip the first or Sir Philip the second, and consequently which of the Ladies Jackson their respective wives. Great confusion appears to have prevailed in the announcements concerning the several Ladies Jackson. No record of Sir Peter's death occurs in the obituary; but on Feb. 25, 1732, "Lady Jane" Jackson is said to have died. This, in fact, I believe really refers to Mary, his widow, because Charles and Elizabeth Fleetwood do not seem to have had a daughter "Jane" to marry the second Sir Philip; and, having already erroneously described the widow of the first Sir Philip, the magazines follow up that error by mis-describing the widow of Sir Peter. Any further response in reference to Jacksons bearing "three cinquefoils on a chevron between as many eagles' heads erased," would oblige your present contributor.

JAMES SYKES.

RESURGAM (6th S. ix. 485).—We know from Fuller's *Church History*, bk. x., that Bishop John King, who died in 1621, desired in his will that "nothing should be written on his plain gravestone save only 'Resurgam,'" and this, from Dugdale's *History of St. Paul's Cathedral*, appears to have been done. But beside this there was a long mural inscription to his memory, the most prominent phrase of which was "Munior loquax Spirat Resurgam." Granger, in his *Biographical History*, under the article "King," after mentioning the old anecdote about Wren, adds: "I conjecture this was part of the stone under which Bishop King was buried; and my conjecture is the more probable as this word occurs in no other

epitaph in Dugdale." H. Thomas, in *Ancient Remains of London*, i. 398, says, in reference to this legend: "It is remarkable that this word *resurgam* was cut on the monument of Bishop King, who preached before James I. to solicit the repairs of the ancient cathedral; it might have been his tombstone." It is hardly probable now that any more precise information can be obtained. If the story is true, it is quite possible that the stone in question was one of the two inscribed to Bishop King; but as the word was common on tombstones, it may have been a fragment of some other monumental stone.

EDWARD SOLLY.

Sutton, Surrey.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Bibliography of the Bacon-Shakespeare Controversy, with Notes and Extracts.* By W. H. Wyman. (Cincinnati, Thomson.)

IN his life of Edmond Malone, Sir James Prior, describing the unceasing flow of Shakespearean criticism, says, "Several suppose that he (Shakespeare) wrote more plays than he acknowledged; others, that he fathered more than he had written; while the last opinions are still more original and extraordinary—that his name is akin to a myth, and that he wrote no plays at all." We have, however, got to a point beyond that, for since the publication by the late Miss Delia Bacon of her article on "William Shakespeare and his Plays" in *Putnam's Monthly* for January, 1856, which first suggested the theory of Bacon's authorship of Shakespeare's plays, numbers of pamphlets and articles have been written on the subject. To such a pitch, indeed, has this Bacon mania been carried, that it has been gravely asserted by one writer that the famous Lord Chancellor also wrote Fletcher's plays, and by another that he was the author of Montaigne's essays! To such theories we can see no end so long as the human mind retains its fertile power of imagination, and is not encumbered with any inconvenient regard for the dull and proxy logic of established facts. With regard to Mr. Wyman's *Bibliography*, we think it a pity that the compiler should have been in such a hurry to rush into print. If it was worth doing at all, it should have been done more carefully and more exhaustively. We are told by Mr. Wyman in the preface that in July, 1882, he "issued a small privately printed *Bibliography of the Bacon-Shakespeare Literature*, including all the titles then ascertained, sixty-three in number." In April, 1884, "believing that the discussion has reached a point that entitles it to as complete a bibliography as can be made," he issued the present volume. In this volume we find 172 titles, which were all in existence prior to July, 1882, so that from the compiler's own showing his first attempt was very lame. We can assure him, however, that his second compilation is still far from complete. Why, for instance, should the article on the "Contemporary Notices of Shakespeare," which appeared in the *British Quarterly Review* for July, 1857, be omitted? Again, if the opinions of Lord Palmerston and of Punch are worth recording, why should that of M. Kéroux—an authority, we venture to think, of some weight on the subject of Bacon—be left unrecorded? So, too, we are at a loss to understand why notices of Colonel Hart's *Ancient Letters* and Mr. Caldwell's *Is Sir Walter Raleigh the*

*Author of Shakespeare's Plays and Sonnets* are inserted in this *Bibliography*. The compiler tells us himself that the author of the first book never suggested that Bacon wrote Shakespeare's plays. The title of the second alone would, we should have thought, sufficiently have indicated that it had nothing to do with the Bacon-Shakespeare controversy. Finally, we must remind Mr. Wyman that in a bibliography it is not sufficient to give a description of the reprint of a work when the original is easily accessible. Mr. Gladstone has said somewhere, in one of his essays upon Homer, that "no exertion spent upon any of the great classics of the world, and attended with any amount of real result, is thrown away." In Mr. Wyman's case we are afraid that any real result which might possibly have been attained has been sacrificed to want of adequate exertion.

John Wyclif, Patriot and Reformer. (Unwin.)

THIS tasty little volume is designed as a memorial of the quincentenary of John Wyclif's death. The book is divided into two parts, the first being a short but interesting account, by Dr. Rudolf Baddensieg, of the life and writings of the great English reformer. The second part contains a variety of extracts from Wyclif's unpublished tract "De Veritate Scripturæ Sacre," from the "Trilogus," the "Wykett," and from Vaughan's "Tracts and Treatises of John Wyklyffe." It was on Dec. 31, 1384, that Wyclif died at Lutterworth; and though he has exercised an extraordinary influence on our religious life and on our language, we are afraid that the majority of Englishmen in these days are sadly ignorant of what they owe to him. It is strange, too, that any of his writings should still remain in manuscript, but yet such is the fact, though the Wyclif Society is now doing its best to remedy this.

THE *Genealogist* for April (Bell & Sons) contains a varied amount of valuable matter, in which the authentic sources to be drawn from at the Public Record Office not unnaturally form a conspicuous feature. The specimen given of the new Peerage, by G. E. C., is of interest, as showing something of the line adopted by its author. While, of course, it would be impossible to judge such a work by a single instalment, there is enough before us to prove the thought and care which are being bestowed upon it. American readers will not fail to be interested in Mr. Rendle's paper on Harvard University and the Southwark Harvards. The list of Lambeth administrations connects usefully with the calendar of Lambeth wills published by Dr. G. W. Marshall, and the Worcester diocesan marriage licences afford some useful links where other sources fail. We trust that Mr. Walford Selby will be encouraged to continue the good work so long carried on by Dr. G. W. Marshall in the same spirit of devotion to genealogical truth.

THE new series of *Miscellanea Genealogica et Heraldica* (Mitchell & Hughes) has been furnished with an index to vol. iv., marked by the same characteristic features of fulness that rendered its predecessors useful. Dr. Howard may be congratulated on the amount of work to which his index testifies, and also on the fact that a student of names as well as of genealogy or blazon may consult its contents with interest. Some very remarkable surnames and unusual Christian names are enshrined therein, among which we may specify Barbara, presumably a variant of Barbara; Anstance, a female Christian name; Theodorus, a surname; Godlyf, a Christian name. For others, too numerous to recite here, we must refer our readers to Dr. Howard's own pages. We may add that the articles in vol. i., of the second series, commenced with this year, continue to present features of considerable interest, and the illustrations of the *Chetwode*,



Seyliard, and Monk arms and pedigrees are admirably executed.

PART VIII. of Mr. Hamilton's *Parodies* deals with the poems of Thomas Hood.

THE sixth part of the *Encyclopædic Dictionary* (Cassell & Co.) finishes the letter A and commences B. The articles on Astronomy and Astrology are specially noteworthy. Under "Asteroid" is given a list of all asteroids discovered up to March, 1879. The list will be completed under the heads "Planet" and "Solar System."

A *Key to the Waverley Novels*, by Henry Grey (Griffith & Farran), supplies an epitome of these tales, to which is appended an index to the principal characters.

THE series of handbooks issued by the International Health Exhibition (Clowes & Sons) is likely to be of genuine value. Those into which we have looked—*Water and Water Supplies*, *The Principles of Cookery*, and *Fire and Fire Brigades*, by Capt. Eyro M. Shaw, C.B.—are excellent.

MESSRS. CASSELL have published a full account, with illustrations, of the Shakespeare Memorial, Stratford-on-Avon.

*Summer Days*, the holiday number of *Cassell's Magazine*, contains "An Amateur Landscape Photograph," by the Rev. A. H. Malan, M.A. This is accompanied by an illustration of Broad Windsor likely to interest our readers.

THE *Cornhill*, in addition to "Some Literary Recollections," has an article on "Embalmer."—Mr. Andrew Lang contributes to *Longman's* a "Ballade of Railway Novels." To the same magazine Mr. Jefferies contributes a characteristic essay, entitled "Sunny Brighton."—In the *English Illustrated* appear "Martin Lightfoot's Song," a poem by Charles Kingsley, and "The Royal Collection of Miniatures at Windsor Castle," by Mr. H. Holmes.—The *Nineteenth Century* supplies a ballad "On a Country Road," by Mr. Swinburne; a paper by Sir R. A. Cross, M.P., on "The City of London Livery Companies"; and one on "Retrospective Religion," by Mr. Herbert Spencer.—M. Roman's new volume of studies of *Origines du Christianisme* is reviewed in *Macmillan*, in which also appears a clever dialogue by H. D. T. on "The Consolations of Pessimism."—In the *Antiquarian Magazine and Bibliographer*, Mrs. C. G. Beger, a valued contributor to our pages, continues "The Legend of King Arthur in Somerset." Mr. Round also supplies part lii. of "Port" and "Port Reeve," and Mr. C. Walford continues his "History of Gilds." A view of the Great Yarmouth Tolhouse is prefixed to the number.—"Some London Clearings: Clerkenwell," which appears in *All the Year Round*, treats with some novelty a familiar subject. Warwickshire is still the subject of "Chronicles of English Counties."—Among the subjects dealt with in the *London Quarterly* are the late F. D. Maurice and Lord Lyndhurst.—The *Contemporary* contains an excellent paper by Prof. Mahaffy on "Untrodden Italy," and one by M. Gabriel Monod on "Contemporary Life and Thought in France."—An article of special interest to readers of "N. & Q." appears in the *Gentleman's* under the head "Italian Folk-Songs."—No. 19 of the *Modern Review* contains essays on Wilhelm Vatke and F. D. Maurice.

To the July part of the *Miscellanea Genealogica* Mr. Stephen Tucker, Somerset Herald, has communicated an interesting account of the assignment of arms to the father of Shakespeare. This account is illustrated by five facsimiles of documents from the Herald's College records. These have been most carefully executed in

photo-lithograph, and will be heartily welcomed by all those interested in Shakspeariana.

THE narrative of the birthplace of the Erskines, which appeared at some length in the *Athenæum* of March last, has borne fruit. Within the last few days there has been set up, by order of the Lord Provost and Town Council of Edinburgh, a handsome tablet in bronze indicating the house. It bears the inscription:—

In this house were born the Honble.  
Henry Erskine, Lord Advocate for Scotland,  
b. 1746—d. 1817.

And

Thomas, Lord Erskine, Lord Chancellor of England,  
b. 1749—d. 1823.

No poor man wanted a friend while Harry Erskine lived.

The last sentence is now proverbial in Scotland, and valued accordingly by the descendants of the Scotch lawyer. The tablet and inscription are, we believe, from a design furnished by the biographer of Henry Erskine. Visitors to Edinburgh will have no difficulty in finding the house in question, as it is nearly opposite to that of John Knox, in the High Street.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. ("Little drops of water").—This is the first line of hymn 410 in the *Hymnal Companion* to the *Book of Common Prayer* (Sampson Low & Co.). In the annotated edition it is stated that the first five verses are by Dr. E. C. Brewer (our correspondent), and the sixth by the editor, the Rev. E. H. Bickersteth.

E. MARSHALL.—We are much obliged for the words of the song *My Mother*. As it is too long for our columns we have forwarded it to Mr. Hamilton.

JOHN TAYLOR ("Fotheringhay Castle").—Your information concerning this building has been forwarded to Mr. Sims.

DIAGRAM ("A Literary Revolution").—The scheme you advocate simply means the substitution of open spaces for punctuation.

H. F. ("Name of Author Wanted").—In the case of a living writer choosing to hide himself behind a pseudonym, it would clearly be indiscreet for us to give the real name, supposing us to know it.

MONASTICUS.—The date of the establishment of Kilburn Priory is not known. It was for nuns, was in 1376 under the order of St. Augustine, and remained so until its suppression in 1536.

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rangement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific of those melancholy forebodings which are worse than death itself. A few doses of these noted Pills act magically in dispelling low spirits and repelling the covert attacks made on the nerves by excessive heat, impure atmosphere, over-indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, increase the energy of the intellectual faculties, and revive the fading memory. By attentively studying the instructions for taking these Pills, and judiciously using them in practice, the most dangerous will soon look backward at a perfect recovery.





## Sonnet 80:—

"O, how I faint when I of you do write,  
Knowing a better spirit doth use your name."

This term "better spirit" cannot be separated from the terms "alien pen" and "thy poet," since all is in sequence. It continues: "In praise [of thee] spends all his might to make me tongue-tied." This is plainly levelled at a living poet, and disallows any suggestion of the disembodied spirit of one deceased.

Sonnet 82 acknowledges that his patron is entitled to accept further dedications other than his own, yet,—

"When they have devised  
What strained touches rhetoric can lend . . .

And their gross painting might be better used."

We must not confine our views to Drayton; clearly the rivals are legion. In Sonnet 83:—

"Others would I give life and I bring a tomb.  
There lives more life in one of your fair eyes  
Than both your poets can in praise devise."

Sonnet 85 is peculiar, and indissolubly connected with 86, which is final. He is clearly brought face to face with a compeer whom he cannot afford to despise, and Shakspeare's words are more than complimentary. Clearly no living contemporary but Marlowe\* can deserve the following eloquent tribute—Marlowe, the "dead shepherd" of *As You Like It*, III. v.:—

"My tongue tied Muse in manners holds her still,  
While comments of your praise, richly compiled,  
Reserve [i.e. perpetuate] their character with golden quill

And precious phrase by all the Muses filed.  
I think good thoughts whilst other write good words,  
And like unletter'd clerk still cry 'Amen'  
To every hymn that able spirit affords  
In polish'd form of well refined pen.

Was it the proud full sail of his great verse,  
Bound for the prize of all too precious you,  
That did my ripe thoughts in my brain inhearse?

Was it his spirit, by spirits taught to write  
Above a mortal pitch, that struck me dead?  
No, neither he nor his compass by night  
Giving him aid, my verse astonished.  
He, nor that affable familiar ghost  
Which nightly gulls him with intelligence.

But when your countenance fill'd up his line,  
Then lack'd I matter, that enfeebled mine."

This is hard to understand, but I decline to accept the great Florentine as interpreter.

Shakspeare dedicated his *Venus and Adonis* and his *Lucres* to a popular young nobleman named Lord Southampton, and we know of no other dedications by him. The strong presumption thus offers in favour of this youthful nobleman as the addressee of the sonnets is most strangely disregarded by Shakspearian specialists of the present

\* Unless we entertain Spencer as a supposed rival.

day. This same nobleman is known to have received dedications or poetical addresses from Samuel Daniel, John Davies of Hereford, Barnaby Barnes, Gervaise Markham, George Withers, Florio, Chapman, Braithwaite, Nash, and Marlowe. Here is ample room and verge enough for rivalry. We need not dwell too curiously on the moral aspect of such competition; suffice it that these sonnets, so plainly ascribed to Shakspeare, as plainly indicate its existence and influence on the turn he has given to the correspondence, i.e. composition of these sonnets.

Taken as a "statement of case," it is impossible to entertain the suggestion put forth in *Blackwood*, but perhaps the eminent Dantophilist who has ventured so far will be better satisfied with some attempted identification of the so-called "rival" than the mere flat contradiction here tendered, and for that purpose I shall seek the accommodation of some further space hereafter.

A. HALL.

## MAGYAR FOLK TALES.

(Continued from 6th S. II. 303.)

In another tale, "Knight Rose,"\* three princes were obliged to leave home because their father had been slain and his country taken. They travelled across the snow-clad mountains, and at last decided to separate to seek their fortune alone; before parting they put up a long pole with a white handkerchief fastened to it on the top of a tall tree, and agreed to keep within sight of that handkerchief, and should it turn red it was to be a sign that one of the brothers was in danger. So they parted, and the youngest, Knight Rose, travelled on to the seventh snow-capped mountain, and there came to a castle, which he entered, and wherein he decided to settle down. At even the gates flew open and seven immense giants rushed in. Rose crept under the bed, but they soon smelt him, and one of them cried, "I ho! what an Adam-like smell is here!"† Rose was found, cut up into small pieces like a cabbage-stalk, and thrown out of the window. In the morning the giants went out, and so soon as they were gone a snake, which had the head of a handsome girl, came down from a bush and gathered up Rose's body, putting each morsel in its proper place. She then anointed him with grass.

\* Kriza, vi. This tale occurs in Finland and Lapland. Cf. *Sagas from the Far East*, 105.

† Similar incidents occur in Finn and Lapp stories. According to the lore of the people there were magicians who had dogs' noses, and could track men by the scent. They are called *tygrysk* or *hundtyrk* by the Swedes and Danes; *hantag-naitne* i.e. dog nose by the Lapps, and *donas kuonataimes* (dog nose) by the Finns.

‡ Probably *Sagabrium asphar*, Kermes. I perhaps be permitted to refer to my article on folk medicine in *Folk Lore Journal*, April, 1884. Cf. Finn story of "Golden Bird."

sprinkled him with the water of life and death,\* and in a moment he sprang up seven times hand-somer and stronger than before; and the snake's skin fell off the girl as far as her arm-pits. That night Rose did not get under the bed, but met the servants whom the giants had sent forward to kill that "wretched heir of Adam"; but they ran away, for Rose was so strong that the giants were obliged to cut him up themselves.

Next day the snake-maiden did as before, and Rose revived stronger than ever, the skin slipping off the maiden as far as her waist. That night Rose killed the servants and wounded several of the giants before he was cut up. Next morning the snake-maiden restored him again, and now he was stronger than all the seven giants together, and as for his beauty, you could look at the sun, but you could not look at him. And now the snake skin slipped off the maid altogether, and she told Rose she was a king's daughter, and that the giants had killed her father and went out every day to plunder her people. She herself had become a snake by the help of a good old quack nurse, and had made a vow to remain a serpent until she was revenged on the giants, which she was sure she would now be. That night Rose slew the giants. Next day, as he looked out of the castle window, he saw the white flag was bloody, and so taking his sword, his bow and arrows, some healing grass, and some water of life and death, he sallied forth. On his way he shot a hare, and when he came to the place of separation, he found a hut and his brother's two dogs chained to it; so, stopping there, he lighted a fire and began to roast the hare. As he sat he heard a voice in the tree crying, "Oh, how cold I am!" "If you're cold, come down and warm yourself," said Rose. "I'm afraid of the dogs," said the voice; "please throw this hair between them and let them smell it, and then they will know me." Rose took the hair and threw it in the fire, and down came an old witch and sat by the fire; she then spitted a toad and began to roast it. In a moment or so she threw it at Rose, saying, "This is mine, but that is yours." Rose sprang up in a rage, and smote the old witch with his sword, when, lo, it turned into a log of wood. In a moment the old witch flew at him, crying, "It's all up with you also. I'll kill you as I killed

your brothers, because you have slain my seven giant sons.\* But Rose set his dogs at her, and they dragged her about till the blood came, and as it fell on the log of wood it became a sword once more. Rose caught it and chopped off her left arm; now the witch showed him where she had buried his brothers. Rose smote her again, and "the old witch went to Pluto's." Rose then resuscitated his brothers, and the eldest brother went home and ruled over his father's realm, whilst the other joined Rose in the vast realm over which the giants had tyrannized.

There may be taken as fair samples of witch stories as told amid the Magyar people, the "iron nose" or iron teeth being inseparably connected with the witches. Some of the stories are full of wild and blood-curdling scenes. Such is "The Count's Daughter,"† wherein the heroine—who was sought after by all the marriageable men in the country—for the fame of her beauty and wealth was known from "Henczida to Bonczida." Amongst other suitors were three sons of a count, who dwelt in a castle in the wood, and appeared to be immensely wealthy, though no one knew where the money came from. These young men were continually at the castle, and were very anxious to persuade the young lady to visit them, but she would not. One day she wandered away in the wood, and came to a magnificent castle. Crossing the courtyard, she went up the marble steps, one hundred in number, but there was not a soul to be seen. When she came to the landing a parrot cried, "Girl, beware!" but the girl was so dazzled by the splendour that she went on up another hundred steps, seeing fresh wonders at every turn, but no living thing. At last she opened a door on the landing, and found that it led into a magnificent room with three beds in it; this she felt sure was the room of the three young men. Going on, she found the next room full of all sorts of weapons; beyond that was a great hall, crowded with every conceivable kind of dress, military, clerical, civilian, &c., also piles of female robes. Going still further, she found a female figure made of razors, that stood with open arms over a fearful

\* *Vide ante*

† Cf. Yorkshire and Lincolnshire superstition that it destroys the power of a witch if you draw blood. A lady told me that she had heard of a case where a farmer, not being able to drive his horses past a certain cottage, got down from his wagon and went and thrashed the old woman till the blood came, when the horses at once went on their way. See also Sykes's *Local Legends of Newcastle-upon-Tyne*, under March 26, 1649, where it was recorded as a certain sign that a woman was a witch if the blood did not come when a pin was thrust into her. The same superstition occurs in the Japp tales, e.g. "The Greville Girls" from Naresby, "The Ulla Girl," "The Sun's Sister."

‡ Erdélyi, ii.

\* Cf. *Rubinstein's Russian Folk-Tales*, chap. iv. "Prince Kozia, xiii. The prince in his contest with an old witch orders his sword out of its sheath, and it cuts down the witch's soldiers by the score, yet no progress can be made, for the witch weaves more as fast as the prince kills the old ones; so he orders his squire to cut the witch up; in a moment she is a bleeding mass of morsels. The prince pitches the whole lot in a fire, but a lot of the old witch's ribs flies out, and begins to spin in the fire, and, lo, another witch is there, the prince orders his squire to cut her up again, and this time he takes care all is reduced to cinders.



dark hole. Horror-stricken she fled back. When she got as far as the bed-room she heard the sound of male voices, and in her terror she crept under one of the beds. Just then the door opened and the count's three sons came in, carrying with them a beautiful girl, a great friend of the trembling maid under the bed. The men stripped their captive, and as they could not get her diamond ring from her finger they chopped it off, and the little finger rolled under the bed where the rich girl was hidden. One of the men began to look for it, but ceased upon being reminded that he could find it afterwards. The poor captive was then taken to the next room, and in a moment the razor figure clasped its arms and the girl's mangled remains fell into the deep hole. Upon their return they put off till the morning their search for the ring, and went to bed. The hidden girl waited till they slept, and, secreting the finger in her dress, crawled out of the room and fled. Next day the three brothers came as usual on a visit to the countess and her daughter. The daughter then told of a remarkable dream she had had, describing all she had gone through the night before. The men's suspicions were aroused, and when the girl produced the bleeding finger with the ring upon it, they cried out, "We are betrayed," and fled; but servants were all around, and they were seized, tried, and beheaded as a punishment for their numberless horrible deeds.\*

In the "Hunting Princess"† we come across a strange piece of primitive science: the youngest prince, after killing the dragon with seven heads, goes to fetch a light in order to rekindle the watch-fire, which has been extinguished by the monster's blood. Looking around he sees a glimmer that is three days' journey off. So away he goes, and on his way meets "Midnight," who tries to pass him unseen; but the prince catches him and ties him with a stout strap to an oak. Four or five hours later he meets "Dawn," and treats him in like manner. Thus Time is stopped, nor does it move on till the prince, after a variety of adventures, returns and unlooses Midnight and Dawn, and so allows Time to go on.

W. HENRY JONES.

(To be continued.)

#### BOOK-PLATES.

I have been a collector for many years, and have got a considerable number of book-plates.

\* I have a distinct recollection of a tale that my grandmother used to tell me when a child the plot of which was the same as in this story. It was then said to be a Northland folk-legend. The same story also occurs in Danish, German, and Dutch tales. Cf. Grimm, &c.

† Kr. 2, iii. The tying of Dawn and Midnight occurs in several other Magyar folk-tales.

The following notices of some of the more remarkable among them may be interesting.

The plate of Charles, Lord Elphinstone, is large and handsome. It is engraved by "R. Cooper, Edinb'g," and has the curious motto, "Cause cause it." Another large plate is that of "The Honble. William Fraser, of Fraserfield, Esqre." It has the arms and supporters of Lord Saltoun, but has the lion rampant of Abernethy on an escutcheon of pretence instead of in the second quarter, which is here Gules, a lion rampant argent (for Mowbray?). Sir John Hussey Delaval, Bart's, handsome book-plate has two oval shields placed side by side on a sort of pedestal. The first shield has, Quarterly, 1 and 4, Barry of six ermine and gules, for Hussey; 2, Argent, a chevron between three garbs sable (Blake); and 3, Or, a cross vert, Hussey. The second shield is Robinson. I have a few dated book-plates. The oldest is that of George Montagu, Esq., 1705. The arms are Montagu and Mounthermer, quarterly. The helmet is turned to the left. The next is that of "Edward Haiscwell, of the Middle Temple, Esqre, MDCCXVIII." The arms are, Gules, on a cross between twelve cross crosslets fitchy argent, an eagle displayed sable, with the suitable motto, "Festina lente." "Jno. Bouchier, Esqre, 1739," has a small book-plate with the arms, Argent, a cross engrailed gules between four water bougets sable. The book-plate of John Keir, Esq., is dated 1811. It is very large, measuring 9 in. by 6 in. The arms, Argent, a cross engrailed sable between four roses gules, a crescent for difference, are placed on a shield leaning on a pillar, on the top of which is a helmet with the crest an arm holding a dagger. Below are, "Rich<sup>d</sup> Smirke, del.," and "Ab<sup>m</sup> Rainbach, sculpt." This book-plate is beautifully engraved. A curious book-plate of the Mar family has a shield hanging from the branch of a tree, and on it two oval shields side by side between a lion and a griffin. The first shield bears the cross crosslets of Mar, and the second has the pile of Erskine. Below is "Uxton (1436) Fortior." Another peculiar book-plate has the shield placed on a large monogram (I. S.). The arms are, 1 and 4, Azure, two bars and a chevron in chief or, Sprye; 2, Bendy of eight argent and sable, a crescent for difference; 3, Per saltire gules and argent, four crescents counterchanged, Sprye, implying Lloyd. The crest is a dove standing on a serpent, and the motto, "Soyez sage et simple." I have only three book-plates of bishops. The first is that of John Douglas, Bishop of Salisbury. His arms are encircled by the Garter. In the sinister are his family arms, Douglas quarterly with Ogle; an old Aberdeenshire family. The second is of James Trail, D.D., Lord Bishop of Dromore. The last is that of the Rev. Forbes. In the dexter are three r



Bechin. I believe, however, that the see of Brechin has, strictly speaking, no arms. Of shields with many quarterings I have a few specimens. That with the largest number (thirty-six) is the book-plate of Su-annah, Duchess of Hamilton. It has Beekford in the first and last quarters, and is surmounted by two crests, Beekford and Hamilton. Of course this is wrong, a lady not being entitled to use a crest. The shield is also incorrect in form. The same error in using a crest occurs in the book-plates of Lady Gust and Ann Bruce. More correct in form is the lozenge of Frances Mary Richardson Currier, with several quarterings. I have a few foreign book-plates. A very old one is that of A. F. Duyen. The arms are, Azure, a chevron or between three birds (ducks?) argent. Abraham Lott bears, Vert, two horses counter salient argent, and for crest a horse's head erased argent. The motto is "Draugh en verdraught." Another, without a name, bears Argent, a stag's attire gules, impaled with Azure, a round buckle or, and on a full-faced helmet two stags' attires gules. Philip Van Swinden has, On a shield leaning upon a vase gules, three grey-hounds salient argent. The crest, a demi-greyhound, is placed on the neck of the vase. The engraver's name is below, "Darling, Gt Newport St." W. Harte bears a bend between three fleurs-de-lis, with a stag's head couped for crest. It has also the name of the engraver, "Bernigeroth sc. Lips." John Barretto has a curious book-plate. It may be described as Ermine, nine laurel leaves, 1, 3, and 2, and has for crest a peculiar figure, like half a doll without the arms. A singular non-heraldic, or rather quasi-heraldic book-plate, is that of John Ramsay, No. 17, Earl Street, Blackfriars. It is not easy to describe it. The field is Azure, a fesse wavy argent with the sun in chief, beneath which is a cloud, from which are falling drops of rain. Beneath is a jar for distilling, with flames below it, and for motto there is "Drop as rain, distill as dew." There are also supporters. The dexter is a peculiar-looking man with a peaked cap, and the sinister is an American Indian, holding a bow in his hand.

R. C. W., F.S.A.Scot.

**BIOGRAPHICAL ERRORS CONCERNING MAJOR ANDRÉ.**—I should like to point out a remarkable mistake fallen into in the biography of André contained in the *Nouvelle Biographie Générale*. We there read, "Il fut arrêté et fusillé comme espion le 2 Octobre, 1790." Who on reading this sentence can avoid thinking of André's earnest, but unanswered and rejected request, "that he might not die on the gibbet," i.e., that he might die like a soldier? Not content with

biography in question says of Arnold, "qui, feignant de trahir les Américains, avait demandé à entrer en pourparlers avec les Anglais." Arnold's conduct was undoubtedly as bad as could be; but this is indeed an extraordinarily perverted account of it. Oddly enough, the *Globe Encyclopedia* falls into a considerable error in the chronology of this transaction, giving the date of André's execution as February 2 instead of October 2.

W. T. LYNN.

"AS YOU LIKE IT" INDEBTED TO SAVIOLO.—It has not, so far as I know, been pointed out that Shakespeare, in the adaptation of his plot, was indebted to a work of which the following is the title:—"Vincentio | Saviole | his Practise. | In two Bookes. | The First intreating of the Use of the Rapier | and Dagger. | The Second, of Honor and honorable | Quarrels. | London, | Printed by Iohn Wolfe. | 1595." In the second book, sig. Q (middle paragraph on first leaf, recto), we read:—

"When the Emperour Charles the fifth, came to be crowned by Pope Clement the seventh. This Emperour had in his traine, a great Moore like a Giant, who beside his tallnes wanted no valour and courage being wonderfull strong: he enjoying the favour of so great an Emperour, was respected of all men, and particularly of diuers Princes which accompanied the Emperour."

Then follows the challenge to wrestle, accepted by Rodomont, the Duke of Mantua's brother, and at the second trial Rodomont kills the Moor and in consequence flies the court. To show the absolute identity between the initial plot of *As You Like It* and this incident, I present the details in a tabular form, using the sign = as that of correspondence:—

The Emperour Charles the fifth—the Usurping Duke Frederick.

A great Moore like a Giant—Charles, the Duke's wrestler.

The Duke of Mantua—Oliver de Boys.

His brother Rodomont—Orlando de Boys.

The Moor is vanquished by Rodomont—Charles is vanquished by Orlando.

The Moor dies in consequence—Charles dies in consequence.

Rodomont taking horse fled, fearing the displeasure of Charles V.—Orlando fled the court of Frederick, fearing his displeasure.

I will only add, neither Rodomont nor Orlando ultimately suffers for the manslaughter. Mr. J. O. Halliwell Phillipps tells me that the close resemblance between Saviole and Shakespeare in *As You Like It* is new to him, and he thinks, as I do, that it is a valuable discovery for Shakespeare students. However, the resemblance may, nevertheless, have been pointed out before.

C. M. INGLEBY.

Athenæum Club.

**TORPENHOW.** The singular name of this parish in Cumberland has been variously derived. The

Bishop of Carlisle (sermon after restoration of the church 1877) follows the usual explanation,\* *Tor* (British), *pen* (Anglo-Saxon), *haw* (Danish), thus literally piling Pelion on Ossa, and concluding that the word means "hill, hill, hill." To which the Rev. C. H. Gam, the present vicar, adds (*Transactions of the Cumberland and Westmoreland Antiquarian and Archaeological Society*), "The same process is going on at this present day, the neighbouring people speaking of 'Torpenhow Brow.'" But this theory is objected to by a writer in the *Saturday Review*, Nov., 1877, on the ground that the combined word would have been *Peu-tor* not *Tor-pen*, and, recalling the name of the "famous Thorfinn of the eleventh century," suggests "Thorfinn-how" as the original name. My earliest childish recollections are connected with "Torpenhow brow"—no great ascent for a child to scale or roll down from; and I should be glad if one of your etymological contributors could throw light upon the name.

G. L. FENTON.

San Remo.

OBSCURE WORDS FROM THE TRELAUWY PAPERS. (See 6th S. ix. 246, 405, 478; x. 14.)—"The 10th of February last we had a lot of 3 mens lines. In their boots to sea, having a *freat* of cold frosty weather."—The use of the word *freat* in this connexion is unique. It appears to be derived from A-S. *fretas*, to gnaw, rub, chafe, and hence from this word our English *fret*, which is quite as forcible as our present familiar expression, "a snap of frosty weather," and embodies a similar idea.

"A great leake brooke open vpon vs the night before we were ready to com to sea, so that our men did pmpse 8 or 9 hundred strokes *aglass*."—I have been unable to find a similar use of the latter word, but it appears evident that it refers to the hour-glass, and that the expression was not an uncommon one at the time. It was the same as saying that they pumped eight or nine hundred strokes each glass, or an hour.

"1 Puncheon Iron."—An iron punch. Cf. Fr. *pointon*, a steel tool of various shapes.

"3 lb. thrumbes."—This was linen weaver's waste, and was used by economical housewives for darning and sewing. It is used by Shakespeare in *Midsummer Night's Dream*, V. i. 392:—

"O Fairies, come, come,  
Cut thread and thrum."

"A saker ladle."—This was an instrument used to convey the powder to the butt-end of a cannon loaded with loose powder.

"2 trayne Ratts."—These were rats for holding train oil.

"A froppe for the skiff."—A *froppe* was a rope with the ends spliced together, forming a thimble

or loop. It was put around a boat having this loop at the bow into which a hawser was hooked to draw the boat through the surf to the shore.

"1 Thousand *clawbord*."—The dictionaries do not tell us that at this time the term *clapboard* was applied to all small boards which were not sawed, but such is the fact. The word is a corruption of *clowe-board*, which appears as *clowboard*, *clowboard*, and finally *clapboard*. Wood, in *New England's Prospect*, speaks of oaks "more fit for *clapboard*, others for *sawne board*."

JAMES PHINNEY BAXTER.

Portland, Maine, U.S.

FOREIGN MONUMENTAL BRASSES.—I believe that almost every monumental brass in this country has been catalogued, and that nearly all of them have been rubbed, so that if, by any untoward chance, the originals should perish, a memorial of them will still remain. Continental monumental brasses have received but little attention from English archaeologists. There is a list of sixty-five in the *Proceedings of the Society of Antiquaries* for May 31, 1883, communicated by the Rev. W. F. Greeny. During a recent hurried tour in Belgium I made notes of such as I saw. It may be well that these should be recorded in "N & Q," that some one with more time or zeal than I had may take rubbings of them.

Bruges.—Church of St. Jacques, seven brasses in a chapel on north of nave. Church of Notre Dame, two brasses.

Les Halles.—Museum, many rubbings of brasses and incised tombstones. One represents a baby in swaddling clothes, with Death, in the form of a skeleton, standing behind and stabbing it with a long arrow; skulls in the angles where the evangelistic symbols would have been at an earlier time. The date is 1557.

Ghent.—Library, two monumental brasses, a woman and a man; the man in armour, partly mail and partly plate. He holds a drawn sword, inscribed along the blade, *HORREBANT DONT'S RETROBI ME CERNERE NUDUM*.

ANON.

EMERSON.—There is a curious passage in Emerson's *English Traits*, which shows strange ignorance or carelessness on the part of that eminent writer—want of candour is out of the question in such a man. Speaking of religion, he says, "They put up no Socratic prayer, much less any saintly prayer, for the Queen's mind; ask neither for light nor right, but say bluntly, 'Grant her in health and wealth long to live.'" It is certainly remarkable that Emerson should not have known that this petition comes after the words "So replenish her with the grace of Thy Holy Spirit, that she may always incline to Thy will, and walk in Thy way. endue her plenteously with heavenly gifts"—the more remarkable, because the same prayer is *mutatis mutandis*, on behalf of the President

\* As in the Denton MSS., 1820.



the Prayer-Book of the American Protestant Episcopal Church. The passage was not corrected in any of the editions published in Emerson's lifetime, nor, of course, has it been in Mr. Morley's recent edition.  
EDWARD H. MARSHALL.  
Hastings.

**BOTTLER BOOK-PLATE.**—Having copies of a book-plate of one of the family of Boteler, with which I am connected by marriage, I can enclose one to readers of "N. & Q." who may let me have a stamped envelope with their name, at Sandford St. Martin, Steple Aston, Oxon. The specialty is that the arms form part of a print containing a view of Eastry Church. It has therefore some further interest to collectors in Kent.

(REV.) E. MARSHALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SCHWARENBACH, GEMMI PASS.**—Can any of your readers give me some particulars of a tragedy by the German poet Werner called *The Twenty-fourth of February*, the scene of which, I understand, is laid at the little inn at Schwarenbach, at the top of the Gemmi Pass? All the guide-books speak of the play as "Werner's gloomy tragedy," but give no notion of the plot or any of its incidents. Has it been translated into English; if so, by whom, and where published? L. A. W.  
Dublin.

[The story of *The Twenty-fourth of February* is a horrible record of domestic fatality weighing upon a house. The date named has thrice been marked by a parricide or other domestic murder. Werner, whose tendencies were to mysticism, treats the subject with implicit faith, and shows the hideous and unconquerable growth of self-begotten crime. The whole is a nightmare. We know of no English version of the play. A French rendering, in which a fourth and concluding murder is suppressed, and the piece ends with a safe passage through the terrible anniversary and a supposed rupture of the family doom, was produced at the Vaudeville Theatre, Paris, in 1861. Werner, who late in life became converted to the Catholic religion and embraced the profession of the priesthood, regarded the 24th of February, the day of his mother's death, as malignant to himself. In his *Confessions* he declares, with more self-knowledge than is often possessed that if any one regards him as a madman he is right, but if he adds that he is a knave he lies.]

"PATRI JAMNA COR MAGIS."—Where is this door-head inscription?  
A. B. C.

**SOUTHEY'S "BOOK OF THE CHURCH."**—It has been always objected to this work that the references have not been appended. Friends have objected and enemies, notably Charles Butler. Could the references now be furnished out of any

existing common-place books left by Southey? His foolish reasons for omitting them appear at large in his *Finalities*, pp. 42-3.

C. A. WARD.

Haverstock Hill.

**SOLOMON PENNY.**—Can any one interested in the fate of the French Protestant refugees give me any information respecting Solomon Penny, whose name appears in Agnew's *French Protestant Exiles* as a director of the French Hospital in London in the year 1718? I shall also be glad to learn whether Nicholas Penny, who was Dean of Lichfield 1731-45, belonged to the same family. The name is supposed to have been originally Pennée.

H. W. P. H.

**STRAWBERRY LEAVES IN THE DUCAL CORONET.**—I was asked the origin of this the other day by a friend, but could not answer the question, and hitherto have been unable to discover why and when the leaves were first inserted in the coronet. I should be obliged if any reader of "N. & Q." could enlighten me.  
EDWARD R. VIVYAN.

[At 5th S. ii. 129 a similar query is propounded. To this (5th S. v. 75) Mr. F. HALL replied, denying that the trefoil floral ornaments of ducal coronets are strawberry leaves, and stating that the question of interest is, why and on whose authority they were so styled. At 5th S. xii. 114 Mr. J. CHURCHILL SIKES supplies an extract from the *Gentleman's Magazine* of July, 1872, dealing with the whole question, and asserting that the conventional leaves used to decorate coronets were not originally called strawberry leaves, and were at first very unlike them.]

**LARGE FOSSIL EYES.**—In any collection of fossils of different ages I seem to find that whatever eyes existed before theoolite or Wenlock period were larger than those of corresponding animals of any later time. Is that so; and, if a general fact, has any theory been suggested as a reason?  
E. L. G.

**ALEXANDER SMITH.**—Can any of your readers refer me to any memoir, sketch, or obituary notice of Alexander Smith, author of *A Life Drama* and other poems?  
EDWARD C. WHITEHORST.

[See Allibone, *Critical Dictionary of English Literature*; Vapereau, *Dictionnaire Universel des Contemporains*, ed. 1858; and *Men of the Time*, seventh edition.]

**TOBACCO.**—In the *District Railway Guide to the Health Exhibition* I find it stated as "an historical fact" that "Capt. William Myddelton, brother of Sir Hugh, of New River celebrity, was the first who smoked tobacco in London." The italics are reproduced from the *Guide*. Can this statement be verified?  
FUMOSUS.

**BOOTH, CHIEF JUSTICE IN IRELAND.**—The Right Hon. Sir Robert Booth, Knt., who (knighted at Whitehall May 15, 1668) appears to have been a puzzle to Le Neve, was, temp. Charles II., Chief



Justice of the Common Pleas in Ireland. He was eldest son of Robert Booth, of Salford, Esq. (hence of Gray's Inn); was educated at the Manchester Grammar School (under Mr. Bridgman, afterwards Bishop of Chichester), and at St. John's College, Cambridge, where he was admitted September 29, 1644, at the age of nineteen. He became a member of Gray's Inn, and, after being one of the justices of the court above mentioned, was appointed Chief Justice—probably in 1693. I have full (unpublished) particulars of his ancestry, as also particulars of the Salford and neighbouring properties in which he was interested, including the right of presentation to Trinity Chapel, Salford, founded by his grandfather. He was married twice, but I am not sure which was his earlier marriage, viz., to Mary, daughter of Spencer Potts, of Chalgrove, co. Bedford, Esq., and to Susan, eldest daughter of Henry Oxendon, of Dene, co. Kent, Esq., afterwards (in 1678) created a baronet. Sir Robert is incidentally mentioned by Gwillim in connexion with the family arms. (By the way, what was this herald's authority for stating that the judge was descended from the knightly Booths of Dunham Massey?) Can any of your correspondents refer me to a life or particular account of the judge, and also to the original authorities as to which was his earlier marriage, and as to whether it was by his wife Susan alone that he had issue? A full abstract of his will would be of value. I am aware of one printed pedigree; but that is, to say the least, not conclusive. C. T. TALLENT-BATEMAN.

24, Brown Street, Manchester.

DOMESDAY OAK.—There is an oak tree in the park attached to Berkeley Castle, Gloucestershire, called the Domesday Oak. It is said to be mentioned in the Conqueror's survey. Is this so? I have looked for it, and been unable to find it there. ANON.

"LOSE AN HOUR IN THE MORNING AND YOU WILL BE ALL DAY HUNTING IT."—In one of the magazines for June I find the above given as a "Whatelean proverb." Ought it not, however, to be ascribed to Dr. Johnson?

CUTHBERT LUCE.

PEPPER-GARB.—Can any one give me an instance of a "pepper-garb" as an heraldic charge? Canon Jackson, in his interesting *Guide to Earleigh Hungerford*, 1879, says that the garb in the Hungerford crest is sometimes called a pepper-garb, and quotes *Barkley's Arms* and Sir Richard St. George (1647) as authorities. He also calls attention to the Garter plate of Walter, Lord Hungerford, on which, as he justly remarks, the garb "has a strange look for a wheatheaf. It is rather that of a bundle of peppercorns than of grains of wheat in the ear." As this garb was

adopted from the arms of the Peverells (three garbs and a chief), I have no doubt that the resemblance between the word *poivre* and the first two syllables of Peverell was sufficiently great to make a pepper-garb a satisfactory rebas on the name of that family. Is the charge borne by any other?

EDMUND M. BOYLE.

"GENTLEMAN BY ACT OF PARLIAMENT."—Amongst the contemptuous terms applied to solicitors (and formerly to attorneys) is one that they are only "gentlemen by Act of Parliament." How is this explained? I know of no Act relating to the point, and there is no doubt attorneys practised in the courts before there was any imperial legislation affecting them. The full title of a solicitor is "John Smith, Gentleman, one of the Solicitors of Her Majesty's Supreme Court of Judicature." In official documents a solicitor is designated "Gentleman," as a barrister is designated "Esquire"; but whether the heralds recognize these ranks is not clear.

FREDERICK E. SAWYER.

Brighton.

[Information bearing more or less directly upon this inquiry may be found in 1<sup>st</sup> S. v. 143, 173, 497; 2<sup>nd</sup> S. vi. 248, 308, iii. 489; iv. 315, 319; v. 326; xii. 304, 305, and, under different heads, elsewhere in "N. & Q."]

THE MACDONALDS OF GLENCOE.—Where can I find an authentic history of the Macdonalds of Glencoe? J. H.

HADDON MSS.—Where and how can three MSS. be seen? R. B.

HAND-WOVEN LINEN.—Can any of your readers tell me when and where hand-spun and hand-woven linen was last produced in England, and refer me to any books on the subject? SPITALFIELDS.

RHYMES.—Can any reader of "N. & Q." inform me where I have lately read of some quaint rhymes put up over a country cobbler's shop? They are somewhat similar in character to the following, which have long been over the shop of one Mr. Simmons, a shoemaker at Oxted, in Surrey:—

"You all must know  
I don't refuse  
To make and mend  
Both hats and shoes.  
My leather's good,  
My price is just,  
My work is strong,  
So pay you must."

ARTHUR T. G. LEYFSON GOWER.

RAPID MANUFACTURE.—Many years ago a shop was shored at Newbury, Berks, the floor was spun into yarn, woven, and made into a garment in the day. I request to know the date, and where may be found a report of the transaction. X. Y. Z.

**ENGINE OF TORTURE.**—What Grecian ruler had a statue made resembling his wife, which was in reality an engine of torture, and had secret springs which seized those who touched it, and tormented them with sharp barbed points?

JOHN TOPHAM.

[Is not this story compounded from what is told of the chief dungeons and the instrument of execution known in Italy as the *carrozza*, and in Scotland as the *scullion*?

**ALEXANDER M. CAUL.**—I shall be obliged for information concerning the above and concerning a work written by him, entitled *Reason for Believing*. Can the work in question be obtained?

J. TREVES.

Padua.

**FAMILY OF HAY OF CALVERTOWERS AND BROADHAUGH.**—Particulars of pedigree and marriages of this Berwickshire family desired by

J. B. CRAVEN.

Kirkwall, Orkney.

**FITCH'S COLLECTIONS, CO. SUFFOLK.**—In whose possession is the volume containing the collections of the Babergh hundred? ARTICLED CLERK.

**PLAYSTRETE.**—Near Taunton, and within the limits of the old priory demesne, this name occurs in connection with a messuage, A.D. 1545. As some over this to be a corruption of *Palace Street*, early instances with dates will oblige. The prefix is very similar to that in *La Playstow* (A.D. 1271), mentioned by White, and latterly known as the *Plestor*, at Selborne, which he says was always used as a place for play and recreation.

EDWIN SLOPER.

Taunton.

**OLD PLAYBILLS.**—What has become of the extraordinary collection of old playbills which was preserved in the Lord Chamberlain's office? I have a slight impression that it was offered for sale by auction a few years ago. If so, when and by whom; and where can the playbills now be inspected?

J. E. D.

**HISTORY OF PUBLIC MEETINGS.**—I am wanting information on the history of public meetings, the different forms they have taken in past times, with an account of the most noteworthy ones in England.

P. U. B.

**LOST NOVEL OF GOLDSMITH.**—I am the owner of a book called *Triumph of Benevolence; or, the History of Francis Wells*. By the Author of *The Vicar of Wakefield*. Berlin, sold by August Mylius, 1786. Did you ever hear such a book ascribed to Goldsmith; or is it a fraud and forgery? It is printed in English, size 16mo., two vols. in one, bound, in good preservation, and has a title-page. Some of Goldsmith's name is to a lost novel by him, but none

of them ever has seen it. Do you know of any one possessing a copy? If not, what would be the value of it as a literary curiosity? Some of your correspondents may be able to throw some light on the subject; if so, I shall be happy to correspond with them.

THOMAS POULNEY.

12, St. Paul Street, Baltimore, U.S.

**A SHAKESPEARIAN QUESTION.**—Certain coincidences with regard to an ancient inscription suggest the inquiry, Can Shakespeare have been in any way connected with Blackheath or Lee? In the old churchyard of Lee, Kent, there is an inscription taken from what was once a fine marble tomb erected in memory of Bryan Ainslie, Esq., one of Queen Elizabeth's gentlemen pensioners, and lessee of Kidbrook Manor from 1577 till his death in 1604. It was raised by his third and youngest daughter, Cordell or Cordehn, and, after giving some particulars as to other members of the family, goes on to state:—

"Cordell, the youngest Daughter, at her own proper cost and charges, in further testimony of her Dutifull love unto her Father and Mother, caused this Monument to be erected for the perpetual memory of their name.

Against the ingratefull nature  
Of Oblivious time,  
Nec Primus, nec ultimus,  
Multi ante ceciderunt, et  
Omnino sequentur."

If Shakespeare ever saw this stone or knew this family, he may have erected a more lasting memorial of this loving daughter in the story of another Cordelia, like her the youngest and most dutiful of three. It is worthy of remark also that the scene of Lear's wanderings is a heath, "within a mile or two on the way to Dover." Query, Blackheath? One of the chief characters in the play bears the name of Kent. Another circumstance I mention with some hesitation, because if there is anything in it some learned Shakespearian must have observed it before now. The Cordelia of this inscription became the wife of a very distinguished man, William Harvey, a famous soldier in the days of the Spanish Armada, who for his service in various ways was created Baron Hervey of Kidbrook. His initials recall to mind the mysterious Mr. W. H. to whom Shakespeare dedicated his sonnets, and whose identity has long perplexed students.

M. A. S. M.

Blackheath.

## Replies.

### SERJEANTS' RINGS.

(6th S. ix. 446, 611.)

The interesting question which Mr. OCTAVIUS MORRIS has raised—viz. What has become of all the serjeants' rings?—is well worthy of being ventilated; and as Mrs. SCARLETT has done me the honour to refer to the "funeral sermon" over the



serjeants which I delivered in 1877 in Serjeants' Inn Hall before the London and Middlesex Archaeological Society, I ask leave to continue the discussion of it. Fortescue, the learned author of the treatise *De Laudibus Legum Angliæ*, became a serjeant in 1429, and confides to us the fact that his bill for gold rings came to 50*l*. Wynne, the learned author of some tracts on legal antiquities, became a serjeant in 1736, in company with thirteen others, and states that they shared among them the cost of 1,409 rings, amounting to 773*l*., besides what every serjeant had made on his private account. In 1800, when Mr. Peckwill and Mr. Freere became serjeants, they gave sixty rings, which cost 53*l*. 19*s*. 6*d*.

The rings appear to have been of plain gold, differing from each other in weight, and consequently in value, which was carefully graduated according to the dignity of the recipient. The value of the ring which he gave to the king is not mentioned by Fortescue, but he tells us that "to every prince of the blood, duke, and archbishop present to the Lord Chancellor and to the Lord Treasurer, each serjeant gave a ring worth 1*l*. 6*s*. 8*d*. To every earl and bishop to the Keeper of the Privy Seal, each Chief Justice and the Chief Baron, a ring worth 1*l*. To every other lord of Parliament, abbat, prelate, and knight, to the Master of the Rolls, and every justice, a ring worth one mark. To every Baron of the Exchequer, chamberlain, and chamber in waiting on the king, a ring proportionate in value to the rank of the recipient. Every clerk, especially in the Court of Common Pleas, will have a ring convenient to his degree. The serjeants also present rings to their friends and acquaintances."

At a call in 1555, the rings for the king and queen (Philip and Mary) were worth 3*l*. 6*s*. 8*d*. each; those for the Lord Chancellor and other high officers, 1*l*.; for the judges, 16*s*.; the Barons of the Exchequer, 14*s*.; and so on down to the sixteen flayers, who received rings worth 2*s*. 6*d*. each.

The speciality of these rings is in the mottoes engraved upon them. The earliest recorded is that of Sir J. Fineux in 1485, "*Sine quoque fortune fiber*"; the next that of Serjeant afterwards Chief Justice Montagu in 1531, "*Æquitas justitia norma*"; that of 1547, "*Plebs sine lege ruit*"; and that of 1577, "*Lex regia præsidium*." Lists of the mottoes are given in the fifth volume of the first series of "*N. & Q.*" and more completely in the late Mr. Foss's admirable work, *The Lives of the Judges*. From this it appears that, in addition to those just named, 163 mottoes have been recorded, as follows: James I., 1; Charles I., 13; Charles II., 8; James II., 4; William III., 5; Anne, 3; George I., 3; George II., 9; George III., 54; George IV., 11; William IV., 8; Victoria, 49. There should, of course, be a specimen of each of these in the royal collections. The great variations of number in different reigns arise not so much from a difference in the number of serjeants created as from alterations in the custom, which at one time prevailed, of all the

serjeants at the same creation using the same motto. That on the occasion of the splendid creation of fourteen serjeants in 1669 was an ingenious chronogram alluding to the restoration of Charles II., "*aDest CaroLVa MagnVa*." The rings at the creation of Serjeant Wynne and others in 1736 bore the motto, "*Nunquam libertas gratior*"; and the eight rings then provided for the queen and princes and princesses were finely polished and the motto enamelled.

In 1787 the practice of giving rings was retrenched, and those for the judges, bar, and attorneys were discontinued. This explains the great reduction in number and cost I have already mentioned at the call of 1800. By the time my learned friend Mr. Serjeant Tindal Atkinson took upon him the state and degree, all presentation of rings in open court had ceased, and the rings were forwarded privately by the jeweller to the masters of the Court of Common Pleas and the personal friends of the new serjeant, the Lord Chancellor receiving the queen's ring and his own from the hands of the serjeant in his lordship's private room.

The serjeants who, like Mr. Serjeant Pulling, regret the virtual and practical, though not nominal, abolition of their order (for it would be quite competent for Her Majesty now, if so advised, to issue a writ commanding any number of barristers to take upon themselves the state and degree of a serjeant-at-law), must feel, when they look back upon the gradual neglect and disuse by the serjeants themselves of their ancient customs and their ancient garments, that it has had something to do with the calamities that have fallen upon them. I have been a little disappointed to find in my learned friend's interesting book on the *Order of the Giff*, just published, so slight a reference to this question of rings, and, indeed, to many other matters in respect of which the learned serjeant must have access to vast stores of useful information. I only hope he has not said his last word upon these subjects.

The question which MR. OCTAVIUS MORGAN has raised still awaits its answer. Besides the hundreds of rings in the royal collections, there must be thousands in private possession; yet they are very rarely met with. All can hardly have been melted down, though many may have been.

I must add a word of contradiction to your esteemed correspondent Mr. SAWYER, who says, "We know the coil of the serjeant-at-law was designed to hide the tansure" (6th S. x. 6). I have long been convinced that this conjecture of Spelman's—who was a civilian and hated the serjeants, founded on an obscure passage in Matthew Paris, was without foundation, and your correspondent will find this completely and most ably demonstrated in Mr. Serjeant Pulling's book. The distinguishing mark of the serjeant was always matter



of envy and disparagement to the rival practitioners. Thus Spelman contrasts the doctors "*sedentes pileati*" with the sergeants "*stantes absque pilei honoris sed coeva*"; and the Masters in Chancery in their "*case*" urge that the serjeant must be "*beheaded*, save that he is allowed a quoyse (or a night cappe as it seemeth) against the cold"; while the sergeants retort that they "*may wear their coat in the king's presence*."

E. W. BRADBROOK.

In the dearth of information about these rings, it may be convenient to put on record that the mottoes on the rings given by the sergeants about the end of the seventeenth century and the beginning of the eighteenth are usually given in Narcissus Luttrell's *Diary*. W. P. COURTNEY.

15, Queen Anne's Gate.

There are no sergeants' rings in the plate-room at Windsor Castle, nor is there any salver made of mourning or other rings. Possibly Mr. MORRIS may refer to a gold salver with the lids of presentation snuff-boxes introduced.

HENRY F. PONSONBY.

RASTAGUÈRE (6th S. x. 9).—*Rastaguerre* is a mere printer's error for *rustaquoère*. The word spread from the Palais Royal farce of *Le Bréaillon* about fourteen or fifteen years ago, and was first used for rich South Americans, but now for all non-European foreigners, for whom it is the only modern French designation. D.

BEAR-SKIN JOBBER (6th S. ix. 9, 53, 73).—Perhaps the following extract from Luther's *Colloquies* may be acceptable to the readers of "N. & Q." not only because it proves that the fable about the bear skin was current nearly 400 years ago, but also because it shows Luther's fondness for such things:

"The Fables of Esop (said Luther) ought to be translated into high Dutch, and brought finely into order, for one man made not that book, but many great people at all times in the world made a part thereof. So far as I am able to understand, next unto the Bible, we have no better books than the Works of Cato, and the Fables of Esop: for their writings are better than all the scattered sentences of the Philosophers and Lawyers. At that time Luther related the fable concerning the Wolf and the Sheep, he related also this pleasant fable, whose moral is that all things are not everywhere to be taken. A Lion called unto him into his den (wherein was a very evil odor and stink) many beasts: Now he asked the Wolf how he liked his Royal Palace? The Wolf answered and said, O! it stinketh evil herein: then the Lion flew upon the Wolf, and tore him in pieces. Afterwards he asked also the Ass how he liked it? The poor Ass being much affrighted at the Wolf's death and murder, intending therefore to flatter, he said, O my lord and King! it smelleth here exceeding well. But the Lion sat still on the Ass, and tore him also in pieces. After this he asked the Fox how it liked him? The Fox said, I have gotten such a cold, that I can smell nothing well: so would he say, It is not good to make true report of everything. Thus he became wise

by other men's hurts, in keeping his tongue. He related at that time another fable, against presumption and rashness, and said, One brought a Bear-skin, and paid for it before the Bear was killed or taken, whereupon he said, Let no man cast away an old coat until he have a new."—Luther's *Colloquies*, 1652, p. 432.

R. R.

Boston, Lincolnshire.

HAG (6th S. ix. 487).—I fear we shall not get much more information as to this word. I presume the reason why Mr. Wright took the word *hagless* as better suited to the Lat. *tsiphona* than to the Lat. *parce* was because we find elsewhere the entry "*Erenis, hægtes*"; and it is certainly correct to say that *Tsiphona* was one of the *Erinyes* or *Furies*. Hence it is at once proved that the supposition, even if unneeded here, is far from baseless.

The best way is to quote all the entries in full. The word occurs in the glossaries not nine times, but eleven times, and it is best to arrange the statements in order of date. They are as follows. In the eighth century: *Eumenides, hachtisse*; *Furia, hachtis*; *Erenis, furia* (with *hægtes* added in a later hand); *Striga, hægtes*.

In the tenth century: *Pythionissa, hellerune, uel hægtesse*; *Tsiphona, wæcyrrre*; *Parce, hægtesse* (the pair of glosses supposed by Mr. Wright to be transposed).

In the eleventh century: *Erenis, hægtes*; *Eumenides, hægtesse*; *Furia, hægtesse*; *Furium, hægtesa*; and yet again, *Furium, hægtesa*. It would seem from this that the correct nom. sing. is *hachtis*, later *hægtis, hægtes*; whilst *hægtesse* represents the plural and occasionally the singular, perhaps in an oblique case. Schade gives the O.H.G. form as *hagazusa*, which was afterwards contracted to *hazusa*, M.H.G. *heze*, mod. G. *Heze*.

Mr. MAYHEW has cleared the way as to some points. It may now be accepted as certain that the Du. *haagd*, a lizard, is the same as the G. *Eidechse*; it may be added that the A.S. is *æthere*, and that the provincial E. is *ask* or *arsh*, all in the sense of lizard or newt. On the other hand, *hag* is short for *hægtesse* or *hægtis*, and the cognate G. word is *Heze*. But it does not follow that *hægtis*, if derived from *haga*, would mean "a female hedge," because the *-t-* might easily make all the difference, and render the substantive personal. The real difficulty is to explain this *-t-*, and, at the same time, the G. *-ze*. The only three opinions worth considering are those given by Schade. These are (1) the notion of Grimm, that there is a connexion with the feel. *hagr, wise*; (2) the notion of Weigand (adopted by myself), that it is connected with A.-S. *haga*, a hedge; and (3) the ingenious suggestion, due to Heyne, that the word means "spoiler of the haw or enclosure stored with corn, &c.," the

suffix being allied to A.-S. *teosu*, harm, damage. The suggestion of Grimm cannot well stand, for *hagr* has not at all the sense of "wise," it is merely handy, skilful, and the suffix is left without even an attempt at regarding it.

Both the other suggestions agree in referring the word to A.-S. *haga*, our *haze*; *hume* is used in Chaucer to mean a farmyard, a fact worth noting. Perhaps we shall never get any further than this. Meanwhile, the sense suggested by Heyne is just possible. The difficulty clearly resides in the suffix, spelt *-ta* in early A.-S., and *-tissa* in O.H.G., and the suffix is chiefly difficult because it is found nowhere else. The suffix in G. *Eidelsch* is quite a different thing, though that is almost equally obscure. The Gothic spelling of *Widechr* would have been *ugi-thaisn*; the suggested sense is "serpent-spindle," i.e. snake-shaped like a spindle; see Schade, s.v. "Egidichs."

It must not be omitted that there is a passage in the A.-S. *Leechdoms*, iii. 54, where the word *hagtesan*, gen. sing., from nom. *hagtesse*, clearly means "of a witch" or "of a hag." Thus the problem of the etymology of *hag* is definitely narrowed to the question, What is the sense of the suffix *-tesse* or *-tia*? Possibly it is related to Skt. *dushaya*, to harm. WALTER W. SKERAT.

SPURIOUS EDITIONS OF WELL-KNOWN POEMS (6th S. ix. 465).—I fully sympathize with MR. ALFRED WALLIS's wish to rescue from oblivion, so far as possible, the literary productions of H. Hills's press. This early Catach was an industrious provider of cheap literature, if I may judge from the contents of a small volume in my library. The pieces it contains are as follows:—

*Moderation Display'd*: a Poem. "Neq: tempore in ullo esse queat duplici naturâ, & corpore bino Ex alienigenis amicitia compacta potestas."—Lucret., lib. 5. By the Author of *Faction Display'd*. London, Printed and Sold by H. Hills, in Black-fryars, near the Water-side, 1709. Pp. 16.

*The Duel of the Stags*: a Poem. Written by the Honourable Sir Robert Howard. Together with an Epistle to the Author, by Mr. John Dryden. London, Printed and Sold by H. Hills, in Black-fryars, near the Water-side, 1709. Pp. 16.

*The Plague of Athens* which hapened in the Second Year of the Peloponnesian War. First described in *Greek* by Thucydides then in *Latin* by Lucretius, since attempted in *English* by the Right Reverend Father in God Thomas Lord Bishop of Rochester. London, Printed by H. Hills, in Black-fryars, near the Water-side, 1709. Pp. 24.

Page 15 is blank, with this notice, "Reader, through mistake of the Press, a page being Transpos'd, you are desir'd to turn over leaf."

An Elegy on the Author of the True-born-English-Man, with an Essay on the late Storm. By the Author of the *Hymn to the Pelory*. London, Printed in the Year 1705. Pp. 24.

Though "anonymous," this is evidently one of Hills's productions.

*Lucretius*: a Poem against the Fear of Death, & an Ode in Memory of the Accomplish'd Young Mrs. Ann Kilgrew, Excellent in the two Sciences of Poetry and Painting. London, Printed and Sold by H. Hills, in Black-fryars, near the Water-side, 1709. Price One Penny. Pp. 16.

This is interesting, as it affords a measure of its pecuniary value in Anne's reign of a fairly priced pamphlet of sixteen pages.

*Absalom and Achitophel*.—Already described in MR. WALLIS's paper.

*Bleinheim*: a Poem Inscrib'd to the Right Honourable Robert Harley, Esq. London, Printed by H. Hills, and Sold by all the Booksellers of London and Westminster, 1709. Pp. 16.

*Conger's Hill*: a Poem. Written by the Honourable Sir John Denham, Knight of the Bath. London, Printed and Sold by H. Hills, in Black-fryars, near the Water-side, 1709. Pp. 16.

*Faction Display'd*: a Poem. "Sed non Angli Furoris Sublato cecidit rabies."—Lucan. "Nec sit Furor solo fœdæque confertum Sit patiens Morbum Nervosum."—Seal. From a Corrected Copy. London, Printed and Sold by H. Hills, in Black-fryars, near the Water-side, 1709. Pp. 16.

*The Temple of Death*: a Poem. By the Right Honourable the Marquis of Normanby. A Translation out of the French. With an Ode in memory of the late Majesty Queen Mary. By a Person of Quality. "Poema est Pictura loquens." Imprint as before. Pp. 16.

*Busiris and Philemon*: a Poem on the ever lamented Loss of the two Yew-Trees in the Parish of Chilton near the County Town of Somerset: together with Mrs. Harris's Earnest Petition. By the Author of two Parts of a *Tub*. As also An Ode upon Solitude. By the late of Roscommon. Imprint as before. Pp. 16.

*Cyder*: a Poem, &c. With the Splendid Shilling—See MR. ALFRED WALLIS's list, Date 1708. Pp. 12.

The last sheet of this pamphlet contains a list of eleven pamphlets published by Hills, none of which, with the exception of *The Kilt-Cat: a Poem*, and *Wine: a Poem*, is contained in either MR. WALLIS's or the present list.

*A Panegyrick on Oliver Cromwell and his Victories*. By Edm. Waller, Esq. With Three Poems on his Death, written by Mr. Dryden, Mr. Sprat, and Mr. Wadler. London, Printed by H. Hills and Sold by the Booksellers of London and Westminster, 1709. Pp. 24.

*The Campaign*: a Poem to His Grace the Duke of Marlborough. By Mr. Addison. "Rheni Pacator et Istri." &c. London, Printed for and Sold by H. Hills in Black-fryars, near the Water-side, 1710. Pp. 16.

W. FRAZER, F.R.C.S.I.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6th S. ix. 486).—An instance of this occurs in Liverpool. St. Nicholas Church is supposed to have been founded by Nicolas, Bishop of Bangor, Carnarvonshire, from some documents that are, or were within a few years, in existence.

GILLIFLOWER FARRINGTON.

IT (6th S. ix. 306, 378, 439).—Since sending you my former note on this subject I have examined several other old Bibles, and am now able to confine the change from *it* to *its* within much



narrower limits. One I examined, printed in 1643 by John Hayes, brings the use of it down fourteen years later; and another, of 1708, carries the modern spelling its back seventy-six years; so that it is clear the change must have been made within the twenty-five years between the dates I have named above. W. S. B. H.

FRANCE (6th S. ix. 330, 456).—May I correct a mistake in my last paper, which I am sorry to have made! Lothaire, King of Italy, died in 950, not 930, so that Adelaide might have been his daughter. At the same time, I think she was the daughter of her mother's second husband, Otho. I must also apologize for having in momentary forgetfulness, and misled by a slip in the wrong place, written as if Bertha, and not her daughter Adelaide, had been the widow of Lothaire.

HERMESTRUDE.

LORD MONTAGUE (6th S. ix. 207, 235, 277).—In reply to my inquiry at the first of the above references one correspondent says, that upon the death of John Nevill at Barnet, in 1471, the title Lord Montacute was lost, but subsequently restored through its being conferred on the grandson of his daughter Lucy as Lord "Montague." Another correspondent gives it as Viscount "Montacute." I should now be glad to know which is the correct spelling of the title, if Montague or Montacute; also whether its possessor, or any of his descendants, adopted his grandmother's maiden name of Nevill, and at any period resided at Montacute, in Somersetshire. W. C. CLOTHIER.

Southampton.

A YARD OF BEER (6th S. v. 368, 394, 450; vi. 77, 257, 274, 290; vii. 18, 476; viii. 139).—Some correspondents may be interested to know that a glass measuring a yard, from which beer may be imbibed, can be seen at the "Prince of Wales" inn, Weymouth Street, Portland Place, London, where I unearthed it some days ago. I may add that the landlord of the house informed me that he had previously kept an inn at Eaton, where the custom of using these glasses is said to obtain.

ROBERT M. THURGOOD.

"VESICA PISCIS" (6th S. ix. 327, 409, 476).—The mistake Mr. ALAN S. COLE and others fall into on this subject simply arises from their mistaking the subject of inquiry. As many take it the "Vesica piscis" is a fact of antiquarian research as think it to be a matter of folk-etymology, hence popularly artistic. For instance, no doubt it is true an analogous case will be found to prevail among Hindus, whether Mohammedan, Brahmin, or Buddhist, just as the Maori king and his chiefs, now in London, can doubtless give a similar reason for their peculiar form of head-dress. Nevertheless this does not show how their present notions are directly connected with the ancient sign of the

Zodiac, in which undoubtedly the real presence idea was more than symbolized.

GILLIFLOWER FARRINGTON.

ETYMOLOGY OF SULPHUR (6th S. ix. 426, 471).—Surely we need not travel to Sanscrit at all for the etymology of a mineral known to Europe as coming principally from Solfatara, near Naples, though there are deposits in Spain, Sicily, and Huelva. The name is very likely to be Greek, or such Greek as was used in Magna Græcia. It is almost sure to be so. Now let us see what we can make of it taking this for our basis. John Cleland, the celebrated Will Honeycomb of the *Spectator*, in his *Vocabulary* derived it from the Celtic thus: *Z*, the prepositive article; *ul*, materia; *phur*, fire; sulphur = materia ignea. *ulay* is matter, *πῦρ*, fire. Even to this day in Italian *zolfo* and *zolfarato* may be read for *solfo* and *solfonato*, and the Spanish is *azufre*. I do not see why we should go to Sanscrit while we have all this at hand.

C. A. WARD.

Haverstock Hill.

With regard to the etymology of this word, may I be allowed to observe that the derivation of the Latin *sulphur* (properly spelt *sulpur*) from a word appearing in Sanscrit dictionaries in the form *pulviri*, is quite as much a guess, and quite as unsupported by evidence as the assumption that *pulviri* means "enemy to copper." One guess is as destitute of probability as the other. The probability is that *pulviri* is not a genuine Sanskrit word. Why should the Lat. *sulpur* be borrowed from an Indian source? Italians are not likely to have got their sulphur from India, plenty being obtainable in Italy and in Palestine. If the Lat. *sulpur* be a foreign word, it is much more likely to be of Phœnician or Arabic origin, like other foreign articles, *naphtha*, *myrrha*, *nitrum*, *cinnamon*, *navius*, *palm* (the tree), and *dactylus*. Is it possible that *sulpur* can have been borrowed from a Semitic word, representing Arab. *zaghferin*, saffron, the mineral being so named from its colour? For *t* = the guttural *gh*, cp. It. *Baldaco* = Baghdad.

A. L. MAYHEW.

Oxford.

VISCOUNT MONTAGUE (6th S. ix. 209, 257, 337, 377, 398).—See, for a full reply, "N. & Q.," 3rd S. viii. 292, and note 314; refer to Arkell & Jones, Solicitors, 192, Tooley Street, and James Coleman, White Hart Lane; see also a new book noted in the *Times*, February, 1884, *Cowdray*, by Mrs. Roundell, 4to., price 10s. 6d., Pickers & Son. Note that Browne of Cowdray is "junior" to Browne of Betchworth, Surrey. J. B.

CHITTY-FACE (6th S. ix. 149, 215, 299, 354, 414).—My query in regard to this word has been the means of raising a question between Mr. SMYTHE PALMER and Dr. CHANCE, but only on



a wide issue, viz., whether the original form be *chiche-face* or *chiche-vache*. No one except Mr. BINKBECK TERRY has sent any reply to my query. He contributes (p. 299) a valuable, but puzzling example of *chitti face*, earlier than any which I yet possessed:

"Starus therefore Warman,....

You halfe-fac't groat, you thick-cheekt chittiface"

*Downfall, &c.*

(I quote from the original edition, 1671). Upon this I remark that Warman is in extremity: he has just been imploring a piece of meat or bread to save him from death; he is like a "halfe-fac't groat," which phrase I take to mean that his face has no more roundness than the profile on a well-worn coin. By what contradiction can he be rightly described as "thick-cheekt"? Is not the emendation "thin-cheeked" as safe as it is obvious? If so, the example is a good one of the word in what I suppose to be its proper sense, the same as that of Burton already quoted by me, "a thin, lean, chitty face." Will able critics say what they think of my proposal? Meanwhile an example of the word in the spelling *chichiface* or *chicheface* remains yet to be supplied.

C. B. MOUNT.

14, Norham Road, Oxford.

It seems to me some of your correspondents are more interested in the spelling than the fun. Bicorn with his two horns, who feeds on hen-pecked husbands, is so fat he can hardly waddle across the stage; whereas Chiche Vache, ugly cow, whose diet is obedient wives, is so nearly starved she can hardly drag herself along. And in this the joke (which Chaucer was well up to) consisted.

P. P.

MORSE (6th S. ix. 507).—If E. S. W. will turn to p. 129 of vol. x. (*Monastery*) of the Centenary Edition of the Waverley Novels—the standard edition of Scott's novels—he will find this word rendered *nurse*. *Morse* in the early editions was obviously a mere typographical error, and not a lapsus of the author, whose manuscripts will compare most favourably with the generality of "copy." E. S. W.'s impression that Sir Walter's MSS. never went into the printing office is not borne out by fact. The original manuscript of *The Monastery* is, I believe, in the library of Middlehill House, Worcestershire. A. W. B.

[Mr. F. Cox states that *nurse* was adopted in place of *morse* in the edition of 1871. Other correspondents supply answers bearing out the information of A. W. B., which is authoritative, and dispenses with the need of further comment.]

GEORGE ROCHFORD (6th S. ix. 406, 437).—If George, Viscount Rochford had left a legitimate son, it is very remarkable that his first cousin, Queen Elizabeth, after her accession to the throne, did not restore him in blood and to his father's

and grandfather's honours; and it is also remarkable that the Careys have always quartered the Boleyn arms, which they could not have rightfully borne had Lord Rochford left legitimate issue.

I should be glad to know the origin of the title Rochford. I cannot find that any heiress of a family of that name married a Boleyn or a Butler, yet in the wonderful coat of arms which King Henry granted to his wife, Anne Boleyn (and from which her own paternal arms are omitted), the fourth quartering is (Quarterly, 1 and 4, Butler; 2 and 3, Arg., a lion rampant sable, crowned gules, Rochford.

EDMUND M. BOYLE.

EARLY DATED EX-LIBRIS (6th S. ix. 486).—The owner of this plate was Rachel, Countess Dowager of Bath, daughter of Francis Fane, Earl of Westmoreland, and widow of Henry Bouchier, fifth and last Earl of Bath of that family. He died Aug. 15, 1654. The inscription, which Mr. O'CONNELL calls incoherent and incomprehensible, is certainly very much so indeed if taken as a single sentence; and if Mr. O'CONNELL tried to construe it as such, I feel quite sorry for him. But there is no difficulty in it; the middle part, "ex dono," &c., is the usual Latin inscription on gifts; the rest is an assemblage of heraldic mottoes. "Ne vile fano" is that of Fane, and the others might be easily identified. The arms are Bouchier and Fane impaled.

C. F. S. WARREN, M.A.

Troneglos, Kenwyn, Truro.

"BIBLIOGRAPHY OF EPITAPHS" (6th S. ix. 86, 493).—As the compiler of the *Bibliography of Epitaphs* indicated at the latter reference by your correspondent D'ARCY LEVER, I can only say that the bibliography was not put forth as complete, but merely as a list of the works and magazine articles relating to the subject which I had at that time been able to find; and, considering that I had only a short time to gather them together, the bibliography is fairly good. Some of the works enumerated in my bibliography I could not collate, as I had not been able to obtain copies of them, and I therefore merely gave the titles as I had gathered them from the various sources. I may also tell Mr. LEVER that I wrote to one of the authors he mentions, to whom he is indebted for two books down in his list, but I never received an acknowledgment of my letter. Since compiling my bibliography I have been collecting materials for enlarging it, and have also had the kind help of my friends the Rev. W. C. Boulter and Mr. G. J. Gray, both of whom have sent me names of many works relating to the subject. In compiling the bibliography I intend to arrange it under names of the various counties, and subdivide under the towns by giving references to

&c., so as to make it a reference book for genealogist, antiquary, &c. I shall be a great favour if those of your correspondents who have any works relating to the subject will kindly send me particulars of them. I am, Mr. LEVEN for the additional items in his list.  
W. G. B. PAGE.  
Bodleian Library, Hull.

**LEVIN CROSSING-SWEEPER** (6th S. ix. 349).—I have to thank various contributors for their aid under this head. I wrote a story on the subject in the *Milton* for June, 1870 at the request of a friend, who said he was acquainted with one of them. The circumstances were very curious. The ruined gentleman continued to maintain his affections in a life of ease by supporting himself as a one-legged beggar on a street crossing, notwithstanding the conviction that it would one day bring him to grief. He was finally run over by his own wife's brougham. I never suspected what his business was, nor the victim of the accident.

A paragraph in the *Court Journal* surprised me, as it implied that the story given in the *Milton* was a fiction; but I am interested to find out if there has been more than one similar case.  
R. H. BUCK.

**MR. DAVIES'S "PILWE-HERE"** (6th S. ix. 245, 313).—At the second reference Mr. Wm. COOKE writes, "To which Davies does not refer, and to what book? I dare say I ought to know, but I do not. Would it not be well for correspondents to give exact names and references? I am sure the Editor, who values his space, will be glad to do so."  
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cluded was in some non-extant or at any rate unprinted work, and only known by a reference to it by Tycho Brahe. The passage at once shows that Caspianus simply quoted the account of the supposed star from Marcellinus.

It should also be mentioned, for the information of your readers, that I found, since the date of my note in "N. & Q." at the above reference, that the extraordinary mistake of representing Caspianus as an eye-witness of this so-called star was made before Humboldt by Cassini, in his *Éléments d'Astronomie*, where he states this on the authority of Licetus. Reference to the latter (*De Nova Astris et Cometis*), however, shows that he merely mentioned the history of Caspianus as the source whence, like Tycho Brahe, he drew his information on the subject of the celestial appearance. Cassini, therefore, seems to have been the originator of the mistake, although it is singular that Humboldt should have inadvertently repeated it.

W. T. LYNS.

Blackheath.

**FEA FAMILY** (6th S. ix. 369, 472).—Some account of the Orkney family of Fea may be seen in pp. 113-118 of *History of Episcopal Church in Orkney, 1688-1882*, by Rev. J. B. Craven (Kirkwall, Pease & Son, 1883). On their old house of Store this inscription stood, "Soli Deo gloria, septem proavi hinc nobis reliquerunt. J. F. B. T., 1671." These "septem proavi" were all direct descendants, all of the same name—James Fea—and holders of the same property and title—"clestrum."

H. A. B.

**TRANSMOGRIFY** (6th S. ix. 449, 476, 517).—PROF. SKEAT declares, *ex cathedra*, that *transmogrify* is certainly not from *transmigrate*. "It is merely a playful turn of *transmorphic*, itself a playful substitution for *transform*, by the putting of the Greek *morphê* for the Latin *forma*." Here is a double conjecture from one who is always declaiming against the iniquity of guessing in etymology. To give the slightest plausibility to the explanation, it ought to be shown that *transmorphic* was ever used in the sense required. But a jocular coinage of this nature would never have been framed on such a foundation as to be significant only to those who are familiar with Greek. On the other hand, the idea of *transmigration* offers a familiar instance of the most complete alteration of appearance and form; and certainly the body of that word, *transmigr-*, in which the significance seems to rest, comes a good deal nearer the sound of *transmogrify* than PROF. SKEAT's *transmorphic*.

H. WEDGWOOD.

**SIR NATHANIEL WRAXALL** (6th S. ix. 397, 457, 511).—The much misquoted epitaph upon Sir Nathaniel Wraxall first appeared in the *Edinburgh Review*, vol. xxv. p. 641, in an article on



Sir Nathaniel Wrixall's *Memoirs*. It is there attributed to "a young gentleman of Oxford." The lines are,—

"Men, measures, seasons, scenes, and facts all

Misquoting, mistaking,

Misplacing, misdating,

Here lies Sir Nathaniel Wrixall!"

RICH. C. CHRISTIE.

Virginia Water.

If one more contribution may be admitted on this well-ventilated subject, I would beg permission to add a very early recollection of my own, which, if not absolutely exact, is, I think, very nearly so. It was the winding-up, I believe, of a trenchant review of Sir Nathaniel Wrixall's *Memoirs* in one of the contemporary periodicals:—

"Opinions, manners, men, and facts all

Misquoting, mistaking,

Misplacing, misdating,

Here lies Sir Nathaniel Wrixall!"

This scans better than even the version given by ALPHEA, and on that account may claim to be a very near representation of the original.

T. W. WEBB.

[MR. C. A. WARD and other contributors supply versions with which MR. CHRISTIE'S authoritative answer enables us to dispense.]

RYTHING LETTER OF COWPER (6th S. ix. 413, 477).—It may be well to mention that Cowper's letter appears in the following tract:—

Three very interesting Letters (two in curious Rhyme) by the Celebrated Poet, Cowper, and Ford, printed Vestram from the Original Manuscripts. With an Appendix. Only 25 Copies printed. Great Tatham, Essex. Printed at Charles Clark's private press, 1847.

The letter is here addressed to the Rev. J. Newton.

WILLIAM E. A. AXON.

Higher Broughton, Manchester.

LAPITTE THE PAINTER (6th S. ix. 509).—Louis Lapitte was a pensioner of the French Academy in Rome at the end of the last century. Fussli, in the *Allgemeines Künstlerlexikon*, 1869, n. 660, gives a short account of him, commencing by observing that he first made himself known at Rome by "A Dying Gladiator." On his return to Paris he painted many pictures, a considerable number of which have been engraved.

EDWARD SOLLY.

R. M. ROOME (6th S. ix. 509).—Regina Maria Roome, the well-known novelist, died at Waterford, aged eighty-one, on May 17, 1845. There is an obituary notice of her, with a list of eleven of her publications, in the *Gentleman's Magazine* for July, 1845, p. 56. Her first publication appeared in 1793, and was not very well received; it was soon of it in the *Monthly Review* for August, 1794, "The performance, on the whole, is therefore above contempt."

EDWARD SOLLY.

A list of works by this lady is printed in the

small biographical dictionary of 1816. All that its compilers could say of her was that she had "acquired considerable note by her various works of fiction."

W. P. COURTNEY.

15, Queen Anne's Gate.

ST. PAUL'S CATHEDRAL (6th S. x. 91).—The author of the three poems was James Wright, born at Yarnton, in Oxfordshire, about the year 1644. He was the son of the Rev. Abraham Wright, of Okeham, Rutlandshire (see A. Wood's *Ath. Ox.*, iv. 275), and to have been educated at Merchant Taylors' School; entered a New Inn 1666; removed to the Middle Temple three years subsequently; died in 1715. James Wright was a careful and laborious antiquary, publishing, amongst other things, *The History of Rutland, &c.*, 1684, *A Compendious View of the late Tumults, &c.*, 1685, *Monasticism Anglicanum*, "translated and epitomized," 1693. Wright declined to give Wood some information which the latter desired, because he regarded him as "an injudicious biographer." Wood therefore says of him, "He hath also published little trivial things of history and poetry, merely to get a little money, which he will not own." Amongst his poems were (1) *An Essay on the Present Ruins of St. Paul's Cathedral*, 4to., 1668; (2) *The Church, the Building of St. Paul's*, fol., 1697; (3) *Phœnix Pindarus: a Poem on the New Fabric of St. Paul's*, 4to., 1709. The best account of James Wright is probably a note by Warton in *Milnes's Minor Poems*, ed. 1785, p. 601. This note was left out by Warton in the second edition of *Milnes* in 1791.

EDWARD SOLLY.

PRINCESS POCAHONTAS (6th S. ix. 508).—The only portrait of this lady which was ever painted was engraved by Simon de Passe. As she died in March, 1618, and the volume containing the engraved portrait was published soon after, we can fix within narrow limits the date of both. It has never been discovered who painted this portrait. It somehow came into the possession of the Relies of Tottington, and from them passed into the family of the Elwins, of Beeston Hall, near Aylham. It is said to have once hung on the wall of Heacham Hall, which is not improbable, as the Relies of Heacham were blood relations of Pocahontas's husband, and connected by marriage with the Elwins. Mr. Ellis will find all this and more in Mrs. Herbert Jones's book called *Norfolkshire Past and Present*, 1883. I know nothing of the man's portrait.

C. M. L.

Heacham Hall, Norfolk.

TITUS OATES AGAIN (6th S. viii. 308, 310; ix. 213, 224, 337, 445).—Dr. Jessup does not appear to know R. North's sketch of Oates; for North tells us that the Lib's mother "came to see him at his Greatness, and told him of her Lib's [that she



was with child of the Devil] and the hard Pangs she had to bring him forth, and that she did not like the Way he was in." This on the authority of "Mr. Smith," Titus's master at Merchant Taylors' School, where "in 1664 he came a Free Scholar,....and the first of his Pranks there was cheating his Master of his Entrancemoney. He was, at length, sent by his Father to St. John's College in Cambridge, and the old Man enquired for an Arminian Tutor for him." The "St. John's" is doubtless an error. Perhaps his father intended to send him there, but eventually chose Jesus College. North agrees with Dr. Jessop that he "was born at Okeham in Rutlandshire," and adds "that his Father was a sort of Chaplain to Colonel Peake" at the time of Titus's birth. See R. North's *Elmham*, I. iii. §§ 153-156 (1740).

C. A. M. FENNEL.

HOW OLD CUSTOMS DIE (Oct. 6th S. ix. 506).—The quotation from the *Grimsby News* as to Goshill fair is interesting, but cannot, I think, be quite accurate. How old the fair may have been I do not pretend to say—possibly even older than nine hundred years—but it is almost certain that the charter is much more recent. If your correspondent could give the text of the charter, or even the date, he would render a service. It would be well to add, if possible, the evidence for the existence of the fair before the granting of the charter.

AXON.

SALT IN MAGICAL RITES (6th S. ix. 461).—From Mr. BLACK's interesting collection of salt-superstitions one is omitted which perhaps deserves some inquiry, viz., that overturning a salt-cellar brings on a dire food to ensue between the persons sitting near it. Being in Milan a few weeks ago, I paid a visit to the "Cenacolo" for the express purpose of examining whether Michael Angelo had really made Judas perform this omen; and I must say I could not discover a trace of it. It nevertheless occurs in more than one engraving.

R. H. BUCK.

ROYAL MARRIAGE WITH A SLAVE (6th S. x. 9).—Clovis II., King of France, is said to have married Bathilde, seized when a child on the south coast of England by a French pirate and sold as a slave to the mayor of the palace of Clovis. As Bathilde grew up Clovis admired the prudence and beauty of the young Saxon slave, and married her, and thus she became Queen of France, having three sons, Capet, Valois, and Bourbon. Some account of this romance of history will be found in an article by Dr. Doran in the *Family Friend*, 1859, p. 87, under the title of "English Queens of France."

HERBERT SMITH.

MISREPRESENTATION IN THE ENGLISH LITANY (6th S. ix. 505).—I must apologize for having overlooked that this point had been already discussed

in "N. & Q." (see 5th S. v. 365, 453; vi. 92), under heading "Criticisms on the Prayer Book." At the second of these references Mr. C. S. JERNAM points out that a plural or compound noun with a singular verb, or a singular noun with a plural verb is a common construction with Elizabethan writers. Perhaps it may be of interest to point out that this practice would seem to have been dropped before the time of King James, when the Authorized Version was made. For whereas in the Prayer Book version of Ps. lxxv. 5, we read, "They shall fear thee, as long as the sun and moon endureth," the A.V. alters this into "They shall fear thee as long as the sun and moon endure."

W. T. LYNS.

Blackheath.

PARODIES: GRAY'S "ELEGY" (6th S. ix. 500).—I quoted the two lines in question from the autobiography of J. Lackington, the bookseller. I had the opportunity of borrowing a copy of this quaint and interesting book some time ago, but wishing to refer to it again lately, I failed to find one in the Brit. Mus. The whole text is interlarded with quotations (mostly short), and of this parody only a few verses are given, and without author's name. My original query (6th S. viii. 107) asked what is known of it.

R. H. BUCK.

BEN JONSON (6th S. ix. 506).—If W. C. B. will refer to "N. & Q." 3rd S. viii. 195, he will find the verses he now sends you. From "N. & Q." they were taken by Col. Cunningham, and will be found in his edition of Jonson's *Works*, vol. iii. p. 466. Jonson and Farnaby are also mentioned, vol. i. p. li.

WILLIAM E. A. AXON.

Higher Broughton, Manchester.

ENGLISH NAMES FOR FLOWERS (6th S. x. 10).—The names of tulips, roses, or other flowers imported from abroad are seldom translated. Thus, in the case of tulips, gardeners always speak of Bottebacker, Kronprinz, Gloria Solis, &c. An exception is sometimes made, as in the instance of the crocus Cloth of Gold, but, for any literary purpose, Mr. VAN LAEN would do well to leave the original French names.

E. SIMPSON-BAKIE.

Le Léopard is *Cyprina pantherina*, the panther cowry. La Plume is the horny bone or internal shell of *Loligo vulgaris*, the cutlery or common squid, and called by dealers the pen shell. La Musique is *Voluta musica*, the music shell of unscientific collectors.

HUGH OWEN.

HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397, 474; vi. 76; vii. 235).—I can find no record in any of the local histories of secret chambers which formerly existed at Canonbury Tower, Islington, and Cromwell House, Highgate; neither, so far as I am aware,

have they been before mentioned in "N. & Q." The former house has a tradition that a "hiding hole" existed in one of the rooms on the ground floor (originally forming part of the great hall), the secret of which was known only to Sir John Spencer (who came to reside here early in the seventeenth century) and to one of his servants. Under the stairs near the top of the tower there is a sort of dark cupboard, which is also said to have been a secret chamber, but its hiding capacities are now rather vague.

Lewis, in his history of Islington, says the absurd tradition prevailed in the neighbourhood some time ago that the monks of St. Bartholomew had a subterranean communication from Canonbury to the priory at Smithfield; and though the arches which have at various times been brought to light have been proved to be only those which once belonged to a water conduit, the house to this day is said to have a subterranean passage, and the entrance to it is even pointed out in one of the houses at the back of the tower which once formed part of the old mansion.

The secret chamber at Cromwell House was discovered, I believe, some sixty years ago during some alterations, and had its entrance at the back of a large cupboard, which was situated in one of the upper rooms. This cupboard no longer exists, but the recess in the thickness of the wall that separates two of the rooms, and which formed the "hiding hole," is still used as a cupboard. The cavity, which recedes ten or twelve feet (and would be capable of containing five or six persons), narrows to a sort of wedge shape; but the incline of the wall dividing the rooms is hardly perceptible from the exterior.

I am told that part of an underground passage, running in the direction of Cromwell House, has quite recently been discovered near Highgate Church. Perhaps the subterranean communication to Lauderdale House never existed, and, as in many other instances, it ran to the church (?).

I may mention here, on good authority, as I believe the fact is not generally known, that Hendon Place, now called Tenterden Hall, Hendon (where, according to Stow's *Annals*, p. 934, Cardinal Wolsey, after losing the favour of his sovereign, lodged the first night on his journey to Yorkshire), has a subterranean passage extending a considerable distance. The entrance, which is situated in one of the cellars, is now bricked up; but when it was discovered, not many years ago, it was explored for about fifty yards, until the foul air extinguished the light.

ALLAN FEA.

Bank of England, E.C.

"JOCOSERIA" (6<sup>th</sup> S. ix. 468).—This work of Otho Melander was, I think (from Watts), first published under another title, *Jocorum atque Seriorum Centuria*, 1610. It is not there called

*Jocoseria*. So far this is only a clever London title on the cover of E. S. R.'s book. But the learned Francis Swert (born Antwerp 1567, d. 1629) did publish *Epitaphia Joco-Seria* at Cologne in 1623. Another edition which I have, dated 1635, does not mention any previous one, so the first may go so far back as 1601 or 1602, when Swert began publishing. It looks as if this *Jocoseria* was of learned Dutch invention. It is not grown common, for it is written with a hyphen *Joco-Seria*. C. A. WARR.

Here is my example of such a title:—

"A *Jocoseria* Discourse. In two (poetical) Dialogues between a Northumberland Gentleman and his Tenant a Scotchman, both old Cavaliers, with an Anagram prefixed to them; being Some Miscellaneous Essays written upon several occasions. By George Stuart, &c. London and Newcastle, 1686."

J. O.

In the edition of the *Jocorum atque Seriorum*, published at Frankfort, 1617, the running title throughout is "D. Othonis Melandri | *Jocoseria*."

T. W. C.

NOTES ON MR. A. SMYTHE PALMER'S "FOLK-ETYMOLOGY" (6<sup>th</sup> S. ix. 303, 391, 437, 497—11. *Petra*, p. 549).—This name is not an instance of "folk-etymology." It is not a Greek mistranslation, and has nothing whatever to do with Hagar, the mother of Ishmael, or with *hagar*, an Arabic word for "rock or stone." This Greek name of the capital of the Nabateans is the correct rendering of the Semitic name *Sela*, which means "a cliff." See *Encyclop. Britannica* (s. v. "Nabateans").

12. *Hibernia*, p. 535.—In the account of this name the explanation of Pictet is followed, who sees in the first syllable what he calls the Irish *ibh*, country or people. Mr. Whitley Stokes has shown long ago that there is no such word as *Ir. ibh*, meaning land or country. To be sure, it is to be found in O'Reilly's *Dictionary* as if a substantive in the nom. sing., but it is really a very modern dative plural of *dia*, a descendant (which is a cognate of the Lat. *puer*; so Rhys, *Welsh Philology*, second edit., p. 408). For an interesting note on the etymology of *Hibernia*, see M. Muller, *Lectures*, i. 285, and cp. Joyce's *School Irish Grammar*, p. 31, for *ibh* - *uibh*, dat. pl. of *dia* or *a*. For remarks on the name *Ivernii*, see Rhys, *Celtic Britain*, p. 262, ed. 1882.

13. *Nodlog*, p. 493.—This Irish word for Christmas is not an instance of "folk-etymology." It is certainly not a corruption of Fr. *noël*. The Old Gaelic *notlaig*, in Welsh *nadolig*, is a loan word from the Lat. *natalicia*, a birthday feast (see Windisch, *Irish Texts*, glossary). The vowel in *nod-* is quite regular in words borrowed from the Latin; cp. *Ir. póg*, a kiss=Lat. *pacem*; *Ir. poll-* Late Lat. *padulis*, a pool. A. L. MATHEW. Oxford.



HENSHAW (6th S. ix. 349, 368, 376, 436, 511).—No Henshaw, either Charles or Edward, ever was Lord Mayor of London up to 1773. Neither did any William Strickland of Boynton marry a Henshaw; there were only two that could have done so according to date, viz., Sir William the third, and Sir William the fourth baronet. The former married, in 1684, Elizabeth, daughter and heir of William Palmer, Esq., and the latter Catherine, daughter of Sir Jeremy Sambroke, Knt., of Gubbins, co. Herts, and had an only son, Sir George, fifth baronet, who married, in 1751, Elizabeth, third daughter of Sir Rowland Winn, Bart., by whom he left issue. Edward Roper, of Eltham, married a daughter of James Butler, M.P. for Arundel. His daughter Elizabeth, wife of Edward Henshaw, became his heir on the death of her brother without issue. The name of the daughter of Sir Thomas More who married William Roper was Margaret, not Elizabeth. It is very probable that Edward Henshaw was descended from Edward Henshaw, of Lewes, co. Sussex, fourth and youngest son of William Henshaw, of Worth, co. Sussex, who had a grandson, by name Edward, living in 1681, and mentioned in his brother's (the Rev. Tobias Henshaw, Vicar of Cuckfield, co. Sussex) will, dated Sept. 4 and proved Sept. 8, 1681. D. G. C. E.

MONFRAS (6th S. ix. 489).—A closely allied form is Monfries, a modern patronymic called Scottish. The Mithraic caves found near Hadrian's Wall are ascribed to Roman legionary soldiers quartered there, so the inscriptions connected therewith cannot be Celtic. There is little doubt, however, that some form of sun worship existed in Britain prior to the Roman occupation; thus Bath was called *Aque Solis*, or *Aque Calidae*, from local hot springs, and thereby connected with a sun god *Saul*, cf. Welsh *haual*, by a common euphonic change; cf. Latin *sol*, Sanskrit *suriya*, Greek *helios*; also the river *Sind*, which becomes *Indus*, and leads up to *Hindu*. Is the *Beunans Meriasek* to be met with in English? LYSART.

Bath.

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*John de Wycliffe, the First of the Reformers, and what he did for England.* By Emily S. Holt. (Shaw & Co.) We confess that we take up any book about Wycliffe with a certain misgiving. It may be prejudice on our part, but it seems to us that the lives of reformers and anti-reformers from first to last have commonly been written in a spirit so hostile to that of the true historical student, that those who wish to know what men of these classes were really like had usually better go to the fountain head and work out the knowledge they require for themselves, than fill their minds with the "hay, straw, and stubble" which theological controversialists have provided for them in the name of biography. In making these remarks we must be understood as speak-

ing quite generally, with no animus against any particular school or faith. We could, if called upon, give a long catalogue of almost worthless partisan biographical literature, the authors of which have been members of almost every theological section into which Christians are at present divided. Miss Holt shows herself in many passages to be a strong Protestant, but we cannot find that in any instance she has permitted her own beliefs to colour her narrative. It is very tempting to a modern writer who admires Wycliffe to try to show that the reformer's opinions were those of his biographer. Miss Holt is too honest to do this; she knows, moreover, that no man of the Middle Ages, however good or however great, could by any possible chance have held the views of any one of the parties of the nineteenth century. To assume such a thing is to imagine a moral miracle as great as any of the physical ones recorded in the *Magnum Spectrum*.

There have been several books on Wycliffe in which original research is a prominent feature. This is a popular life. It is intended for, and will, we trust, attain to wide circulation; but it will be a great mistake if it is thought that because it is written in an easy and flowing style it is therefore a make-up from printed sources only. Miss Holt is a diligent student of our records, and has, as is evident, a rare facility in their interpretation. She has carefully gone over the ground afresh, and from the lights which our Record Office parchments furnish has been able to add many little facts which were unknown to previous inquirers. Not only her hero, but those of his contemporaries are gamers by this. For instance, Miss Holt has proved almost to demonstration that the evil stories concerning Alice Periers are mere calumnies, invented by personal enemies, which have been rashly taken up and incorporated into modern histories of the picturesque order. One of the heaviest charges against the unfortunate lady was that she had received from Edward III. "the entire wardrobe and jewels of the dead queen." This Miss Holt has proved to be false. What the old king did give to her was only certain jewels, goods, and chattels which were in the custody of Euphemie de Harclinton. That this is the true state of things there can be no doubt whatever, for Miss Holt has found the original donation on the Patent Roll, and has been careful to give so exact a reference that any one can verify her statement.

Many books begin well but fall off towards the end. We have found this an exception. It seems to us that the last two chapters are by far the best in the volume. They are an admirable exposition of the opinions of a remarkable man, whose thoughts were in transition.

Where almost everything is good it is ungrateful to find fault, but we would ask Miss Holt whether she thinks the account of realism and nominalism on pp. 12, 13 quite fair! Of course it does not pretend to be exhaustive.

*The Gentleman's Magazine Library.* Edited by George Laurence Gomme, F.S.A.—*Dialects, Proverbs, and Word-Lore.* (Stock.)

THE second volume of the "Gentleman's Library" is no less interesting and acceptable than the former. To a large section of readers of "N. & Q." it makes direct appeal. To possess in accessible shape the large mass of heterogeneous information upon what is called word-lore which has been communicated to the *Gentleman's Magazine* is a privilege the student will not be slow to recognize. No volume, past or prospective, of the series is likely, in the nature of its contents, to prove at once so conformable with and so supplementary to "N. & Q." as



this. The principal contributors to the volume are Dr. Samuel Pegge, under his pseudonym of "Paul Gervase," John Mitchell Kemble, John Trotter Brinkley, and Davies Gilbert, with, among others, two living writers, Mr. T. T. Wilkinson and the Rev. W. Burnes. In addition to the notes on local words and dialects, on proverbs, on special words and names, are included a series of essays on the signs of iuns. The whole is accompanied by an adequate index and some good notes. When completed the series will form a desirable possession to all antiquaries, and an almost inevitable supplement to a complete edition of "N. & Q."

THE *Andover Review* (Boston, U.S., Houghton, Mifflin & Co.), a new organ of theological and philosophical thought in the United States, has devoted considerable erudition, in its numbers for April, May and June, to the discussion of the various questions, ecclesiastical and archaeological, as well as purely theological, raised by the publication of the so-called *Teachings of the Twelve Apostles*, edited by Bryennius, Metropolitan of Nicomedia. Works of critical scholarship so rarely come to us from the pens of prelates of the Eastern Church, that the Metropolitan Bryennius would, in any case, deserve to receive the best thanks of Western students. In the actual circumstances of the case there can be no doubt that he has raised a most valuable discussion, embracing points which touch upon early Christian art and symbolism as well as upon doctrine and discipline. Besides this still open discussion, there are interesting archaeological notes by Prof. Taylor, and a discriminating paper on the English Ptolemaic school by Mrs. Merriam, giving evidence of the breadth of scope of the *Andover Review*.

THE *Johns Hopkins University Studies* (Baltimore, published by the University; London, Triebner & Co.), as we have already had occasion to note, contain much that is of value to students of history and political science on both sides of the Atlantic. Mr. B. J. Ramage, B.A., in his essay on "Local Government and Free Schools in South Carolina" (No. xii. of the *University Studies*) has done good service by setting before us the early history of the state for which John Locke devised a constitution, and to which the English Society for the Propagation of the Gospel lent its aid in the foundation of parochial libraries. The story of South Carolina—"clanned," as Mr. Ramage tersely puts it, "by the Spaniards, named by the French, settled by the English"—as the story of a colony which, notwithstanding its apparently mixed origin, was yet "an English colony in the fullest sense of that term." Mr. Ramage has added an interesting volume to an interesting and valuable series.

IN the ninth volume of the *Antiquary* are many articles of highest interest. Such are Mr. H. B. Wheatley's "History and Development of the House," which is attractively illustrated; "The Old Land Rights of Municipal Corporations," by Mr. G. L. Gomme; "The Tower Guards," by Mr. J. H. Round; "Richard Parr, Bishop of Exeter and Man," by Mr. John E. Bailey; "The Iron Age in Greece," by Mr. A. Lang; and "On the Scaly of Coins," by Mr. R. S. Poole. Mr. Gomme also writes on "The House of Lords."

THE Rev. Charles Herbert Mayo, of Long Burton Vicarage, Shropshire, is engaged in the task of collecting the most pious in memory of the departed resting in places of worship and burial throughout Dorset, and seeks assistance. Readers willing to supply this had better apply to him at the above address.

AN OLD-FRY CHURCH.—From the *City Press* we learn that the church of St. Vedast Foster, at the rear of the

General Post Office, is to be rescued, the organ restored, and four stained glass windows are to be placed in the chancel. The cost of the works will be upwards of £2000. The benefice has been united to St. Matthew, Princes Street, and St. Peter, Cheap, and also to the church of those united parishes (where Sir Hugo Audley, founder of the New River, and his family were buried).

### Notices to Correspondents.

We must call special attention to the following notices.

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. R. VIVIAN.—As "N. & Q." will not contain one third of the matter weekly sent in, you have no reason for surprise if an occasional communication is crowded out. One of your MSS. dealt with contamination, a second with the spelling of the name of Shakespeare. Both questions have been thrashed out in "N. & Q."—in the latter case with the result that contributors are allowed to spell the name according to their fancy. These subjects cannot again be revived. A query of yours, the answer to which involved some research, appears in this present number. If you choose to separate from preliminary matter the query, Where the records of Jewish birth in the last century are kept, it shall appear. You have no slightest cause for complaint.

H. DRELVINGOR ("Lilith").—The passage in Isaiah in which reference is made to Lilith is chap. xxxiv. verse 14. It is translated Lyma in the Vulgate, and in the *Septuagint*, Matthew's Bible, the Great Bible, Bishop's Bible, &c. In modern versions it is rendered "screech owl." For the references in the Talmud, which are numerous, see Herford's *Talmudic Miscellany* ch. i. p. 9 and Buxtorf, *Lex. Talm.*, s. v. See "N. & Q." 608 viii. 218, 219, 224; ix. 5, 177. "Aristophanes and Communism" will appear in due course.

W. ("Cymon and Iphigenia").—The story of Cymon and Iphigenia appears in the *Descent of Man*—"*Giustina Quinta, Novella Prima*." Its significance is expressed in the opening phrase of the heading—"Cymon, amando, divien savio et Ifigenia sua di una rapisce in mare," &c. (p. 224 ed. 1582, Gunt.). "Cymon becomes wise by being in love, and by force of arms wins Iphigenia, his mistress upon the seas," &c. (Kobler's translation, 1866, p. 25). The story is verified by Dryden in his *Translation from Boissac*.

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[S. X. JULY 12, '84.]

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## Notes.

## ON ORDERS OF KNIGHTHOOD CONFERRED ON BRITISH SUBJECTS.

Right of British subjects to accept and wear orders of knighthood is a question which has been discussed, and more than once in the "N. & Q." Fourteen years ago I wrote (4th S. v. 252):—

"Generally understood that the regulations still in the *Army and Navy Lists*, relating to the award and wearing of foreign orders of knighthood, at least, so far as civilians and persons not employed as servants of the crown are concerned, the only attempt which is made to enforce (upon others) is when the person desiring to receive the order is a member of the court."

Correctness of this statement was not then doubted, and I believe that the ever increasing use of modern practice has been undoubtedly confirmed by the statement I then indicated.

That date many of our most eminent men in science, art, and letters have received and worn decorations conferred by foreign powers as tokens of their appreciation of services rendered to humanity which our own government was unwilling or unable to reward. Many who have moved in society in London have been the correctors of this statement, and many instances in corroboration of it. Only a

few months ago we read with pleasure that the eminent electrician Sir William Thomson had received at the hands of the German Emperor the highest distinction a scientific man can receive, the decoration of the *Ordre pour la Mérite*. Those who have attended meetings of the British Association know that others of our savans wear similar decorations. The obituary notices of the late editor of the *Times*, Mr. Chenevix, make us aware that he had received the decoration of the second class of the *Medjidieh*. Dr. Freeman (prince of British historians) appends to his name "Knight of the Order of the Redeemer" of Greece. The late Sir Henry Cole, K.C.B., was spoken of as "the best decorated man in England"—a distinction which I believe now pertains to Sir Francis Chuliffe Owen, C.B. Every time a foreign sovereign is entertained at the Guildhall we read of foreign decorations bestowed and accepted, and publicly worn. Every time that some great calamity of fire or flood evokes the practical benevolence of the citizens of London we read that the Lord Mayor and others have received from the sovereign of the country benefited foreign orders in acknowledgment of their philanthropy. I turn to the *Catholic Directory*; I see there the names of some of our most noble and ancient peers, e.g., the prime judge in the court of chivalry, the Earl Marshal, Duke of Norfolk; the Marquis of Bute; the Earls of Denbigh, Ashburnham, Gainsborough, and Granard, as well as others, peers and baronets, all recorded as knights of high foreign orders of chivalry, which orders they have not (and could not have) received in accordance with the oft-quoted "F. O. Regulations," and which they certainly have not received. Her Majesty's formal and duly gazetted permission to receive and wear. Again, Mr. Foster's *Peerage and Baronetage* further makes me aware that the Duke of Sutherland, the Marquises of Donegal and Bath, the Lords Braye and North, Baroness Burdett Coutts, and a host of persons below peerage rank (e.g., Sir William Armstrong, C.B., Sir Henry Beesmer, Sir Oscar Layton, Sir Robert Hart, K.C.M.G., Sir John O'Shanassy, K.C.M.G., Sir Edward Reed, K.C.B., Sir Richard Owen, K.C.B.) have accepted, and some, to my personal knowledge, wear, foreign decorations for which they have not received, and (as the "regulations" stand) for which they are incapable of receiving, the royal licence. I want to know if the stigma of "illegality" is, seriously, to be affixed in all these instances I have mentioned, and in the dozens of like cases I might mention; or if it is not the fact that the "regulations," at least in the case of civilians, are practically obsolete outside the precincts of the court. Or, to go to a lower grade of the social scale, is it not a fact that many distinguished manufacturers have received at recent international exhibitions

these decorations (I believe not without some vain protests on the part of court flunkeys) ? One cannot take up a tin of Colman's mustard or read an advertisement of Brinsmead's pianos without seeing that the case is as I have stated it. And yet I have recently heard the "F. O. Regulations" quoted as still binding upon all men : as if the acceptance and wearing of a foreign order were at least "petty treason," and absolutely illegal ; and I believe these assertions—made, of course, by those who were not themselves exposed to like temptation—have recently had some (I do not know how much) countenance from court officials and the Lord Chamberlain's Office. I shall, therefore, be glad if competent readers of "N. & Q." will kindly answer for me this simple question,—Have the "F. O. Regulations," which forbid the acceptance by British subjects, now (or have they ever had) any legal force, except with regard to those who (like the members of the "services" or of the *corps diplomatique*) are in the immediate service of the crown ?

I apprehend that these "regulations" have as little legal force to prevent a civilian from receiving and wearing a foreign decoration as they would have if they attempted to prescribe the colour or shape of his clothes. Her Majesty has an undoubted right to prescribe the garb in which she will receive persons at her court, and a person would be guilty of a great violation of good taste who even attempted to break her regulations *ad hoc*. But the question I ask is not one of taste, but of legality. I want to know, first, if these "F. O. Regulations" have ever had any legal force ; and, secondly, if I am not correct in supposing that, if they ever had such legal force, they are now as practically obsolete (outside Her Majesty's court) as the still unreppealed Scottish law which makes it a penal act for a barber to shave a man on the "Sabbath" day. I doubt if half the old sumptuary laws have been formally repealed.

I apprehend that the question of foreign orders is "on all fours" with that of foreign titles. That successful Hebrew financier (but British subject) Abraham Moses, may receive, without question from anybody, the title of "Baron Serew," conferred by the reigning Duke of Pumpernickel-Kalbshbraten ; but if he wishes to be received at court by his brand new title he must obtain Her Majesty's permission. But I also apprehend that, if he does not care to go to court, he may even be returned to Parliament as Baron This, or Chevalier That, without having the stigma of illegality affixed to him. Do not I read of the Baron de Worms, M.P., and other similar foreign titles ? I conclude it is so also with regard to foreign decorations ; and that, although the authorities may continue to print

those regulations, and may even enforce them upon the immediate servants of the crown, or make their observance a condition of attendance at court, it is much too late in the day to suppose that the hundreds of British subjects who have been offered such marks of appreciation by foreign sovereigns will be prevented from accepting (and on fitting occasions wearing) them by the fear of the taunt of illegality, which, after all, is founded only on "regulations" which are practically as obsolete as, I believe, they are void of legal force.

J. WOODWARD.

#### SWIFTIANA.

I enclose copies of the letters in my possession, respecting a supposed charge against Swift, addressed by Rev. Dr. Trail to Mrs. Isted, daughter of Dr. Percy, Bishop of Dromore, author of the *Reliques*. The packet containing the letters is inscribed, "Letters of my dear Father to Dr. Trail." The letter from Dr. Trail respecting Sir Walter Scott's edition of Swift's works is, I think, eminently deserving of print.

#### Mr. Parker's First Declaration.

I cannot enough regret that my authority should, without permission for that purpose either granted or desired, be publicly quoted ; and in consequence of the unkind, because unauthorized publication of the anecdote, I made particular enquiry into the truth of it, and have the satisfaction to be able to declare that, though the story be generally reported in the country, nevertheless except this report can be discovered of the canon fact, no examinations relative to it are found to exist, nor does it appear that any such were ever taken.

(Signed) F. PARKER.

Ballymore, 28th May, 1787.

London, Aug. 1st, 1788.

regard for truth and justice to the memory of a dead require mention to be made that the story of the rape which has been told of Dean Swift in the new edition of the *Teller* (see vol. 5th p. 144, and which is said to have occasioned him to leave his Protestant Kilroot in his youth, proves to be ill founded.)

The Reverend Mr. Parker, who is there quoted, having accidentally mentioned such a report in conversation, without any expectation of its being published, has said that ingenious regard for truth which distinguishes the liberal mind, since given under his hand as I have now proposed by the Bishop of Down.

In consequence of the publication of that story I have made a particular enquiry into the truth of it, and have the satisfaction to be able to declare that, though it be generally reported in the country, nevertheless except this report can be discovered of the canon fact, no examinations relative to it are found to exist, nor does it appear that any such were ever taken.

(Signed) F. PARKER.

Ballymore, near Carrickfergus, 29th May, 1787.

From Rev. Dr. Trail.

Bath, Jan. 1st.

MADAM—Having an opportunity by mail of transmitting a small parcel which is mentioned to you my purpose of doing this paper respecting a correction of an edition of the *Teller* published near



declaration of Mr. Parker was published by Mr. Nicol in the *Gentleman's Magazine* for March, 1790, p. 183; and here the matter was understood to be settled.

In an edition of Swift's works published a few years ago by Sir Walter Scott, the same charge against Swift is noticed, with some harsh expressions against Mr. Parker, from which it appears that Sir Walter had not seen the explanation by Mr. Parker, before mentioned, in the *Gentleman's Magazine*, which would have rendered these animadversions at least unnecessary. I pointed out the passage to Sir Walter's Bookseller (Constable & Co., Edinburgh), and I have no doubt if another edition be called for that the expressions respecting Mr. Parker will be softened.

In case any correspondence or discussion should arise on this point, I consider it as most proper that the original documents should be lodged with some one of the late Bishop of Down's family. I hope, indeed, that no controversy may arise on the subject, as it would be very unnecessary and Mr. Parker's declaration makes it altogether useless. The original correspondence passed through my hands, and the Bishop not wishing to convey the censure on Mr. Nicol implied in Mr. Parker's first declaration, Mr. Parker readily assented to omit it, as not necessary to the vindication of Dr. Swift's character.

I have some other letters of the Bishop's to me on the literary news of the day, which I at first thought of transmitting also to you, but as they are become quite unimportant at this later period, I shall destroy them, unless I heard from you that it would be some gratification to the Bishop's family to notice the activity of his mind even when deprived of sight, and the interest he took in all matters connected with science and literature.

I have the Honor to be, Ma'am, with much Respect,  
Your faithful and obed<sup>t</sup>. Servant,

(Signed)

WM. TRAIL.

Addressed, M<sup>rs</sup> Islet, Ecton, Northamptonshire.

DANIEL HIRWELL.

10, Myddleton Square, Clerkenwell.

Mrs. HUTCHINSON.—Have any of the readers of "N. & Q." noticed a rather extraordinary mistake in the sketch of the life of Mrs. Hutchinson which forms the prelude to the *Memoirs of Col. Hutchinson*? Mrs. Hutchinson states, pp. 12-3, that her father, Sir Allan Apsley, died in May, 1630, in the sixty-third year of his age. He married when he was forty-eight (p. 12), thus about the year 1615 or 1616. His wife, Lucy St. John, was "not above sixteen" at this time, which would give the date of her birth as 1600, or at earliest 1593. Now this date is made very unlikely by certain circumstances related by Mrs. Hutchinson. We read (p. 11):—

"She [my mother] was of a noble family, being the youngest daughter of Sir John St. John, of Lifford, in the county of Wilt; her father and mother met when she was not above five years of age; and yet at her marriage, from whence she was carried to be brought up in the house of the Lord Grantham, her father's younger brother, an honorable and excellent person, but married to a lady of a lower condition, and so ill-instructed in her judgment as to anything that was related to him that her civilities to my mother exceeded the strictest dependencies. The rest of my aunt, my mother's sisters, were disposed to several places, where they grew up till my uncle, Sir John St. John, being

married to the daughter of Sir Thomas Laton, they were all again brought home to their brother's house. There were not in those days so many beautiful women found in any family as there, but my mother was by the most judgments preferred before all her elder sisters, who, something envious at it, used her unkindly. Yet all the suitors that came to them still turned their addresses to her, which she in her youthful mood very neglected, till one of greater name, estate, and reputation than the rest happened to fall deeply in love with her, and to manage it so discreetly that my mother could not but entertain him. My uncle's wife, who had a mother's kindness for her, persuaded her to remove herself from her sisters' envy by going along with her to the Isle of Jersey,\* where her father was governor, which she did."

Now Sir Thomas Leighton was interred in the church of St. Peter Port, Guernsey, Feb. 1, 1600, when Lucy would have been only nine years old, had she been born in 1590 or 1600; certainly not likely to have "suitors" or to be a cause of jealousy to her sisters. But to make the mistake in the date clear to demonstration we have only to seek in the little village church of Lydiard Tregouge, Wilts. There we find on the north side of the altar two large doors, on the outside of which is given the pedigree of the St. John family, and within life-size paintings of Sir John St. John, his wife, his six daughters (of whom Lucy was the youngest), and his son Sir John, with his wife Anne, daughter of Sir Thomas Leighton, and the following inscription:—

"Here lieth the body of Sir John St. John, Knt who married Lucy, daughter and coheir of Sir Walter Hungerford of Parley, Knt, by whom he had issue Walter, that died young, Sir John St. John, Knt, and Baronet, Oliver, that died young, Katherine, Anne, Jane, Elmer, Barbara, Lucy, and Martha, that died a child. He deceased 2<sup>nd</sup> Sept., 1594.

If any reader can give me the date of Lucy St. John's birth, which is not in the Lydiard Tregouge registers, they only beginning about the middle of the seventeenth century, it will, I feel sure, corroborate the inferences I have drawn from these various sources. HARRIS.

GARIBOLDI = SHAKESPEARE. — Frau Elpis Melena's *Garibaldi, Mittheilungen von seinem Leben*, reviewed in the *Times* of June 18, shows that the liberator's grandfather, Joseph Maria Garibaldi, married Catherine Annalia von Neuhoef at Nugges, Prussia, on Aug. 16, 1736. The ill-fated Theodore von Neuhoef on becoming King of Corsica had sent Garibaldi, his confidant, to his old mother at Todtenhoh, near Nuggesberg; he there married the monarch's sister, and eventually settled at Nice as a doctor. This unsuspected German strain in Garibaldi's ancestry induces me to point out the Germanic origin of his name and its synonymy with Shakespeare. Garibaldi or Gervald, the earliest known bearer of the name, was a Bavarian chief who figured in North Italy in the sixth century. Forstemann's *Altkirchliche Namenbuch*, 1866, gives

\* Sir T. Leighton was governor of Guernsey.



numerous later homonyms and orthographies, the latter including Gerald, the form which the Normans borrowed from the French and imported into England. In France it became a surname as Girard, Gierault, &c., whereas in England it seems limited as such to the compound Fitzgerald. But the most interesting point for us is its etymology. *Ger* = spear; *wald* = wield, brandish, shake. Shakspeare and Garibaldi are therefore identical in meaning. The only wonder is that this has never been pointed out before. J. G. A.

Paris.

CROMWELL'S CANNON.—A writer in the *Gentleman's Magazine*, quoted by Mr. Gomme in his recently issued volume of selections from the series, p. 268, says:—

"Oliver Cromwell had written on his cannon 'O Lord open Thou my lips, and my mouth shall show forth Thy praise.'"

AXON.

VIOLONCELLO.—Mr. Wedgwood, in his *Contested Etymologies*, says, s.v. "D II," "a violoncello should properly signify a small violin." But this is a mistake, and one which, though common, I am surprised Mr. Wedgwood should have fallen into. *Violoncello* is not a small violin, but a small *violone* (a bass-viol or contra-basso). *Viola* (cf. Old Eng. *viol*) is the original Italian word, from which all the others are formed, and from this we have the diminutive *violino* and the augmentative *violone*\* with its diminutive *violoncello*. I do not pretend to give the correct English equivalents, as I am no musician, still less a musical instrument maker; but I do know that of these four instruments, the *violino* is, as might be expected from its being a diminutive, the highest in tone the *viola* next, the *violoncello* next, and the *violone* lowest of all †.

Prof. Skott gives a correct account of these words (s.v. "Viol") except that he derives *violone* and *violone* from *violo* (a form which does not exist) instead of from *viol*. I suppose he thought that the masculine forms *violino* and *violone* could not come from a feminine, *viola*. But if this was

\* An Italian friend, a professional musician, tells me that *grande viola* is now used instead of *violone*.

† According to Webster, the *viola* is "somewhat larger" than the *violin* and "a fifth lower in compass"; the *violoncello*, "a bass-viol of four strings, or a bass-viol with long, large strings giving sounds an octave lower than the tenor violin"; and the *violone*, "the largest instrument of the bass-viol kind, having strings tuned an octave below those of the *violin* but, the *contra-basso*, with 1 also *double-bass*." In French, curiously enough, *viola* corresponds to the Eng. *violin*, and not to *viola*, as one might expect. This is, of course, probably from the fact that the *violin* in French is very commonly a diminutive, whereas *viola* in Eng. is always augmentative, I mean, of course, where these terminations can not *not* have anything to do with size, which is by no means always the case.

his idea, he is mistaken. Ital. fem. nouns in *a* sometimes make their diminutives in *ina*. Thus *casa* (house) makes *cassina*, and never *cassino*; *camera* (bed-room, chamber), *camerina*; *aquila* (eagle), *aquilina*, &c.; whilst, as to the termination *one*, it is of common gender. *Viola* can scarcely be a misprint, as it occurs twice in the same article.

F. CHANCE.

Sydenham Hill.

A "DICKENS CATALOGUE."—To the very interesting *Dickens Catalogue*, extending to 38 pages, compiled and published by J. W. Jarvis & Son, 28, King William Street, Strand, to which you drew attention O.S. ix. 520, additions might be made; as, for example, *Bibliography of the Writings of Charles Dickens*, by James Cook (1879); *Readings from the Works of Charles Dickens*, by John A. Jennings (1882); and *Pen Photographs of Charles Dickens's Readings*, by Kate Field (1871). Kenny Meadows's *Heads from Nicholas Nickleby* are not mentioned. To the burlesque imitations may be added "The Battle Won by the Wind," by Chas. Dick\*ns, author of *The Pinner's Papers*, *Barnaby Rudge*, &c." This appeared in "The Puppet Showman's Album," illustrated by Gavarni (no date), one of the cleverest books of imitations with which I am acquainted. *The Faces in the Fire*, given on p. 21 of the *Dickens Catalogue* is ascribed to "Red Gap." In other catalogues—of which one is now before me—it is given with this announcement, "Attributed to the late Charles Dickens." This is flattering to its author, the clever and versatile George Fredrick Pardon, whose name is given on the title-page of the second edition, published by James Blackwood, 1856. In the preface Mr. Pardon says:—

"Some of my friends have been pleased to trace a resemblance between my manner of treatment in the two principal tales of this volume, and Charles Dickens's *A Christmas Carol*. I can only say that, while I cannot but feel flattered by the compliment, the resemblance, if any, is unintentional; and that though I may, unconsciously, have sometimes adopted a style as natural and popular as that of Mr. Dickens's, I have never, in my literary career, and as yet in imitation of his, or any other writer's, peculiarities of diction or incident."

CUTHBERT BEDS.

A QUIET EPIGRAPH.—Mr. Will Carleton, author of *Farm Ballads*, &c., writes to me as follows:—

"I came across an epitaph in an Ohio cemetery a few years since which attracted me by its peculiarly epigrammatical quality. I have never succeeded in finding it anywhere else and have wondered if it were copied from some neighbouring place quoted from some poet, or the product of some local genius. It was on the side of a very old man, and read as follows:—

'Exile and monarchs of the dead,  
Whose long the worms have fed,  
I am coming to your chilly bed,  
Edge close, and give me room.'

I do not remember to have seen the ep

Some of the contributors to "N. & Q." may be able to throw some light on its origin.

WILLIAM ANDREWS, F.R.H.S.

Hull Literary Club.

WILLIAM LILLY.—Perhaps the following mention of his early history may be new to some of your readers:—

"The evasions of some Nativity men, are so weak (and silly like unto William Lilly, and he is neither Artist nor Gentleman, but a poor Laborer or Dutchman son of *Duxworth* in *Leicestershire*, brought it up to *London*, and educated by *Padua* a Taylor in the Strand), whereby they would elude the force of that argument." &c.—*Thesaurus*, by John Heydon, Gent. (London, 1664), pt. i. p. 106.

T. W. C.

MILTON'S BIBLE.—"The Trustees of the British Museum have just purchased Milton's Bible. It contains, in the poet's handwriting, the dates of the births of his children" (*Echo*, June 24).

DANIEL HIPWELL.

10, Myddleton Square, Clerkenwell.

# PARALLEL PASSAGES.—

1. "How reverend is the face of this tall pile,  
Looking tranquility."

Congreve, *Mourning Bride*.

"Spared and blest by time,

Looking tranquility."

Byron, *Ch. H. r.*, iv. 118.

2. "Alas! well may we hope, when our short life is gone,  
To meet in some world of more permanent bliss;  
For a smile, or a grasp of the hand, hastening on,  
Is all we enjoy of each other in this."—Moore

"The place [London] is so vast ... that mere friendship can get or give but an occasional shake of the hand in the hurried moments of passage."—Thackeray, *The Newcomes*, chap. lxix.

JAYDEE.

MAYNOT = MAY NOT.—This expression occurs in the ballad of "The Enchanted King," *Buchan's Ancient Ballads of the North*, vol. i. p. 167 (edit. 1876).—

"Ye'll take my jewels that's in Bahome,  
And deal them liberallie,  
To young that cannot, and old that cannot,  
The blind that does not see."

Can any of your correspondents give illustrations of this usage? I have never seen the expression before.

F. C. BIKENBECK TERRY.

THE LORD'S PRAYER.—An old preacher, who many years ago went home to the better land, was very particular when using that grand prayer, and always prayed, "Give us day by day our daily bread." And, again, "Lead us not in temptation, but deliver us from evil." I may say that he was a learned man in languages, and shrink from imagining that the Deity should lead us into temptation. Now, will some reader kindly tell us whether my old friend's interpretation was correct? I, when using the prayer, follow his

practice, as I cannot but think there is both reason and beauty in his reading.

FATHER FRANK.

Birmingham.

FIELD-NAMES IN HALSTOCK.—A curious instance of the change of field-names to perpetuate the political opinions of the owner occurs in the parish of Halstock, Dorset. The estate to which I refer is called Sydney Farm, and was offered for sale on June 6 last; and from the auctioneer's particulars of sale I draw the field-names which follow. A former owner of this property was Thomas Hollis, born April 14, 1720, deceased January 1, 1771, of whom an account may be read in *Hutchins's Dorset*, third edition, vol. ii. p. 90; and I have no doubt that to him the existing names are due:—

|                      |                          |
|----------------------|--------------------------|
| Burwick.             | Valtravers.              |
| Burrow.              | Geneva.                  |
| Prinne.              | Vernay.                  |
| Lalburne Mead.       | Lallow Farm House.       |
| Needham.             | Berne.                   |
| Sherfield.           | Bradshaw.                |
| Martin's Mead.       | January the 30th.        |
| Alton.               | Upper January.           |
| Gulwin.              | Cooke.                   |
| Holles Plot Orchard. | Stulbs.                  |
| Sydney Farm House.   | Vine.                    |
| Hamden Mead.         | Scott.                   |
| Leighton Mead.       | Harrison.                |
| The Good Old Cause.  | Dean's Hill.             |
| Little Cause.        | Whitefield's Plantation. |
| Peters.              |                          |

C. H. MAYO.

Long Barton, Sherborne.

A FRENCH POLITICAL CURIOSITY.—Some French politicians have been amusing themselves by putting together a list of names of electors of Arras in such a fashion as to form a sentence. It is given by the *Français* as being a "bulletin de vote":—

|          |           |          |
|----------|-----------|----------|
| Dauphin  | Delaplace | Bras     |
| Delancey | Vinot     | Philippe |
| Suzons   | Misran    | Devred   |
| Houmet   | Prince    | Leod     |
| Lecor    | Courageux | Vienne   |
| Vataigne | Vaut      | Lecointe |
| Delage   | Hauter    | Deparis  |
| Louattre | Lahyette  | Lenfant  |
| Picard   | Carton    | Darras.  |

This is to be read:—

"Dauphin de France, sois son homme et le roi!  
"Va, regne: delage le maître piteux de la place.  
"Vois nos misères en prince courageux. Va: enserre la lieue: carton bras, Philippe, devred l'oser.  
"Viens le Comte de Paris!"

"L'Enfant d'Arras."

This is sufficiently ingenious to be worth a note.

WILLIAM E. A. AXON.

ELIZABETH SCOTT.—A lady of this name (born Rutherford of Edinburgh), but better known in connexion with the poet Burns, wrote a poem, entitled

*Alonso and Cora*, which, although she died in 1787, was not published until 1801, and then probably in a few copies only, printed in London, with a dedication to the Countess of Elgin. This, after a long search, I have at last found, and gather from it a select list of subscribers, including many of the aristocracy in and about Northampton, suggestive that the editor was to be found in that quarter. Can any reader of "N. & Q." name him? It will be remembered that Mrs. Scott was "the guide-wife of Wauchope-house," whose rhyming letter to Burns and his reply, both here given, assign the book an interest to the collectors of Burnsiana.

J. O.

**ARMS OF CHILDLESS FRENCH KINGS**—The enclosed cutting, from an article in a recent *Figaro* on the sale of Count Roger de Nord's library, seems to deserve reproduction in "N. & Q." if, as I believe, the fact it records is one "not generally known":—

"Le premier livre qui me saute aux yeux est le *Nouveau Jean Chrétien D. N. Testamentum*, grec et latin. Ce volume présente cette particularité curieuse qu'il porte les armes du roi Henri IV., écussons de France et de Navarre, surmontés de la couronne royale, et au dessus de ces écussons, un dauphin. Il est curieux de constater ici que les rois de France portaient un dauphin dans leurs armes tant qu'ils n'avaient pas de postérité."

ROSS O'CONNELL.

**LINCOLNSHIRE WORDS.**—*Bag* = conceited. *Daisy* = remarkable, extraordinary, excellent (excelling): "She's a daisy lass for work" = a good working girl. "I'm a daisy body for pudding" = I eat a great deal of pudding. F. J. F.

**MEMORIAL OF A SERVANT.**—A. J. M., in the second paragraph of his query "Nonsuch Palace" (6th S. ix. 378), states that he has not met with a memorial of a "faithful servant" anterior to 1625. The following copy of an inscription, in incised capital letters on a small copper plate, in Beddington Church, may be of interest to him:—

Here lieth the body of Elizabeth Rays  
widow sometime servant to Sir  
Francis Carowe Knight who deceased  
the xxiiii<sup>th</sup> day of Decemb<sup>r</sup> Anno Domini 1589.

G. BLACKER-MORGAN.

Surrey.

**ANCIENT MOTTOES, &c.**—Among the inscriptions on ancient houses I find none of your correspondents has noticed that carved on the colonnade end of Knowsley Hall, Lincolnshire, which is just discernible through a coating of paint. It is interesting as commemorating the ingratitude of Charles II. to the Derby family, and is in the following terms:—

"James, Earl of Derby, Lord of Man and the Isles, grandson of James, Earl of Derby, and of Charles the daughter of Charles, Duke de la Tremouille, whose husband, James, was beheaded at Bolton, xv Oct 1649, for strenuously adhering to Charles the First, who refused a bill passed unanimously by both Houses of Parliament

for restoring to the family the estate lost by his loyalty to him."

There is also an ancient edifice called "Hall of the Wood," near Bolton, which bears this inscription:

1649

N

AA.

ROBERT M. THURGOOD

**INN SIGNS.**—I have met with two Lincolnshire inn signs that are not mentioned in Hotten's *History of Signboards*, viz., "The Hay-Trowsers' Arms" in Well Lane, Grantham, and "The Nightingale," Bridge-end Road, Haseley. CUTHBERT BELL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**LAY PREBENDARIES**—There was an interesting discussion in "N. & Q." some months back upon the question whether foreign Protestants, not ecclesiastically ordained, were permitted to hold cathedral preferment in England in the reign of Elizabeth. The question was, I think, settled in the affirmative. I should like further to ask whether, in many instances, such preferment was not given to laymen, so that the question of the ecclesiastical position of the non-episcopal ministers was not really involved at all. Up to recent times the Right Professor of Modern History at Oxford, who was often a layman, was, *ex officio*, a prebendary of Salisbury, and even now the Crown is, *ex officio*, a prebendary of St. David's. But to these cases no ecclesiastical duties are attached. Did the Elizabethan foreign Protestants perform any duties (save drawing their stipends) in the cathedrals where they held preferment?

EDWARD H. MARSHALL, M.A.

Hastings.

**COMMONPLACE BOOK.**—Could you kindly inform me of a good way to compile a journal or commonplace book? Or perhaps one of your correspondents might, should you be too busy. My reason for troubling you is to obtain a thoroughly good plan. J. READ-ROSE.

**HERALDIC.**—Will some correspondent oblige me by informing me to what family the following arms may be attributed, namely,—Two chevrons, gold, between nine martlets sable? B. G.

**BATTENBERG.**—What are the patronage and origin of the name and title of Battenberg? *Almanach de Gotha* merely states that Alexander, younger son of the Grand Duke of Darmstadt, married Julie, Princess of Battenberg, daughter of Graf v. Hauke, W.



For Poland and Woiwode, &c., and that their children are Princes and Princesses of Battenberg. Why so; and why not Princes of Hesse-Darmstadt? If the marriage was morganatic, how, according to the strict rules of German etiquette, are these Princes of Battenberg entitled to ally themselves on terms of equality with the sovereign houses of Germany? And if the marriage of a son of a junior branch of a Saxon grand duchy with the daughter of an English duke is morganatic, how came that of a Hessian duke with the daughter of a Polish count to be an equal one?  
C. C. B.

SCOTT.—Can any one kindly tell me what the relationship was between Thomas Scott (or Scot), who signed, with others, the warrant of Charles I., and James Scott who went to Ireland in the army of William III.? Also, who was the "Princess Llewellyn" married by the latter? SKOTOS.

CONGO, the name of the river and territory in equatorial Africa, is, I suppose, a Portuguese word. What is the origin of the name? The Chinese word Kongow, or Congou, is, according to the spelling of the present day in England, exactly the same, Congo.  
R. W. Brompton.

PUNISHMENT OF "HORRING."—Is the punishment of horring, as alluded to by Thackeray, still existent in any English school? If not, how late did it survive? Was it ever used in Scotland? Are there any descriptions or illustrations of it in other works?  
K. P.

OLD SONG.—Can any of your readers give me a reference where I shall find a song of which the following are the first lines? I have understood that it was very popular at the end of the last century:—

"There was an old man in the West country,  
A flaw in his lease the lawyer had found;  
It was all about felling an old oak tree  
On what he considered was his own ground."

ANON.

SIR WALTER RALEIGH'S DAUGHTER.—I wish to ask, as Mr. Gardiner does in his *History of England*, vol. i. p. 122, in a note, Who is the daughter mentioned in the letter published in the appendix by Mr. Brewer to Goodman's *Court of King James I.*, ii. 93, and what became of her? Perhaps some reader of "N. & Q." can give information on the subject.

EDWARD R. VIVIAN.

GUILDHALL CHAPEL.—It is just twenty years since Mr. BURN (3<sup>rd</sup> S. iv. 326) wrote to "N. & Q." to inquire as to whether any information could be obtained relative to the register of marriages belonging to Guildhall Chapel, which was pulled down about the year 1820. In Cunningham's

London it is stated to exist in the church of St. Lawrence Jewry, but this does not appear to be the case. I am just now interested in all information concerning it, and as I do not remember seeing the question answered in "N. & Q.," I shall be glad, if it has, to be favoured with the reference, and if not, shall be obliged to any correspondent who can direct me to any unpublished matter concerning either the registers or the chapel itself.  
JOHN E. PENCE, F.S.A.

27, Bedford Place, W.C.

[We can trace no answer to Mr. BURN.]

OLD RHYMES: "THIRTY DAYS HATH SEPTEMBER," &c. — I have just read in one of the publications of *La Société des Anciens Textes Français* the following, in an old poem *De Comptes*, written in the thirteenth century, which is worth a note:—

"En avril, en juin, en sept-mbre  
A xxx jours et en novembre:  
Tout li autre ont .xxxj. jour,  
Fors seintiers q' est li plus cour,  
En voi que .xxvij. jors n'a,  
Ne plus ne moins n'i avra ja  
Fors en l'an q' bixextes vient,  
Adont en a, cinsi avient,  
xxix., de tant est creus  
L'an q' bixextes est chieüe."

How old is our equivalent; and is any older known than the above French? THOMAS COX.

TRENCH FAMILY.—Playfair's *Family Antiquity* states that the name Trench was derived from the seigneurie of La Tranche in Poitou, of which it was formerly possessed (cf. Burke's *Peerage*, art. "Clancarty"). He says also that there were many families of this name in different parts of France, all bearing the same arms, and probably branches from one stem, viz. La Tranche, Lyon, in Brittany; La Tranche, Montayne, in Normandy; and La Tranche de la Roche, in Gascony, which last at an early date settled in England. Presumably the present Anglo-Irish family are derived from this. Copious pedigrees have been published, giving all descendants of Frederick de la Tranche, who settled in England 1575; but none, so far as I know, has traced the descent accurately from the old line in Poitou. Would it be possible to obtain pedigrees and information of the different French families of the name, so as to prove the exact connexion? To what books should one refer?  
C. MOON.

MESSRS. SOUTHGATE & BARRETT'S AUCTION CATALOGUES. — These were offered for sale by auction by Messrs. Puttick & Simpson a few years back, and I shall be glad to know where they can now be seen.  
J. R. D.

EALHOUS OR AILHOUS SURNAME. — Information is asked regarding the surname Ealhou or

Although. Any notices of families bearing that surname will be very welcome.

J. P. EDMOND.

64, Bon Accord Street, Aberdeen.

MITHRA.—When was their use discontinued by the prelates of the Church of England?

NORVAL CLYZ.

QUOTATION WANTED.—Sannazarius wrote,

"Cedite jam celum patriæ Mænia est."

("Yield, for heaven is Homer's home.")

and this is said to be only a version of a line of Antipater. Can any reader give that line?

C. A. WARD.

Haverstock Hill.

UPTON GENEALOGY.—If any reader of "N. & Q." can furnish me any of the data asked for below, he will greatly aid me in finishing a literary work of some magnitude. The items wanted are:—

1. Date of marriage of Mary, daughter of Sir Hugh Clotworthy, Knt., and sister of John, Viscount Massereene, to Capt. Henry Upton, ancestor of Viscount Templetown. The date is wanted to settle the dispute whether her first son was born in 1623 or 1633.

2. Parentage and ancestry of Francis Upton, Doctor of Physic, of London, whose daughter Mary married in 1711 Col. John Upton, father of the first Baron Templetown. Was he the Francis matriculated at Oxford, 1674-5; or the Dr. Francis who was buried in Christ Church, London, Sept. 11, 1711, leaving widow Sarah, who died at Bath, and was buried at Weston in 1739; or father of John, who was a merchant in London in 1727 and in Egypt in 1729, and Francis, who was baptized in Christ Church, London, Jan. 17, 1689-90?

3. Date of marriage of Clotworthy Upton, first Baron Templetown, to Elizabeth, daughter of Shuckburgh Boughton, Esq., of Poston Court, Hereford. The peerages give Aug. 25, 1769; but the register of baptisms of St. James's, Westminster, give him, by wife Elizabeth, two daughters (one of whom was born before that date), viz., Sophia, born Jan. 2, 1766, and Augusta, born June 1, 1770.

4. Was Dr. John Egerton, Bishop of Durham, whose ancestors and descendants were Earls of Bridgewater, and whose second wife was Mary Boughton (sister of the Lady Templetown mentioned above), the "John Egerton, of Oulton, Cheshire," who married Catherine Upton, June 3, 1731? Had he children by his first wife?

5. John Upton is said to have settled at Killbraher, co. Cork, and to have purchased four estates—Glenstar, Ballineana, Ashgrove, and Ballinabearna—in co. Limerick in 1691, to have been present at the siege of Lisacrol Castle, to have made his will in 1712, and to have married (first) Mary Fleming, and (second) Elizabeth or

Catherine Conyers, of Castletown Co. Limerick. I should like to know his numerous descendants in co. Limerick. He was related to Lord Templetown's Capt. Henry Upton. The latter had John, born about 1630, one of whom in infancy. Is there any record of the marriage, and can he be identified with Cork and Limerick?

6. Upton of Ingmire Hall, West. Who is the nearest male representative family? The estates have gone to a few and several men of the family have assumed names.

7. I should like to learn the parentage of "Mary, daughter of — Upton, widow of — V—, M.D.," who married Howard, Earl of Suffolk, and died January, also the name of her first husband.

8. Elizabeth Upton married (first), be William Strode, or Strode, of Shepton by whom she became grandmother of Strode, one of the five members dem Charles I. Wanted a pedigree of the family. Who was the father of Strode the She married (second), before 1608, Edward Bisse, or Bysshe, of Wells or Spargrave, (a cousin of Philip Bisse, D.D., of Wells), she had a son Edward. Was the latter Bysshe who in 1654 printed Dr. Nicholas *De Re Militari et Factis Illustribus*? Is he related to the latter author?

9. Upton of Frane Selwood, Somerset. Can any of your readers give me a pedigree family?

10. On what authority does Burke's *Gentry*, sixth edition) identify the Rev. Upton, Rector of Kilrush, &c., and as Upton of Glyde Court, co. Louth, with son of John and Dorothy (Rouse) Upton? Uptons of Lupton? I doubt the identity, not the Rev. Ambrose son of a wine merchant Limerick, and did he not flourish nearly later than Ambrose of the Lupton family? The latter died before 1649, leaving a wife and a daughter Arabella, while the rector Anna Whitney, is said to have died in 1640, no daughter Arabella is attributed to her (6th S. vi. 514; vii. 217; viii. 372)

Wm. H.

Walla Walla, Washington, U.S.A.

THE LACE WIFE.—Can any of your readers tell me when lace wiffs came into use, and they were worn? I see that this article is not mentioned in Mr. Planché's *Costume*.

17, Waterloo Place, Southampton.

THE SHIP LONDON.—Can any give me some particulars respecting



store-ship London, which was wrecked off the coast of Portugal in the year 1801? I shall be glad to know the date of the wreck, the names of the officers, and how many of the ship's company were saved, with their names. W. T. LYNN.  
Blackheath.

**HAWKESTERING: AUTHOR WANTED.**—At p. 251 of the list of ten small volumes in my possession, forming *A Description of England and Wales*, &c., with plates, published by Newbery & Chapman, 1770, is: "Hawkestering, near Leeds, is a place full of Roman works, there having been a castle seated on a law or hill, for a watch-tower, and on the lower ground a Roman pottery." What is the modern name of this place, and who was the author of the work from which I quote?

WILFRED HARGRAVE.

Sheffield.

**ST. LUCE.**—Can any one explain *carmenace* in an old poem of the thirteenth century? The lines are:—

"La feto qui est de seinte Luce  
Que ou apele *carmenace*."

THOMAS COX.

**DUCHESS OF CERIFALCO.**—In what work of Madame de Genlis is it that she has embodied the story of the Duchess of Cerifalco, imprisoned by her husband in the castle of Albenga? E. D.

**DEDICATION IN BURNS'S POEMS.**—I have in my possession a copy of Burns's poems, containing the dedication to the "Noblemen and Gentlemen of the Caledonian Hunt," with a memoir, in which occur the following words: "Thus, in giving the character of a lately deceased poet of celebrity." With these few words as a guide, can any of the readers of "N. & Q." inform me of the name of the author of the memoir, and date of publication? The book also contains a glossary, and the name of the printer is "Thomas Turnbull, Edinburgh. The reason I am not able to find these things for myself is that the title page is destroyed.

RICHARD ALLAN.

**GOFFS.**—Can any reader of "N. & Q." tell me the meaning of this word? It was applied to a cluster of cottages which existed till very lately at Eastbourne. EDWARD R. VVYAN.

**ATILE OR CHAPEL.**—Can you inform me whether the sides of a church were ever called chapels when there was no family chapel in them? I read in wills that "my body may be buried in my chapel," where there is no present evidence of a chapel. GEORGE HUMPHREY.

St. Dunstan's Buildings, E.C.

**TUSSER.**—Is there any authority for spelling his name Tuser? This spelling is adopted by the Rev. R. B. Gardiner in his edition of the *Ad-*

*mission Registers of St. Paul's School*, and likewise by the critic who reviewed this book in the *Athenæum*. In Mr. Gardiner's book there is mention made of a MS. autobiography of Tuser containing an additional stanza, in which Tuser refers to Lily as *paradysus*. Surely Mr. Gardiner would be conferring a great boon upon Tusserian students if he would reveal the hiding place of this manuscript, which is not in the British Museum, and by giving us his authority for his extraordinary spelling of Tuser's name. O. P.

**AGUS DEI USED AS A CREST.**—Wishing to make a complete list of those families who have used the holy name as crest or cognizance, I have collected the following no doubt imperfect list:—Benton, Boggie, Brandeeth, Brandram, Burnett, Clack, Coker, Crosbie, Crosby, Crouch, Crowth, Dyson, Davis, Davey, Evans, Farrington, Fox-Warren, Francis, Grose, Haslam, Henson, Hickey, Hyde, Lamb, Langholme, Howelwyn, Lluellin, Malmain, Mills, Nempharts, Normand, Perry, Puseall, Price, Richards, Rowan, Rowe, Snelington, Stopford, Stubbins, Templar, Templeton, Wadfield, and Waddell. Will readers of "N. & Q." kindly supply any omissions?

T. W. H.

Nottingham.

#### Replies.

OGEE: OGIVE.

(6th S. viii. 444; ix. 174, 330, 451.)

I am sorry that I have innocently incurred the wrath of Dr. CHANCE; but if he will look again at the passage referred to, he will find that the discovery is a mare's nest. I distinctly stated that "in Spanish, Portuguese, and Italian we have the word *auge* employed astronomically in the sense of *apogee*, from which, I agree with Dr. CHANCE, it has doubtless been derived." What stronger expression of assent could I have given? Probably Dr. CHANCE has overlooked this passage, and fixed upon the succeeding sentence, which has no reference to him at all. It refers to the absurd derivation, previously alluded to, from an assumed Teutonic word *og* and a termination *irus*, imported into Italy under the form of *augiro*. I hope Dr. CHANCE will accept this explanation, and not attribute to me the sin of mistating his views on this occasion at least, though he accuses me of a propensity in that direction of which I was unaware.

Whilst I have pen in hand, I will mention a few points raised in the discussion which require a little explanation. The terms *ogive* and *ogee* are essentially architectural, and are not found in any other relation. Dr. CHANCE does not appear to have made architectural construction his word. "Non omnia possumus omnes." Albe bad, I



quite sure he would have come to the same conclusion as every writer on Gothic architecture has done. I quoted a number of these in my previous communication, and could have given more. Dr. CHANCE, in a note, refers to Mr. Jas. Fergusson in a passage which has really nothing to do with the question. The following is Mr. Fergusson's view of the origin of the term. After describing the vaulting ribs, called in French *arcs doubleaux* and *formereux*, he proceeds: "There were two more ribs springing from angle to angle and intersecting one another at c [the summit]. These were called *ogives*, from the Latin word *augere*, to strengthen, which was the object of their employment—and every builder knows how essential to strength this is." He then proceeds to explain how the *ogive* strengthens the construction, which Dr. CHANCE fails to grasp. In a note Mr. Fergusson adds: "The French antiquaries employ this word [*ogive*] as if it signified a pointed arch, whence they designate the style itself as *ogival*. There is no doubt, however, that the word has nothing to do with the form of the arch or the ogee, but is the name of a rib common to the round-arched as well as to the pointed style."<sup>\*</sup>

The introduction of the *ogive* rib, being almost contemporaneous with that of the pointed arch, no doubt gave rise to the generic term "architecture ogivale," by which the French have always designated pointed, or, as we call it, "Gothic" architecture. The fanciful idea of the term originating from "the series of highest points or summits displayed longitudinally" is set at rest by the other passage quoted from Fergusson, "that this system was in frequent use before the employment of the pointed arch."

Dr. CHANCE says: "I never write on a point of etymology unless I can attack, defend, or support some current derivation, or offer a new one, and I never give a mere enumeration of other people's derivations." With every architectural writer against him, however, he quotes "Larousse's little illustrated French dictionary" and Littré (*sub* etc.), the meaning of the explanations in which he has apparently misunderstood. These both say that the *ogives* are ribs which, crossing diagonally, form an angle at the summit. Certainly, but the angle referred to is horizontal, not vertical. That this must be so is evident from his own quotation, "that this system was in use before the employment of the pointed arch." In a semicircular vault the crossing of the ribs would not form a vertical angle, and there could be no "highest points or summits displayed longitudinally."

Reference is made by Dr. CHANCE to the Spanish and Portuguese *cimacio*, as equivalent to *ogive* in English. No doubt it is so, but it is to

*ogee* as a moulding, not as a rib. *Cymatium* is used by Vitruvius as the upper moulding in a cornice or an abacus (bk. iv. ch. iii.), and is probably derived from Gr. *κύμα*, a wave or swelling, from the form of the moulding combining a hollow and a round. Pick (*Wort-Chatz*) traces *κύμα* to the root *ku*, *schwellen*, *hohlseln*, which exactly expresses the form. In any case it is quite certain that neither *cimacio* nor *cymatium* ever meant an arch rib.

If any of the readers of "N. & Q." think it worth while to go over this correspondence, I can safely trust them with the result.

J. A. PICTON.

Sandyknowe, Wavertree.

REFORMADES (6th S. ix. 349, 432, 511).—PARCENTOR VENABLES may not think me presumptuous if I express a hope that he will not follow Mr. MARSHALL's example in altering the words of the text in his edition of Bunyan's *Holy War*; but that he will let every word of the original stand, and make his edition a verbal, or even a literal, reprint, and let such alterations and explanations as may be necessary be in the form of notes. Mr. MARSHALL's substitution of "volunteers" for *reformados* seems unfortunate. Volunteers who only gave advice and encouragement would not be of much use in any army. And were not all in the holy army volunteers? The word *reformado* occurs several times, and it is applied to members of the army of Diabolus as well as of Shaddai. The following passage leaves no doubt on my mind that Bunyan meant the spirits of the departed, who, although they had left their bodies, continued to feel an interest in the welfare of their friends (the italics are mine):—

"Those also that rode Reformados, and that came down to see the battle, they shouted with that greatness of voice, and sung with such melodious notes, that they caused them that dwell in the highest orbs to open their windows, put out their heads, and look down to see the cause of that glory. The townsmen also, so many of them as saw this sight, were, as it were, not minded, while they looked betwixt the earth and the heavens."

"To get shut of" = rid of or out of, is a common phrase in Lincolnshire. "To land up" = to set up, or to bank up with earth, is another. "'I like to like,' quoth the devil to the collier" (the collier) is a common proverb. "To have a nose in their dish" (or trough) is a variant of "to have a finger in their pie" = meddle, interfere, another common proverb. So is "as great as hoppers," or "as thick as thieves." "Care and clare," (the usual form is "apart and clare") "Very rare" surely needs no explanation. "Sheep's apparel" = take to be clothes made of unbleached wool. "the wool of our present fine Lincolnshire" but the grey or brownish wool of the improved breed, which was often

<sup>\*</sup> *Illustrated Handbook of Architecture*, p. 703.

natural colour by rustics. A "nimble Jack" is a highgoblin or mischievous spirit. These are all more or less common in Lincolnshire.

"To grammar and settle" means to instruct and settle. Another of Bunyan's phrases is somewhat similar: "It was *jalousied* that they were too familiar with them."

"Took pepper in the nose" = took offence, has been common for four hundred years or more:—

"For ther are ful proude herted men,  
Patient of tonge.

And byname as of berruge  
To burgesses and to lordes,  
And to poore people

Has *pepper* on the nose  
And as a lyun he loketh."

Wright's *Piers Ploughman*, vol. ii. p. 237.

"But speke ye no more of that  
For drede of the red hit

Take *pepper* on the nose:  
For than thyne heed of goss."

Dyce's *Skelton*, vol. ii. p. 38.

"Shall Presbyterian bells ring Cromwell's praise,  
While we stand still and do no Trophies raise  
Unto his lasting name? Then may we be  
Hung up like bells for our untidiness:  
Well may his *Note*, that is dominical,  
Take *pepper* in't, tasee no Pen at a l  
Stir to applaud his merits."

A. Broms's *Poems* (1664), p. 326.

R. R.

Boston, Lincolnshire.

LORD CHIEF JUSTICE COCKBURN AND MONSTACHES (6th S. x. 61).—MR. SAWYER is wrong about this subject. The judges formerly wore monstaches like other people. They followed the prevailing custom. Littleton (1452-1466) wore a monstache; in the time of Henry VII. the judges were clean shaved; in Elizabeth's reign they wore monstaches and peaked beard, and this fashion survived till the Commonwealth; the judges have so far resisted the "beard movement," which began at the time of the Crimean War. The coat had nothing to do with the clerical tunic, and the legal profession had no necessary connexion with the Church. (See Serjeant Pulling's *Order of the Coif*.)

C. A. O.

"HODER MODER" (6th S. ix. 507).—This word is printed *hoder-moder*, which is certainly a false form for *hoder-moder*, in the *Paston Letters*, ed. Gardner, n. 24. The text in Gardner is said to be taken from Fenn, iv. 20, yet the spelling differs considerably from that given in "N. & Q." I will just remark that confusion between a and o in MSS. of the fifteenth century is common. So a's b is frequently misread by editors as o; and the word *blurred* in the same passage is a ridiculous error for *blathered*, the regular frequentative form of *blather*.

The passage in Skelton (where the same word occurs) is in *Colys's Chronicle*, ll. 68-70:—

'Alas' they make me shoder!

For in *hoder-moder*

The church is put in fante."

The derivation of *huger-mugger*, never yet correctly given (to my knowledge), is now plain enough. It is a substitution for the older form *hoder-moder*. Neither is there here any difficulty. The latter part of the word is merely due to reduplication; the significant part is *hoder*. And, as to *hoder*, I have shown, in my dictionary, that it is the M.E. equivalent of *huddle*, itself a frequentative form of M.E. *huden*, to hide. In fact, *hoder-moder* should have become *hudder-muddler* or *huddle-muddle* rather than *huger-mugger*, and it is, practically, a mere derivative of *hide* (with root-vowel u). Cf. Greek *καθίστηναι*.

WALTER W. SKEAT.

*Huger-mugger* is now sometimes used with the meaning of *slowly* or *confused*. For an instance, I quote from the *Daily Telegraph*, Oct. 5, 1882, p. 2, col. 2: "Nor can they be very severely blamed for this *huger-mugger*, slipshod way of life." But the usual meaning has undoubtedly been "in secret," or "clandestinely." To the references given by the editor I may add Stapleton's *Fort, of the Earth* (1565), fol. 88; Udall's *Demonstration of Discretion* (1588), p. 30 (Arber); Churchill's *Ghost* (1702), bk. iii. GEO. L. APPERSON, Wimbledun.

Although this expression in classical language may have always had this meaning given to it in the *Paston Letters*, "that is clandestinely," in the everyday language of the nineteenth century it has another meaning. In the publications of the English Dialect Society I find the following. From the *Glossary of Manley and Cossingham*, Lincolnshire, "*Huger-mugger*, a v., in disorder, all-upon-heaps"; for the Isle of Wight, "*Huger-mugger*, anything done badly or carelessly"; and in South Warwickshire the word means in disorder. From the Lancashire glossary the word has been omitted, but it is a common expression, and has no other meaning but that of untidily or disorderly. HENRIETTA FISHWICK.

A different meaning from that of secrecy has been attached to *huger-mugger*. I remember an article in the *Saturday Review*, some twenty years ago (since reprinted in a volume of *Essays*), in which the words were taken to mean a slovenly mode of life, a disregard of the little elegancies, graces, and comforts which give a charm to existence. EDWARD H. MARSHALL, M.A.

Hastings.

[W. S. D. H., writing from Plymouth, states that in Devonshire the meaning ordinarily assigned *huger-mugger* is "untidy, confused state of the go," and quotes significances from various dictionaries.]

NATHANIEL SCARLETT (6th S. ix. 329, 473).—I find I have given particulars of a Nathaniel



Scarlatt, evidently an ancestor of the one inquired for by the date.

B. F. SCARLETT.

**PRINCE LEOPOLD'S DEATH** (6th S. ix. 308, 471).—John of Eltham was not on a visit to his sister when he died, for he had "gone to the Scottish wars" on the 11th of April previous (Patent Roll, 10 Edw. III., pt. i.). His death occurred at Perth (Barnes, *Dugdale, Sandford, Anderson*) on Sept. 14 (Barnes), 1336, as the Patent Roll just quoted bears witness, by speaking of him as living in the April of that year, and again on July 12. Roger of Chester says that he died in October (Harl. MS. 1729, fol. 531, b), and both he and Adam de Murimuth (Harl. MS. 615, fol. 201) assert that about Epiphany, 1337, the king came from the north to London to attend his brother's funeral. The king was at Perth on July 20, at Nottingham on September 27, and at Newcastle on October 24 (Patent Roll, 10 Edw. III. pt. ii.). The story of the assassination comes from the *Scotichronicon*; the passage is quoted by Mr. Stapleton in his *Preface to the Liber de Antiquis Legibus*, p. cxi; and he—an excellent authority—quotes it rather in the tone of one who believed it than otherwise. I should be very glad to hear it disproved, for it is one of the two grand blots on the character of Edward III., at once among the most just and gentle of the Plantagenet kings.

HERMENTRUDE.

**COL. GREY** (6th S. ix. 269).—I am not sure that I can identify the picture supposed to represent Col. Grey. But if J. E. J. can tell me how, if at all, the late owner, Sir Thos. Champneys, Bart., was related to the Uptons of Frame Selwood, or to the ——— Champneys who married a daughter of John and Dorothy (Rouse) Upton in the seventeenth century, I think I may be able to assist his investigation.

WM. H. UPTON.

Walla Walla, Washington, U.S.A.

**MARY, LADY STAFFORD, &c.** (6th S. ix. 327).—I can throw some light on the question put by T. J. M. Lying open before me as I write is a curious old *History of the Bible*, the "Second edition, corrected. London, 1699." The book is "illustrated with 234 sculptures," or copper-plates as we should call them nowadays. Each plate represents some scene in the Bible. No. 178 is that described by your correspondent, the executioner, sword in hand, bringing out of the prison-door the head of John the Baptist, and presenting it to Herodias, who holds in her hands the charger to receive the gory gift—a curious picture, pre-Raphaelite in the extreme, the king sitting in middle distance, crown on head, at a banqueting table, within sight of the pool. And, as your correspondent says, the plate has in its corners at the base, "G. Freeman inv." and "J. Kip sculp." (Freeman, not Fremien). But—and here comes the

strange part of the thing—the inscription on the plate is this:—

The Right Honourable Ann Lady Morpeth,  
daughter of the Right Honourable Arthur  
Capell, Esq. of Essex deceased.

For Advancement of this Work contributed this Plate.

There is no mention of Lady Stafford at all. I do not know when the first edition of this book was printed. This, the second, is dated 1699. Lady Stafford died 1693. Among the persons who "for the Advancement of this Work" contributed plates, I find the names of "Godfrey Koeher, Esq.," "the King," "the Queen," "Prince George," "Princess Ann," "William Duke of Gloucester." On these last five the inscription is:—

To the King's most Excellent Majesty, &c.  
This Plate in all Humility is dedicated by  
Your Majesty's obedient Subject and Servant  
Richard Blome,

and similarly for the other four. With the exception of these five plates the name Richard Blome occurs on none. It may have appeared in the first edition of the work. And here comes a strange coincidence à propos of Lady Stafford. Across the title-page of my copy is written in autograph the name "William Augustus Minchin, 1792" (my grandfather), who always claimed Lady Stafford as his ancestress through her and Viscount Stafford's eldest son Francis. We know that the beheaded nobleman left two sons, Francis and John, and therefore your correspondent is not quite correct where he speaks of the viscount as "the last of the Staffords." With the exception of the entry on the five plates or "sculptures" above mentioned, I can find no mention of Richard Blome anywhere throughout the book. MICHAEL FERRAR, C.S.  
Etah, India.

**OLD PROVERBS** (6th S. ix. 466, 495).—When, à propos of the proverb "man proposeth and God disposeth," HERMENTRUDE says, "in its French form this is as old as the fourteenth century," your correspondent must have failed to read the interesting reply by the REV. ED. MAUSHALL (6th S. viii. 254). I have met with the following passage, which I have not seen quoted elsewhere: "Here a man may see that the thing which men doe propose, God doth dispose" (*The Jests of Scapin*, p. 158; *Second Series of Shakespeare Jests*, edited by W. C. Hazlitt, 1864). Hazlitt, in his *English Proverbs*, &c., 1882, says, "In Bradshaw's *Life of St. Warburgh*, 1521, we have the couplet:—

'The mankeend propose his yade to fallill,  
Yet God disposeth all thyng at his willle.'

Edw. 1542; p. 219.

F. C. LICKERISH FERRY.

"BOZ, THE CUCKSEY PHENOMENON" (6th S. ix. 488).—The singular designation of novelist has been faithfully quoted. HERMENTRUDE from *The Literati of Wi*



Child, and I quote it for the purpose of stating that I am one of the few elders remaining who have a vivid remembrance of its publication, and the still fewer of them who can say they purchased and read the pamphlet, about the year 1837, at which period there were several weekly penny pictures of Dickens affixed in the metropolis, the conductors of which expressed their indignation at the appearance of Mr. Child in the arena of literature, and contemptuously asked, "Who is this William Calpurnius Child, who thus ventures to run down Mr. Dickens?" following up this question by the declaration that the reputation of Mr. Dickens would long outlive that of his critic. Now this has turned out to be true; but it is highly noteworthy that the piratical eulogists of Mr. Dickens had just before been dubbed by the novelist with the very unsavoury title of "lice not worth killing," the meaning of which I can only take to signify that they were not worth going to law with.

H. SCULTHORP.

James Street, Buckingham Gate.

"**INTYT COUNSEL.**" (6th S. ix. 429).—Is not the form *intyt* merely another way of spelling *entice*, the final *t* being due to the sibilant, as in the case of *whilat*? The passage then would read in English, "Or if any of them would entice, counsel, and draw thee," &c.

F. C. BIRKBECK TERRY.

**SOURCE OF QUOTATION WANTED** (6th S. ix. 605).—St. Jerome examines the application of the evangelistic symbols in his commentary on Ezekiel, ch. i. ver. 7, where there is a reference to his preface to St. Matthew:—

"Quidam quatuor Evangelia, quos nos quoque in presentis commentariorum Matthæi secuti sumus, horum animalium putant nominibus designari: Matthæi, quod quasi hominem descripsit; Leonis, ad Marcum referent; Vituli, ad Lucam Evangelium, quod a Zachariam incipit Sacerdotio; Aquilæ, ad Joannis exordium, qui ad excelsum cœlians crept: 'In principio.'"

For the last clause reference may be made to a parallel passage in the Prologue to St. Ambrose's commentary on St. Luke, § 8:—

"Plerique tament putant ipsum Dominum nostrum in quatuor Evangelii libris quatuor fœmæ animalium figurari, quod idem homo, idem leo, idem vitulus, idem aquila esse comprobatur. Homo, quia natus ex Maria est. Leo, quia factus est: Vitulus, quia hostia est. Aquila, quia resurrectio est."

I have not the commentary of St. Jerome on St. Matthew's Gospel for reference. There may be more relating to the subject than is contained in the commentary on Ezekiel, *u.s.* There is much variety in the patristic application of the symbols.

ED. MARSHALL.

The following is, I should think, the true source:

"Et in medio erant similitudo quatuor animalium, et visus eorum factus hominis, et facies leonis, et facies arietis, et facies aquilæ. Prima hominis facies [Mat-

theum significat], quia quasi de homine exorsus est scribere. 'Liber co-generationis Jæan Christi, fili David, fili Abraham.' Secundum [scilicet] Marcum, in quo dicitur leonis in heremo rugientis auditur. 'Vox clamantis in deserto: parate viam domini, rectas facite semitas eius.' Tertio vituli, quia [scilicet] quasi] evocat istam lineam a Zacharia sacerdote sanctæ semitæ præfigurat. Quarto Johannem Evangelistam, qui adsum [scilicet] [scilicet] aquilæ, et ad altiora festinans, et de cœlis Dei deputat."

This is from the Preface of Hieronymus to the four Gospels, as it stands in the celebrated Lindisfarne MS.

WALTER W. SKELAT.

Mr. RENN will find the learning upon this subject in Bishop Wordsworth's New Testament (Introd. to Gospels, xli, and note on Revelation iv. 4). The bishop refers to an "ancient Christian hymn," which contains the lines:—

"Natus homo declaratur,  
Vitulus sacrificatur,  
Leo mortem depressatur,  
Sed ascendit Aquila."

The early fathers were agreed in referring the four living creatures to the four Evangelists; but differed as to the particular Gospel represented by each one.

EDWARD H. MARSHALL, M.A.

Hastings.

**SOURCE OF STORY WANTED** (6th S. viii. 368; ix. 497).—The story of the Dean of Badajoz, from the Abbé Blanchet, may be seen in Godwin's *Lives of the Necromancers*, pp. 153-4, Lond., 1876. The two stories from the *Persian Tales* are at pp. 117-121 of the same book. In illustration of the subject, No. 94 of the *Spectator* may be referred to, where the story of Mahomet's night journey is noticed from the *Turkish Tales*, and also from the Koran (ch. xvii.). This is also examined by Pridemore, *Life of Mahomet*, pp. 45-66, Lond., 1716. A passage from De Quincey, in *The Opium Eater*—"I sometimes seemed to have lived for seventy or eighty years in one night"—which bears upon the subject, is examined in Dendy's *Philosophy of Mystery*, pp. 236 *seq.*, Lond., 1841, where similar observations are also noticed. Lord Brougham speaks in this way of a person who is very tired falling asleep while dictating to an amanuensis:—

"Not above five or six seconds may elapse, and the sleeper will find it at first impossible to believe that he has not been asleep for hours, and will chide the amanuensis for having fallen asleep over his work, so great, apparently, will be the length of the dream which he has dreamed, extending perhaps through half a lifetime."—J. R. Ware, *Wonderful Dreams*, p. 61, Lond., Diprose, &c.

ED. MARSHALL.

**THE WORLD CREATED MARCH 25** (6th S. ix. 365, 497).—Says Hakewill, in his curious *Apologie*, 1635, p. 7. "That the world was created in the spring: 'Opinio est non Astrologis modo et Poetis accepta, sed omnium etiam Ecclesiasticorum Scriptorum atque Theologorum firmata consensu,' with Pererius"; yet he himself maintained creation was

in the autumn. J. Swan in 1643 published his *Speculum Mundi*, and he shows, so the title says (and that is all I know of it), that the world "did begin and must also end: the manner how, and the time when, being largely examined." I dare say in this book all is set out with full particulars. The Jewish civil year began in the autumn, but the sacred year began in the month Nisan, or spring. Nisan was March. C. A. WARD.  
Haverstock Hill.

LAMB AND MINT SAUCE (6th S. ix. 448; x. 145).—An account of a Jewish Paschal feast near Basle, in Chambers's *Book of Days*, vol. i. p. 445, has the following:—

"In the middle of the table, on a silver dish, were laid three Passover cakes, separated by a napkin; above these, on smaller dishes, was a medley of lettuce, minestrone flavoured with cinnamon, apples and almonds, a bottle of vinegar, some cherries, a hard boiled egg, horse-radish, and at one side a bone with a little fish on it. All these were emblems: the minestrone signifying the clay, chalk, and bricks in which the Hebrew slaves worked under Pharaoh; the vinegar and herbs, the bitterness and misery they then endured (why not 'the bitter herbs' to be eaten with the Paschal lamb, Exodus xii. 8?); and the bone the Paschal lamb. . . . All then repeated the story of the departure from Egypt in Bible words, and tasted the various symbolical articles arranged in the dish."

NORMAN CHEEVERS.

HERALDIC BIBLIOGRAPHY (6th S. ix. 489).—In answer to Mr. Anderson's inquiry, I regret to say that Mr. Bringer's *Bibliotheca Heraldica* was never completed. Moule is, I believe, still the authority. S. JAMES A. SALTER.

PICTURES OF SAINTS (6th S. ix. 488).—There is a portrait of Uode in pt. i. p. 12 of Cassell's *Bible Educator*; of St. Prudeswide in an engraving of an elegant niche containing a statue of St. Prudeswide in D. Ingram's *Memorials of Oxford, Ch. Ch.*, vol. i. p. 20; of St. Alban in plate xii. p. 60; St. Alphege, plate vii. p. 37 of the *Calendar of the English Prayer Book* (Ox., Parker, 1866); of St. Etheldreda in Mrs. Jameson's *Legends of the Monastic Orders*, p. 69; see also p. 67.

ED. MARSHALL.

Rococo (1st S. i. 321, 356; ii. 276; vii. 627; 4th S. ix. 158, 241; vi. 234; 6th S. ix. 160, 271, 376, 436; x. 10).—I do not know what Miss Besk may think, but to me it appears that Dr. CHANCE has written much and settled nothing. However, that is for readers to decide. But as Dr. CHANCE looks for a last syllable reduplicated to be shown him, there are *Lela*, *uana*, *Antipsipa*, and perhaps fifty more. C. A. WARD.

Haverstock Hill.

As I never said that *rococo* is an Italian word, I do not see why I should be called upon to give instances of Italian words with the last syllable duplicated. Nevertheless, it is not a challenge

which there is any reason to shrink, and Dr. CHANCE's knowledge of Italian will remind him that it abounds in reduplicated words and syllables. Besides such common instances as *na na*, *cia*, *pian piano*, *così così*, there are all the numerous contractions of proper names, *Lulu* for *Adela*, *Gigi* for *Luigi*, *Tutu* for *Battista*, *Pepi* for *Giuseppe*. Among names of towns there is *Asisi*; among adjectives, *rara*, *vita*, *novo*; among nouns, *papa* and *pipi*, also *mamma*; and if it be objected that a word of only two syllables cannot be said to repeat the last, there are *vestata*, *patata*, *piccinini*, and *ninnu-ninnu*, and Romans call an apricot tree *albricoco*; among verbs, any verb ending in *ire* must duplicate its last syllable in the fern. sing. termination of the past part., as *presentare*, *presentata*; any in *ere* must duplicate the first and third person of the imperfect sing., as *giovare*, *giovava*; any in *ere* the second person plural indicative present, as *potere*, *potete*; *mettere*, *mettete*; any in *ire* the masc. plural past part., *sentire*, *sentiti*. But the list would be as endless as varied, so this much may suffice.

Of course, Dr. CHANCE may be right in conceiving that *rococo* was compounded in the same way as *ripolo*, &c., but I still think the derivation from *barocco* more probable, for it was not, as he says, the similarity of sound alone that suggested the supposition that *rococo* came out of *barocco*. If this supposition is erroneous, it remains, indeed, noteworthy that two peoples should, independently, have coined two words so much alike to denote the same style; but my charge against the derivation from *rocaille* is that it is trivial. A style that has produced an effect so grandly impressive as the renovated interior of St. John Lateran—with all its terrible faults—is at least worthy of being denounced in an epistle derived from something less commonplace than the rockwork of a villa fountain.

With regard to the age of the word, of course I believe *rococo* to be much more recent than *barocco*, yet I seem to remember meeting it in authors a good deal older than Littré. R. H. BESK.

FITZHARDING CHEST (6th S. ix. 489).—There seems to be some confusion as to the armorial bearings of the Fitzhardings and Berkleys. Thomas, Baron of Berkeley, is said to have been the first to assume the ten crosses (*patées*), having as supporters originally two flying serpents, which were afterwards changed for mermaids. And the same authority states that either he or his son, also Thomas, Baron of Berkeley, added to his arms the chevron, and took a bishop's mitre for his crest. He died in 1561 (see Nicholl and Tappin's *interesting History of Bristol*, 1881, vol. i. pp. 104-7). As the Fitzhardings before that time intermarried with the Berkleys, this crest perhaps be considered to belong to be



The modern system, however, would give a separate crest to each. As to the selection of a bishop's mitre, it may be considered well chosen, this lord having been the founder of St. Augustine's monastery and cathedral, and generally a loyal and munificent son of the Church. M. H. R.

In his interesting paper on the Fitzhardings (6th S. ii. 10), Mr. Ellis suggests that the mitre may have been assumed as a crest by the Berkeleys to indicate some family connexion with Maurice, Bishop of London and Chancellor of England. I am inclined to attribute it rather to their connexion with the great abbey of St. Augustine at Bristol, of which they were the founders, benefactors, and protectors. However named the mitre may be as a crest in England, those who are familiar with the heraldry of Germany will remember that there the mitre is thus used by not a few great families, princes, and counts of the empire, &c. Without attempting to give here an exhaustive list, I may mention the following: the Princes of Fürstenberg, the Counts of Gravenberg, Montfort, Sultz, Tübingen, Werdenberg, Feldkirch, and Asperg; the Barons of Honburg, Regensperg, Rateln, Stauffen, and Bürglen; the families of Dürck, Ruckenstein, Frawenberg, Königstein, &c. Now, it will be found, certainly in most of these cases, perhaps in all, that the mitre has been assumed to indicate a connexion with bishoprics and abbeys, or with episcopal or abbatial lands. This connexion was of more kinds than one. Sometimes it seems to have denoted the possession of a temporal lordship held under the shire or see; but more frequently it will be found that the temporal lord was the abbot or a *lehnsherr* of a religious institution, its protector, and often, like the *evêque* in France, the leader of its vassals in time of war. Many early instances of the use of a mitre crest will be found in the celebrated *Wappenrolle von Zürich*, a MS. of the fourteenth century, published in facsimile by the *Antiquarischen Gesellschaft* in Zürich in 1860. There, as the helms and crests are drawn in profile, the mitre may not be at once recognized by the casual observer, who does not already know what is intended, but there it is, nevertheless. The following are examples: Taf. ii., Buchegg; Taf. v., Gersheim; Taf. vi., Tettnang, Kur, Kilschberg, Wetz, Belmont, Göttingen; Taf. vii., Regensperg, Bürglen; Taf. viii., Blumenberg; Taf. xvi., Tor; Taf. xvi., Eghret.

The Berkeley mitre is now charged with the arms of the family. This does not appear to have been the case originally. In my paper on "The Heraldry of Bristol Cathedral" (printed in the *Herald and Genealogist*, vol. ix., and also published separately), will be found an engraving of the Berkeley arms as they appear carved on the west poppyhead of the north row of stalls. There

the mitre is uncharged. In many of the instances which I have given above the mitre is plain; but in others (e.g., Sultz, Buchingen, Wyl, Wider von Pfelfingen, Büschegg, Belmont, Göttingen, Regensperg, and Eghret) the mitre is charged with the family arms, just as in the present use of the Berkeley and Fitzharding families.

JOHN WOODWARD.

#### Montrose.

I was once told by a member of the family that they took a mitre for their crest in memory of the worthy Bishop Berkeley, but I doubt this derivation, and think the crest must be of much more ancient origin. STRIX.

WILLIAM NISBETT, DIED AT UPSALA (6th S. ix. 169, 406, 483).—Attached to Mr. Horace Marryat's *One Year in Sweden* is an appendix containing a long list of Scotchmen who became naturalized in Sweden. Among these is "Nisbeth, en. (ennobled) 1664. William Nisbet of Rochill, who in 1598 was colonel of an Upland regiment, lies buried in gunula (old) Upsala Church, where his 'wopen' (arms) are 'upstätt.' " As Rochill or Ranshill was a part of the barony of Nisbet (properly Nesbyt) in Berwickshire, William Nisbet was probably some junior member of the family of Nisbet of Nisbet. The barony belonged to that family from the twelfth (if not the eleventh) century until the seventeenth, the last laird of that family being Sir Alexander, who built the castellated house still existing. The arms of the Nesbys or Nisbets of that ilk were Arg., three bears' (not bears') heads erased sable. There are many descendants of William Nisbet now existing in Sweden, as will be seen by any one who may have sufficient interest in the matter to examine the Swedish publication which contains the names of members of Swedish noble families. I cannot call to mind its correct title.

Since I wrote the preceding I have read Mr. Carmichael's letter at the reference last named. I should be glad to be allowed to make a few observations on some of the points which he has mentioned.

First, as to the spelling of the name. It occurs, either as the name of a place or as the designation of members of the family who held the barony, in nearly a hundred charters preserved in the treasury of the Cathedral of Durham, having been sent there from the priory of Coldingham, a dependent convent. The earliest of these are of the twelfth century, and from that time to the fifteenth century the name is invariably spelt with an *e* in the first syllable. In the twelfth, thirteenth, and fourteenth centuries the most common spellings are Nesbyt, Nesbyth, or Nesebit. From the middle of the fifteenth century the name is usually spelt Nisbet in Scotland; but I found that



the country people of the neighbourhood still continue to call it Nesbit. Nesbit has an etymological sense—*ness*—a promontory, a rock, *byth*—a dwelling. I doubt if any etymology can be found for Nisbet.

It would, I apprehend, be a very difficult matter to ascertain with whom the representation of the old line rests. It is, indeed, stated in one edition of Nisbet's *Heraldry* that the family of Nisbet of Dean "is the only family of the name in Scotland that has right by consent to represent the old original family of the name of Nisbet"; but I do not find these words in the edition of 1722, and I doubt whether they had the sanction of the herald.

As the Dean family descended from a younger son of Adam Nesbyt of Nesbyt, who lived about the middle of the fourteenth century, and the succeeding lairds had many younger sons, it seems probable that in the seventeenth century many Nisbets or Nesbits (if not in Scotland) in England, Ireland, or even Sweden, could have claimed to represent the original family with more reason than the head of the Dean branch.

In the Record Office are preserved two petitions from Sir Alexander Nisbet, the last of that ilk, to Charles II., one dated 1660, the other 1662. In the second he says that his debts were contracted in the service of King Charles I., and that he lost all his children, the eldest, Sir Philip, having been beheaded, and the rest "slayne." Unless this was carelessly written, it seems to negative the herald's claim to represent the family. In 1665 Sir Alexander obtained what he had petitioned for, viz., the power to nominate a suitable person to be created a "knight and baronet" (vide *State Papers, Domestic Series*, April 18, 1665). I have not been able to ascertain what afterwards happened, nor when or where he died, or whether he left any will.

Among the charters of the abbey of Melrose, now in possession of the Duke of Buccleuch, are two of Thomas de Nesbit and his wife Annabilla, circa 1230. To these are appended impressions of his seal, on which he is represented mounted on a galloping horse. The legend runs, "Sig. (Tho) me filii gillicberti."

The Coldingham charters have been printed by Mr. Raine, as an appendix to his *History of North Durham*. They fill more than 150 folio pages.

ALEX. NEWMITT.

"DOX JEAN," CANTO XV, STANZA 66 (6th S. ix. 510).—This seemingly incorrect form occurs in the one-volume edition of Lord Byron's poetical works, published by John Murray in 1846.

ANON.

PEASANT COSTUMES IN ENGLAND (6th S. ix. 500).—When I was a boy the peasant costumes in Durham and Northumberland were quite distinct from the modern dress. The skirt was one garment, the jacket another, generally made of a

different material. So in Lancashire, the linsey-woolsey petticoat and the bedgown of cotton print were never joined together, but were distinct garments. The custom of wearing a shawl or handkerchief on the head instead of a cap or bonnet was also usual. E. LEATON BLENKINSOPP.

W. S. L. S. asks for traditions or other evidences of peasant costumes having been worn in England. This implies that he thinks none such are worn now, and, so far as men are concerned, that is approximately true. The smock-frock is the only distinctive dress of the male peasant, so far as I know; and where it survives, its colour and the pattern of its worked threads show the neighbourhood it belongs to. Some neighbourhoods wear green smocks, some purple, some grey, some white. But, within my own area of observation at least, the smock-frock is disappearing. In diaries of fifteen or twenty years ago I find it often mentioned that at such a village, or in such a country church, most of the men wore smocks; and now, in those very villages, I seldom see a smock.

So much for the men. As to the women, things are not quite so bad. I know of my own knowledge at least nine different and widely distant neighbourhoods in England, and at least two in Wales, where the peasant women and girls wear a distinctive dress; and wear the same dress whether they be young or old. It is true that in every instance the costume is a working dress, and is more or less laid aside on Sundays. Still, it is a distinctive dress; and in five out of the eleven cases it distinguishes the women of a given village from all other women. In the other six, the local dress has a wider area of usage. Even in London, there are women who daily wear a distinctive peasant dress, and women whose dress betrays them that they come from Blackshire. And in the country, I have had it said to me over a hedge, "Do ye want any Blackshire women?" And I knew by her dress that the speaker was herself a Blackshire woman. It is superfluous to add that in every case the local dress is far more picturesque and serviceable than that which may be prescribed by fashion. As to one garment, indeed—namely, the hood bonnet of buff or white or lilac cotton—it is still, thank goodness, the characteristic mark of country women all over England. I have never seen it abroad, except in the Rhineland, near Strasbourg. English peasant girls, Irish and imitative as they often are, have perhaps had the wit to see that this is the most charming hood-dress in existence. A. J. M.

The question asked by W. S. L. S. brought to my mind at once the recollection of a well-known character at my old home in Humberston, Somerset. Molly Bonning wore a gown of blue print, plain skirt, with elbow sleeves; a low body, with chief tucked inside; a round-eared cap.

any border; and a black silk hat, with a very low crown and large round flat border, which was pinned on her head. A red cloak and a long stiff completed her attire. When sent, as a girl, by my mother with some gift, I found the old woman seated in her high-backed chair, and receiving her visitors with a stately courtesy that is scarcely met with except among the highest ranks. In her younger days she had weeded at Dillington Park, close to Ilminster, in the time of Lord North, who married Miss Speke. She was, unfortunately, persuaded in her later years to give up her picturesque costume, and adopt the ordinary unmeaning dress of the poorer classes. CHARLOTTE G. BODER.  
St. Saviour's.

CATHERINE BABINGTON (6th S. ix. 490).—I suspect that the Catherine Babington who married Col. Thomas Pigott was the widow of Thomas Babington, of the Greenfort family, details of which are given in the fourth edition of Burke's *Landed Gentry*, at p. 6 of the Supplement (and in no other edition). I have not a copy of the fourth edition (1863) at hand, and am therefore unable to give further particulars. SIGMA.

KNIGHTHOOD (6th S. ix. 489).—William the Conqueror is said to have knighted his cook Tegeln. The service by which he had won knighthood consisted in the invention of a white soup for magre days. Richard II. was the first king who knighted a London tradesman. Watworth, who struck down Wat Tyler, and who was knighted by that king for his good service, was engaged in commercial pursuits.

LILIAN C. CRAVEN.

In the *Encyclopædia Britannica*, s.v. "Knighthood," it is stated:—

"Sir Ralph Paine, Sir Francis Bryan, and Sir Ralph Baker, were created baronets by the Lord Protector Somerset, after the battle of Pinkie in 1547, and the last of them in 1547 was the last occasion on which the dignity was conferred. It has been stated, indeed, that Charles I. created Sir John Smith a baronet after the battle of Edgehill in 1642, for having rescued the royal standard from the enemy. But of this there is no sufficient proof."

EDWARD H. MARSHALL, M.A.

The Library, Clarendon, Hastings.

KING ARTHUR (6th S. x. 9).—I can only help Mr. MALAN one trivial step upon the way. The "blaye alie of Coleyne" is no doubt a blade of Cologne steel, as he may see by reference to the "Dot de l'Apostole," thirteenth century, quoted by Le Roux de Lincy, i. 189 under the heading "Cologne, Espée de Colligne."

C. A. WARD.

Haverstock Hill.

In reply to your correspondent, as to *prydwen*, not *prydwyn*, as most English writers have it, following Geoffrey's rendering, the name of

Arthur's shield, I beg to state that the name is a compound of *pryd*, comely, and *wen*, literally white, but used in Cymro-British for holy. The full meaning, therefore, is "the comely holy one." Geoffrey's description is as follows: "On his [Arthur's] shoulders his shield called *prydwyn*, upon which the picture of the Blessed Mary mother of God, was painted, in order to put him frequently in mind of her." *Prydwyn* is the Druidic character which the Romans adopted for their coins, and named *Britannia*. The character is a poetical personification of "the isle of Britain," as the Welsh bards still name this country. Apparently Arthur had painted on his shield the figure of *Britannia*, which the early monkish writers mistook for the figure of the blessed Virgin Mary. I must add that when Britain was referred to as *Prydwyn*, the sun was named *Prydain*, meaning the shining beautiful one. MORIEN.

The Ashgrove, Treforest, Glamorgan.

SCOTTISH REGIMENTS (6th S. viii. 496; ix. 51, 172, 197, 290, 338, 416).—*The History of the Scottish Highlands, Highland Clans, and Highland Regiments*, by the Rev. T. MacLachlan, 1877, 2 vols., royal 8vo., has the clan tartans printed in colours. B. F. SCARLETT.

SALT IN MAGICAL RITES (6th S. ix. 461; x. 37).—I have known Milan and its art treasures more or less well for the past twenty years, but Miss BUSK has the advantage of me, and I think of most of us, in having lately seen there a "Cenacolo" by Michael Angelo. The only "Cenacolo" which used to be generally visited by tourists in my day was that by Leonardo da Vinci, in the former convent of Santa Maria delle Grazie. There are, of course, valuable copies, not so generally visited, by Marco d'Oggionno, Bassi, and Bianchi, in the church of St. Barnabas, Milan, and at the Brera. And there is a very interesting Marco d'Oggionno (this attribution is doubted by Richter, but the Royal Academy continues it) in the Diploma Gallery of the Royal Academy.

What may be the position of Judas in the "Cenacolo" which Miss BUSK attributes to Michael Angelo, I of course do not know, as I have never seen the picture, and do not find it in Charles Crompton's list of Michael Angelo's works in his charming volume, *Michel Angelo, Leonardo da Vinci, and Raphael* (translated by Louisa Corkran, Lond., 1880). But in the "Cenacolo" by Leonardo da Vinci there can be no doubt that Goethe saw what Miss BUSK failed to find in the "Cenacolo" which she attributes to Michael Angelo. Richter in his admirable *Leonardo da Vinci*, in the "Great Artists" Series (Lond., 1880), gives a long and full extract from Goethe's description, in which the upsetting of the salt-cellar by Judas is distinctly mentioned, *op. cit.*,





white, and charged with eleven silver stars; ribbon of dark green silk. Cleburne, who was an Englishman by descent and an Irishman by birth, had an intense admiration for the Irish brigade he commanded. He was the first to suggest the freedom of the slaves by enrolling them and allowing them to fight for their liberty. He was killed at the battle of Franklin, November, 1864. IDONEA.

"A" AS A WAR CRY (6th S. ix. 306).—In Hunter's *South Yorkshire*, vol. ii. p. 417, a contemporary manuscript is quoted giving an account of certain proceedings at York on the eve of the Restoration. We are told that on this occasion the citizens cried out "A Fairfax, a Free Parliament." The Fairfax meant was, of course, Thomas, the great lord, the victor of Naseby.

MABEL PEACOCK.

Bottesford Manor, Brigg.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Anglo-Saxon and Old English Vocabulary*. By Thomas Wright. Second Edition. Edited and Collated by Richard Paul Wülcker. 2 vols. (Tribner & Co.) This new edition of the late Thomas Wright's glossaries is a work of high merit. It is in many respects better than the original, and the first edition had become so scarce as to be out of the reach of nearly all those students who would have used it with advantage. The present editor has added three important glossaries which had been excluded by Wright. On the other hand, he has left out five others which bore but very slight relation to the early forms of the English language. The second volume of the present issue is entirely taken up with indexes—one of Latin words, another of Anglo-Saxon, and a third of Old English. These indexes add very materially to the value of the book. We have tested them in a somewhat elaborate manner, and have found them to be exhaustive. The editor has reprinted Wright's notes and added a few of his own. We wish he had given us far more. A book of this sort is worthy of any amount of annotation that can be given to it by so learned a philologist as Dr. Wülcker. Many of the words, the English no less than the Saxon, will be a puzzle to English students. Some of the English words have not been intended exactly to translate the Latin, but only to give the popular name for the Latin thing. Thus we find "Manuale, a crastynningboke." The manual contained, as all who are familiar with ancient rituals know, several other things beside the baptismal office. The fifteenth century poetical vocabulary is one of the most curious documents in the book. It has, we think—but speak under correction—been written by some one who lived in the Eastern counties. *Grege* was then the popular English for a sheep or starr; now the word only lives in the popular speech, as we have been given to understand, in some districts of the county of Norfolk. We wish some of our investigators in the bypaths of the common speech would make out what was the rule for the aspirate in the Middle Ages. Some order there must have been, but here all seems chaos. We are told that no one naturally puts his *h*'s right who has been born south of Newcastle upon Tyne. We will not controvert this

very bold statement, but should much like to know of what use our forefathers thought the letter *h* to be. They would not have used it at all had it not had some power or value in their eyes. *Albar* occurs here as "Hawtere," *alb* as "hawbe," *oss* as "hæ," and *empress* as "heimpree." On the other hand, it is far from uncommon to find in mediæval writings those words which, according to the usage of the last three centuries, have been written with an aspirate appearing with an initial vowel. The Latin of the Middle Ages has been neglected until recent days. The revival of letters made men think the literary language of the long period which elapsed between the days of Boethius and Erasmus a barbarous jargon, not fitted for the cultivated ears which could delight themselves with the sweet strains of Virgil or the rolling periods of Cicero. It is only in very recent days that the study of mediæval Latin has called forth the attention which is due to it. We know of few books which will be more useful to explorers in this field than the glossaries before us. They contain several thousand Latin words, many of which are quite new to the ordinary scholar. They are spelt in all sorts of grotesque and conventional forms. The states in which they appear show that while Latin held its own as the literary and, in a certain sense, the spoken tongue of Europe till far down in the sixteenth century, it was influenced ever more and more, as time went on, by the modern tongues which were growing up around it.

*History of England from the Accession of James I. to the Outbreak of the Civil War*. By Samuel R. Gardiner, LL.D. Vol. X. (Longmans & Co.)

MR. GARDINER'S task is now completed, and his history of the forces which prepared the way for and brought about the revolution and the Civil War stands before the public in its integrity. At different stages in the progress of the history we have drawn attention to its features, including the manner in which the sectional histories have been welded into a whole, and have dwelt upon the characteristics of the workmanship. The completion of the task is a matter on which the reading public is to be congratulated. Apart from the merits of style, which are as noteworthy in the concluding portion as in the earlier, some special advantages are now for the first time to be realized. Those who read the captivating chapters on the attempt on the five members, the struggle for the militia, and the eve of the Civil War will see that the author's efforts have not relaxed, and that his conscientious labour has been maintained to the close. The entire history has, indeed, in a high degree, the gifts indispensable to a work of the class, lucidity, fairness (by which is meant an impartial and a just grasp of the balance), accuracy, and interest. That no slip should have been made in a task so arduous as has been accomplished was not to be expected. A list of errors supplied by the author himself, and by two or three of his friends, seems long enough to justify an apology which appears in the preface to the last volume. When reduced, however, by the omission of such slight errors as the absence of a letter from a name, the running of two words into one, and the like, the list is smaller than might have been expected. The concluding volume, meanwhile, is enriched by an index covering one hundred and fifty double-columned pages. Every line of this has been written by Mr. Gardiner, who holds, very rightly, that "no one but the author of a book can hope to achieve in this department even the negative success of not exasperating those who wish to study the work seriously." Rather too small for perfect comfort or reference is the type of the index. So comprehensive and serviceable is it, however, that an in-

vation is held out to regard it as a work of reference apart from the volumes it follows. In the case of men like the Marquis of Hamilton, Sir Thomas Wentworth, and others, the index almost answers the purpose of a condensed biography. Another feature in the volume very useful for reference is the Parliamentary Map which is prefixed. It is obviously impossible to deal at any length with the character of a work of this magnitude. This is the less needful as the various sections of the history have won separate tribute. On the manner in which he has united these Mr. Gardiner is to be congratulated, the result being more shapely and well proportioned than was to be expected under the conditions. The work takes at once rank as an authority, and in a sense as a classic. No fairer or more judicious history of the epoch has yet seen the light. It is pleasant to think that this labour achieved, Mr. Gardiner will return to the task of continuation previously commenced, and in part accomplished. The world will gladly welcome his history of the Civil War.

*Henry Irving in England and America, 1835-84.* By Frederic Daly. (Fisher Unwin.)

THE task of writing contemporary biography is difficult and thankless, and the life of a living man a still but sure to partake of the nature of an apology. This is the case with Mr. Daly's life of Mr. Irving. A fair measure of critical independence is exhibited, and no hesitation is shown in saying that some performances of Mr. Irving are less satisfactory than others. The author is nevertheless compelled to regard as in some sense abused and unjustly attacked a man whose triumph has been in its line the most rapid and signal on record, and to look on the expression of critical dissent as involving some form of hostility. Making allowance for these perhaps unavoidable difficulties, the execution of the work is good. The biography is at least eminently readable. A portrait by M. Lalauze is an agreeable feature in the volume.

*Bordighera and the Western Riviera.* By Frederick Fitzroy Hamilton. Translated from the French, with Additional Matter and Notes, by Alfred C. Dawson. (Stanford.)

MR. Dawson's translation of M. Hamilton's work on Bordighera and Western Liguria is well executed. The original supplies full information, not only on the history, the physical conformation and the features of residential life in this attractive portion of Europe, but deals at considerable length with the geology, fauna and flora, and other kindred subjects. Chapters on the Riviera in older days, on British operations on the Riviera in the eighteenth century, and practical hints to English residents appear for the first time. The chapter last named is, indeed, written by M. Hamilton expressly for the work.

MR. H. B. WHEATLEY has published, through Mr. Elliot Stock, *Notes on the Life of John Payne Collier*, with a complete list of his works. The record of an industrious and useful life is valuable, and the biographical portion of the opusculum assigns it special value. The *Lutetia frauds* and the controversies to which these gave rise are the subject of a special chapter, which furnishes the best obtainable summary of a sad business. Mr. Wheatley's tractate contains some pleasant references to "N. & Q."

THE *Quarterly*, a *propos* of Mr. Lottie's *History of London* and other works deals at length with the question of "Municipal London." Articles on "The Three Poets 'In Memoriam'" (*London, Adonais, La Mœrtem*), on Mr. Ferguson's *Parthenon and Temple*

of Diana, and on "Modern Spanish Literature" also appear. — Sir E. Colebrooke's *Life of Mountstuart Elphinstone*, Johann Sebastian Bach, F. D. Maurice, and Hæffler's *International Law*, form the subject of papers in the *Edinburgh*, which opens with an essay on the memoirs and political relations of the Baron de Vitrolles.

CAPT. H. C. TEMPLE, F.R.G.S., M.R.A.S., &c., Cantonment Magistrate, Ambala, Punjab, editor of the *Punjab Notes and Queries* and many works on Indian subjects, proposes to issue by subscription, in eight volumes, 8vo., of about 500 pp. each, a translation of 'Umdat-ul-Tawarikh' memoirs and diaries written during the times of Mahārāja Ranjit Singh, of Lahore, and his successors, by the late Lālā Sobhan Lal, Sirī Khatri Vakil at the Court of the Mahārāja of the Panjab from 1812 A.D. to the British occupation; from the original Persian MSS. in the possession of his descendants Lālā Mui Chand and Lālā Harbhagwan Das, of Lahore. This collection has highest interest and value, and we are glad to bring the proposal before our readers. Those desirous to subscribe should apply to Capt. Temple at the above address.

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C. A. WARD.—A long account of the various editions of *Peter Wilkins* will be found in *Lowndes*, under the head "Wilkins." The contract by which the book was assigned by the author, Robert Fitzsek, of Clement's Inn is there said to be preserved in the Library of the London Institution. Our late correspondent Mr. James Crossley claimed (1<sup>st</sup> S. x. 212) to be in possession of the assignment in question. See also 1<sup>st</sup> S. ii. 480; iii. 13; ix. 343; x. 17, 112.

SEQUELS ("Chastenay").—The place at which "La paix de Monsieur" was signed still exists. It is now called Châtenay (Seine et Marne), and is an insignificant town of little more than 700 inhabitants, on the railway between Flamboin and Montereau, fourteen kilometres from the former and thirteen from the latter place.

P. C. BRANDECK TRENT ("Otiū cum dignitate").—"Id quod est presentissimum maximeque opabile omnibus suis et bonis cum dignitate otium."—*Cicero, Pro P. Sexto*, cap. 45. See "N. & Q." 4<sup>th</sup> S. v. 145.

CONCORDIA.—P. 11. col. 2, l. 6, for "Edgell" read *Edgell*, l. 20, for "Ruban" read *Ruban*, P. 40, col. 2, l. 16 from bottom, for "p. 25" read p. 250.

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Notes.

A LITERARY CRAZE.

(Continued from p. 22.)

In reopening this subject it seems desirable to deal with the system of dedications, a habit which had grown to a ludicrous extent in Elizabethan times, and thus became the more fully exposed by the increasing activity of the press. These applications or introductions, practically petitions, were primarily offered in manuscript, the printing being a secondary affair, with ulterior results not contemplated at the first institution of the practice. The printing, however, worked a practical cure and led to a modification of style, owing to the actual absurdity of publishing such high-flown adulation, meant only for the private ear.

The *Venus and Adonis* was addressed by Shakspeare to Lord Southampton, and the entry bears date at Stationers' Hall, April 18, 1593. Marlowe died in June of the same year. The interval is short, but we are not tied to these actual dates in considering the probabilities of Shakspeare's allusions, because it is certain that his lordship *must* have had the MS. in his hands, with an offer of the dedication, before it ever appeared in print; the known usage necessitates this admission.

Now as to the sonnets numbered 21, 32, 38, 78. Michael Drayton was one of the great cele-

brities of his era, and became Poet Laureate. His first known publication was religious, and is entitled *The Harmony of the Church, containing Spiritual Songs and Holy Hymns*, 1591; but it was suppressed by authority; reprint, 1610. We shall have to deal further with this word *hymns* which forms a dreadful stumbling-block with our Pantophilist. Drayton's next work is entitled *Idea: the Shepherd's Garland, in Nine Eclogues; or, Rowland's Sacrifice to the Nine Muses*, 1593. Rowland was Drayton's *nom de plume*, and his head-title of *Idea* is used by Spenser in the same sense, Sonnet 46, "The fair *Idea* of your celestial hue." The word itself means "the semblance of a thing," not a reality, and is stigmatized by Shakspeare, Sonnet 21, as "a painted beauty," i. e., something "made up." This work of Drayton's, though affected, is not bad; as a sample of pastoral verse it may pair off very well with the *Shepherd's Calendar* of Spenser; but, alas! in the fifth eclogue Drayton mounts his hobby, and being thus urged:

"Tune thy pipe to thy *Idea's* praise,"

he responds:—

"Shall I then first sing of her heavenly eye,  
.....sun and stars,  
...or that fair brow where beauty keeps her state...  
Throughout the world the praise...  
But since that Heaven must only be the mirror\*...  
Color can give her nothing that is new...  
Tell *Idea* how much I adore her."

See Shakspeare's Sonnet 21. This volume was never reproduced as an independent book, and his next publication is *Idea's Mirror: Amours in Pastorals*, 1594. It contains fifty-one sonnets, and the dedication to (Sir) Anthony Cooke runs:—

"Vouchsafe to grace these rude, unpolished lines,  
Which long, dear friend, have slept in sable night."

There can be no doubt that Drayton circulated these in MS. prior to publication—"long have slept"—and previous attempts to secure a patron may have proved unsuccessful. This work, again, was never reproduced as a separate volume, but the sonnets were shifted, withdrawn, substituted by others at his own caprice. It next appears, but undated, (1603) as *Poems, Lyrick and Pastoral*, with forty-seven sonnets only. In 1605 they are augmented to sixty-two; in 1619 they become sixty-three.

With this preface I propose to exhibit his *Idea* by means of extracts (the numbers and quotations are from the latest editions):—

- No. 3. "Thy beauty's book" (to an ideal!).
4. "Bright star of beauty."
6. (No description.)
- "How many j altry, foolish, painted things  
That now in coaches trouble every street,  
Shall be forgotten, when no poet sings,  
Ere they be well wrapt in their wadding sheet!  
Where I to thee eternally shall give,

\* This allusion was evidently inserted to pave the way for his next book.

When nothing else remaineth of these days,  
And queens hereafter shall be glad to live  
Upon the alms of thy superfluous praise:  
Virgins and matrons, reading these my rhymes,  
Shall be so much delighted with thy story,  
That they shall grieve they lived not in these times,  
To have seen thee, their sex's only glory:  
So thou shalt fly above the vulgar throng,  
Still to survive in my immortal song."

Compare this with Shakspeare's No. 17, which opens the *in memoriam* series, dwelt upon by Thorpe in his intrusive dedication.

13. "O sweetest Shadow, how thou servest my turn!"  
16. "Mongst all the creatures in this spacious round...  
Your beauty is the hot and splendrous Sun."

Again, see Shakspeare's No. 21:—

"Making a couplement of proud compare,  
With sun and moon."

No. 18. "To the celestial numbers": this is Amour 8 of the edition 1594:—

"... Three nines there are...  
My muse, my worthy, and my angel then  
Make every one of these three nines a ten."

See Shakspeare, No. 38:—

"Be thou the tenth Muse."

It appears that Drayton's earlier production, *Idea: the Shepherd's Garland*, of 1593,\* was fashioned in ten eclogues, but nine only are known. Each one represents a muse, and it is a fair inference that the tenth and missing eclogue was addressed to his own Ideal as the tenth muse, but withdrawn from fear of ridicule.

Sir John Davies, an Elizabethan judge and wit, scored a strong point thereon, thus:—

"Audacious painters have nine worthies made,  
But poet Declus (i. e., Drayton)...  
With title of Tenth worthy doth her lade."

This is Epigram xxv., inscribed "In Decium." The verses were no doubt very generally circulated in London, but proved too licentious for the press, so were published abroad soon after Marlowe's death. Drayton, No. 20, proceeds:—

"An evil spirit, your beauty haunts me still...  
To me it speaks whether I sleep or wake...  
Thus am I still provoked to every evil  
By this good, wicked spirit, sweet angel devil."

Cf. Shakspeare, 144, "Two loves I have," which had previously appeared in *Passionate Pilgrim*.

30. "Thou art my Vesta."  
39. "I call on my divine Idea."  
41. "Whilst thus my pen strives to eternize thee  
Age rules my lines with wrinkles in my face...  
To keep thee from oblivion and the grave,  
Ensuing ages yet my rhymes shall cherish."  
50. "To show her beauties' sov'reign power."

Amour 51, of 1594, ends:—

\* Entered at Stationers' Hall, April 23, 1593, as ten eclogues, five days only after the entry of Shakspeare's *Veans and Adonis*; they hunted in couples.

† Drayton was born in 1563; these lines were written before 1594, *at least* say thirty, and note the talk of "aged beauties."

"a heaven on earth, on earth no heaven but this."

52. "That proud beauty which was my betrayer."

So much for what Drayton declares to be only an Idea evolved from his imagination. It is true that in after years he tried to locate a prototype, but it is clearly a mere after-thought and palpable contradiction. In 1594 Drayton also issued his *Legend of Matilda*, with three consecutive stanzas in praise of Churchyard, Lodge, Daniel, and Shakspeare. The last reference is to *Lucrece*, published in the same year and dedicated to Lord Southampton in a warm panegyric that savours very strongly of the devoted personal affection so conspicuous in the sonnets. Drayton's remarks run thus:—

"Lucrece...  
Lately revived...and here arrived...  
Shce is remembered." &c.

In reproducing his *Matilda*, this stanza was subsequently omitted, although he retained the accompanying laudations of other poets.

These two writers were also brought into collision as dramatists in connexion with the *Oldcastle* or *Falstaff* episode; but it would not involve personal feeling, and when Drayton's *Elegy of Poets* was addressed to Henry Reynolds he writes:—

"Be it said of thee,  
Shakspeare, thou hadst as smooth a comic vein  
Fitting the sock, and in thy natural brain  
As strong conception and as clear a rage  
As any one that traffick'd with the stage."

It will be seen clearly that,—

1. Drayton fits in with the references to a poet of Sonnet 21 who lauded an ideal beauty.

2. Also to the reference, in Sonnet 38, to a "tenth muse."

3. The omission of a complimentary allusion from the *Legend of Matilda* indicates irritability or animosity.

A. H.

(To be continued)

#### MAGYAR FOLK-TALES.

(Continued from p. 24.)

I may now proceed to consider the influence of Christianity on the tales in general. This, it will be seen, is very marked. Often strange semi-Christian ideas appear amidst the most barbarous notions, suggesting to one that the story-teller has added it on the spur of the moment, to try and make his story a little more suitable to the times. In other cases it looks as if the names of the old gods had simply been changed, the character given to the Deity being one that no Christian would ever think of assigning him. Indeed, I may say there are Christian names, but certainly Christian ideas. Mayhap some of the tales are product of pagan thought just changing. — a great deal of the old life still cling. The following stories will serve as examples.



class. In "Stephen the Murderer"\* we are told of two rich farmers who arranged a marriage between their respective children, so as to keep their property together; but the young girl hated the young man, who was very fond of her, and only married him upon being threatened with disinheritance by her father. When the wedding morning arrived, and the pair stood before the altar, the bride took the wedding-ring and dashed it on the floor before the priest, saying, "Here, Satan, take this ring, and if ever I bear a child to this man take it too." In a moment the devil arose, snatched the ring, and disappeared. Tears rolled on, a child was born, and the father died. The mother, who had long ago repented of her angry wish, became troubled as her child grew up, for she knew that ere long the devil would come for him. The lad, who was preparing for holy orders, noticed his mother's sadness, and after some trouble found out the cause. Having done this he determined to go to hell at once, and heard the old gentleman in his den; so, arming himself with holy candles, holy water, and incense, he set off on his journey. On the way he met Stephen the Murderer, a man who had slain 366 men, and who would have slain the lad, too, if he had not discovered his destination; for Stephen was very anxious to know what sort of a bed they were preparing for him in the infernal regions, and so he made a bargain with the lad that if his life was spared he was to return and tell all about the bed in hell. This being settled, the boy set out, and in due course arrived at the gates of hell. Here he at once lighted his candles, set fire to his incense, and sprinkled his holy water profusely. Soon a strange hubbub arose, and swarms of devils came rushing out, crying, "What sort of an animal are you? Be off, or we will leave the place for ever!" But the lad went on with his work, shouting out that he would follow them to the end of the world if they did not give up his mother's ring, cancel the agreement then made, and promise him that he should have no further trouble in the matter. "We promise," cried the devils, holding their noses and quaking for fear; "we promise all, only don't come near here." A whistle was then blown, and fiends of all sizes, shapes, and makes came tumbling in, but none knew where the wedding-ring was. Another blast of the whistle, and yet another, roused all hell; but the ring was not to be found. "Turn out everybody's pockets," cried the devils, in their excitement, for the student was not idle with his candles, &c., and things were growing desperate. But all was in vain. "Throw the rascal who is keeping that ring back into Stephen the Murderer's bed," shouted the assembly. "Wait a minute," cried a lame devil who came limping up;

"I'd rather produce three hundred wedding-rings than go there." The ring was then thrown over the wall and the agreement cancelled. The student withdrew in triumph, and quiet reigned once more in hell. On his way back the lad met Stephen, and told him all. "That must be a bed," quoth the murderer, "if devils fear it"; and the hero passed on. No sooner was he gone than Stephen thought that the lad ought to make him happy as well as himself; and so he followed him, and cried, "Stop! You've arranged your own fate better than mine." "What did you kill your first victim with?" inquired the lad. "With a club," was the reply. The lad bade him fetch it, and Stephen brought a club made of apple-tree wood, so worm-eaten that you could not place a pin point between the holes. "Take that," said the lad, "and plant it on the top of yonder rock; then go under the rock, where you will find a spring, fill your mouth with the water, go on your knees to the club and water it, praying earnestly all the while. This you must continue to do until that club bud, blossom, and bear fruit. When it does, and not till then, you are free from the bed in hell."

Stephen set to work forthwith, and the lad went on his way. Time rolled on, and the whilom student became Pope. In those days, according to an old custom, the Pope made a tour through the country, and it happened at his journey's end that he stopped near the very rock where the club had been planted, and lo! there grew a most beautiful apple-tree laden with luscious fruit. Seeing the apples, His Holiness longed for some, and sent his servant to pluck them; but as the servant drew near he heard a hollow voice that said, "No one is allowed to pluck this fruit save him who planted the tree." Terror-stricken, the man ran to His Holiness and told him what had happened. Then the Pope remembered all, and went to the apple-tree, where he cried, "Stephen the Murderer, where are you?" An old dried-up skull rolled out and said, "Here I am, your Holiness; all my limbs dropped off while I was carrying the water, and lie scattered around; but if the Pope commands they will all once more be joined together." This the Pope did, and the scattered members stood in a heap. Then the servants opened a large rat hole, put the bones therein, the Pope said mass and gave the absolution, and at that moment Stephen the Murderer was released from his terrible bed in hell.

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(To be continued.)

\* Cf. Maday, *Naake's Slavonic Fairy Tales*, 220.

† Cf. Tannhäuser, H. Gould's *Curious Myths*, "The Mountain of Venus."

‡ Arany traces a similarity between this tale and a Hindoo tale, given in Beufey's *Pantechantana*, where a poor Brahmin, as a reward for his long penitence, has his bones thrown into the sacred waters of the Ganges.

\* Kriza xviii.



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"THE TYRO'S DICTIONARY."—I have recently become possessed of a curious book, entitled *The Tyro's Dictionary, Latin and English*, by John Muir, A.M., eighth edition, Edinburgh, printed at the University Press, 1812. It contains a great number of obsolete words. I have counted more than fifty in the first ninety pages. I do not know the date of the first edition of the book, but it is curious and interesting to find so many words now obsolete apparently in use at the close of the last century. I send a few as a first instalment, and shall be very much obliged to any of your readers for any remarks upon them. H. appended to a word means that it is to be found in Halliwell's *Dictionary*, tenth edition, 1881.

Acerosus, full of brans or chaff. (Brawn, brawn, the smut of corn, West. H.)

Aluta, tanned or taw'd leather. (Tawer, H.)

Aras, the lug or handle of anything. (Lug, the ear, North. H.)

Aremula, small sand or grit. H.

Arin, an earned penny. H.

Assola, a little board, a skingle. H.

Batulum, a chaffing dish.

Bulbus, a scutcheon or shield-head.

Bucculentur, blot-checked. H.

Cactus, a whistler.

Canalis, a channel or gutter.

Capitulatus, topped. H.

Carex, sheepsgrass. (Shear-grass—sedge, H.)

Carruca, a little cart, a carouch (H.), a calash.

Centronus, folded knots or knurs. H.

Chasda, a bath-crochet.

Comus, a mash-mash or medley. H. (Mashet H.)

Circus, a circle or circle.

Cista, a basket or mound. H.

Clavich, a staff or ship, a cyon (scum).

Clatellarius, bearing a pannel or patch.

Clonca, a sink or common shore (—sewer, Devon, H.)  
 Celus, a distaff or rod (H.), a *whorl*.  
 Cestico, to pull of the bark.  
 Corylus, a hazel or *filbert* tree.  
 Cribra, to sift or *loft* flour. (North, H.)  
 Crusto, to *parquet* or plaster. H.  
 Dent-u, to *braid* teeth, to chatter.  
 Dollaria, *garbelled*. (Devon, H.)  
 Fectuo, to *luff* or *hector*. H.  
 Filla, a fern or *brake*. (Worcester, North, H.)  
 Fissella, a little wicker basket, a *frail*. (East Anglia, H.)  
 Furunculus, a little thief, a *bite*. (H., Isle, 2.)  
 Furfurosus, full of bran or *sew*. (Surrey, H.)  
 Gallinaceus, a *cock*. (Devon, H.)  
 Gerum, hurdles, *gubins*.  
 Gibbosus, *crump*-shouldered. H.  
 Glandula, a *waxing* kernel. (Enlarged glands, H.)  
 Grin, to *crackle* like a crane. H.  
 Halex, a herring, a *gillie*. H.  
 Iugularis, the gargle, *wound* (H.), or throat-hole.  
 Lacuno, to pit, to *chanter*. H.  
 Latva, a *canal* or *mask*.  
 Lamb-lus, a little hem or *welt*. H.  
 Superclivare, a *transom* (H.), the lintel of a door.  
 Lano, to make *lands* or ridges of land. H.  
 Lev-stium, house rent, *stall*-ways.  
 Loricu, to *parquet* or *blister*. (Parquet, H., "to rough-  
 cast a wall; Ben Jonson uses the term metaphorically.")

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(To be continued.)

KIRADJEE: KORAJI.—The following passage from Mr. A. H. Keane's appendix to the *Australasia* of Mr. Alfred R. Wallace is worth the attention of the readers of "N. & Q." The notion that some given modern word must be derived from an old one in a far different family of speech, solely because the meanings of the two are the same, or nearly so, and their sounds or appearance when written have something in common, is so widespread, that it was not without a sense of pleasure that I read what follows:—

"The attempt made to connect these languages [the Australian] with the Aryan, Semitic, and other families, will not bear serious discussion. A single specimen of the sort of verbal resemblances adduced in support of these theories must suffice. The native word *kiradje*, *kiraji*, doctor, or rather primarily wizard, priest, is compared with the Greek *χειρουργός*, surgeon. But this Greek word being from the roots *χείρ* (hand) and *ἔργον* (work), it is obvious that it cannot be compared with *kiradje* until this word be also shown to be similarly composed. Such a discovery would, indeed, be startling, and would go further to show some relationship between Greek and Australian than a thousand etymologies based on an utter disregard of the laws regulating the growth of all articulate speech."—P. 602.

It is, indeed, impossible to turn over the leaves of the vocabulary of any language, however remote from our own tongue, without coming upon accidental analogies, such as those which have over and over again misled uninstructed people who were not aware that it was in any way needful to study the science of language before setting forth on a voyage of discovery among dictionaries. The

book I have quoted above informs us, for example, that in Malay *dala* means a road (p. 616). How easy it would be to argue from the fact that the roads in the far East are usually in hollows—commonly, indeed, where possible, in the bottoms of valleys—that we had here the parent of our word *dale*, a valley! Malay is an older tongue than English. *Dale*, therefore, once meant a road, but in travelling northward has come to mean not the road itself, but the place where the road runs.

The sheer nonsense of this is manifest; but, seriously, it is quite possible to fill a whole number of "N. & Q." with guesses that have been put forth gravely that have not a bit more of common sense to recommend them. ANON.

ARISTOPHANES AND COMMUNISM.—Something very like Mr. George's communistic theories is ridiculed by Aristophanes in the *Ecclesiazusæ*, H. 590-610. The female politicians, disguised in clothes stolen from their husbands, with false beards, &c., have just held an ecclesia, and Praxagora, their leader, is relating to her husband the measures she will bring forward if she and her party are entrusted with the management of affairs. The whole passage is peculiarly apposite, but I will quote only a few lines:—

κοινωνεῖν γὰρ πάντας φήσω χρῆναι πάντων  
 μετέχοντας,  
 κάκ ταύτου ζῆν καὶ μὴ τὸν μὲν πλουτεῖν τὸν  
 δ' ἄθλιον εἶναι,  
 μηδὲ γεωργεῖν τὸν μὲν πολλήν, τῷ δ' εἶναι μηδὲ  
 ταφῆναι.  
 μηδ' ἀνδραπόδους τὸν μὲν χρῆσθαι πολλοῖς τὸν  
 δ' οὐδ' ἀκυλοῦθαι.  
 ἀλλ' ἕνα ποιῶ κοινὸν πᾶσι βίον καὶ τοῦτον  
 ὁμοῖον. 597-605.

τὴν γῆν πρότεστα ποιήσω  
 κοινὴν πάντων καὶ τέργριον καὶ τὰλλ' ὅπως  
 εἴπῃ ἐκάστη. 607-8.

To the husband's question,

πῶς οὖν ὅστις μὴ κέκτηται γῆν ἡμῶν, ἀγρίριον  
 δέ.

καὶ Δαρεικοῖς, ἀφανῇ πλοῦτον;

the wife answers that personal as well as real property will go to the common stock (601-2). And when, as a logical result of these views, the husband exclaims,—

οὐκ οὐν καὶ ἐν οἷς οἱ μᾶλλον κλέπτουσιν οἷς  
 ταῦτα πάρεστι

(with which compare "La propriété, c'est le vol"), Praxagora replies,—

πρότερον γ' ὅτι αἱ οἷς τοῖσι νόμοις διεχομένη  
 τοῖς πρότερον. 608-9.

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A PLEA FOR PLACE-NAMES. — Many interest themselves in the derivation of place-names, be-



lieving them to contain evidence (racial and historical) which is sometimes more trustworthy than that of documents. The difficulty is not so much to get derivations as to reject the swarms of conjectures which infest every district. There are throughout the country numbers of men of leisure and education who might do much towards systematizing the facts, statements, and even surmises on such points, and comparisons of evidence (documentary and verbal) would gradually conduce to accuracy. One of the first points seems to be to record the names themselves, both as currently written and as pronounced. The pronunciation would have to be indicated on a uniform system, and it would be for experts to consider whether that adopted by the new dictionary is the best. We have on the 6-inch Ordnance Survey a great many place-names recorded, but the numbers that have escaped entry must far exceed those that are in print. Names of fields, gutes, stiles, lanes, pools, &c., are almost of more value than those of larger places which have been worn down by attrition. If those interested in such things would get survey sheets of their districts and carefully note thereon (say in red) any unrecorded names as usually spelt, and underneath (say in blue) the current pronunciation, so as to make speech visible, a mass of evidence would gradually be formed from which cumulative inferences might be drawn. Notes as to sources of information, &c., might be appended to each survey sheet. Much that is of value passes away from us daily, and many are deterred from making a beginning by a sense of the immensity of the question. If the above sketchy idea finds favour with any of your readers, it is to be hoped that they will discuss it.

W. M. C.

**THE FLESH OF BIRDS ANCIENTLY PERMITTED DURING LENT.**—The Church historian Socrates informs us (*Historia Ecclesiastica*, lib. v. cap. 22) that many persons in his day abstained during the fasts from all animal food except fish, while others thought themselves at liberty to eat fowls also, because brought into being on the same day of creation as fish (Genesis i. 20) and born of the same element, water. Other fathers, such as Basil, Ambrose, and Thomas Aquinas authorized, for the same reason, the eating of birds. Is this the reason why eggs are still permitted?

"S. Eloi depuis sa promotion à l'Épiscopat avait renoncé à la viande; mais un jour il se permit de manger une volaille avec un hôte qui lui était survenu. Grégoire de Tours raconte que mangeant à la table de Chilpéric, et n'ayant point la viande non plus, le roi lui dit: 'Mangez de ce potage, il est pour vous, on l'a fait avec de la volaille.' Il est remarqué qu'un grand nombre d'auteurs saints, comme une mortification particulière, qu'ils s'abstenaient non seulement de chair, mais encore de volaille et de gibier bipède."—*Le Grand Dictionnaire Historique de la Vie Privée des Français*, Paris, 1845, vol. i. p. 326.

In 817 the Council of Aix-la-Chapelle forbade

the use of the flesh of birds in monasteries, except during the feasts of Easter and Christmas. Yet in the life of Odo of Clugny one reads of a monk visiting his parents on a fast day partaking of chicken, and saying:—

"Une volaille n'est point de la chair; les oiseaux et les poissons ont été créés en même temps et ils ont une même origine, comme l'enseigne notre hymne."—Schayer, *Usages et Cérémonies Religieuses et Civiles des Belges*, Louvain, 1831, p. 98.

J. MASKELL.

**LUKE'S IRON CROWN:** GOLDSMITH'S "TRAVELLER."—I have just fallen upon a solution of a considerable difficulty in regard to this Hungarian rebel. All the readers of "N. & Q." know that "Luke" is a blunder for George; and that George Dozza, the leader of the peasants' war in 1514, was put to death by being seated on an iron throne with a fire underneath it. While thus enthroned he was crowned with a crown of red hot iron, and all the flesh was torn from his bones by hot pincers and thrown to his followers. In Boswell's *Life of Johnson*, the rebel is called Zeck, and the *Respublica Hungarica* is referred to. The fact is this George Dozza was a peasant of Zeck, or Szekler, in Hungary. Had he been a noble he would have been called George of Szekler; but being only a serf the honour preposition was omitted. In the *Jus Constitutionarium Regni Hungarie* the rebellion is referred to in these words,—"Hujusmodi libertatem propter seditionem et tumultuarium adversus universam nobilitatem, sub nomine cruciata, ductu cujusdam scelerati Georgii Szekeli, insurrectionem, amiserunt." This compilation was made in the reign of Ladislaus IV. by Verboeci in the year of the insurrection, 1514. E. CONHAM BREWER.

**PARALLEL PASSAGES.**—Perhaps the following will be interesting to your readers:—

(1) "L'Art est long et le Temps est court."

"Loin des sépultures célèbres,  
Vers un ombrage isolé,  
Mon cœur, comme un tambour voilé,  
Va battant des marches funèbres."  
Baudelaire, *Les Fleurs du Mal: Le Origène*.

Compare

"Art is long and Time is fleeting," &c.

in Longfellow's *Psalm of Life*.

(2) "Happy the man who his whole time doth bound  
Within the enclosure of his little ground."  
Cowley's *Claudian's Old Man of Verona*.

Compare

"Happy the man whose wish and care  
A few paternal acres bound,  
Content to breathe his native air  
In his own ground."

Pope's *Ode on Solitude*.

(3) "Singet nicht in Trauerreue."  
Goethe's *Wilde im Meier: Pöbel*.

Compare

"Tell me not in mournful numbers"  
Longfellow's *Psalm of Life*.

ROWLAND STODD.



**Queries.**

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**CASA DEL CORDON AT BURGOS.**—In the course of sight-seeing at Burgos I lately visited the Casa del Cordon, the ancient residence of the famous Constable Velasco. It takes its ordinary appellation from the great *cordelière*, or knotted rope, which is sculptured around and across its principal façade, and which encloses three great esenteheons—one of the royal arms of Castile and Leon, the others those of Velasco (Chequy of fifteen gn. and vair) and of Mendoza quartering Figueroa (Quarterly, 1 and 4, Per saltire gu. and arg., in chief and base a bend vert, bordered or, within a chain in orle of the second; 2 and 3, Or, five fig-leaves in saltire vert). The tinctures are not indicated, but I have supplied them here. The guide-books of Murray and O'Shea concur in declaring that the *cordelière* is the "cordon of the Teutonic Order." Since my return I have referred to the original *Handbook of Spain*, by Ford, and, so far as I can discover, it makes no such assertion. In the course of my reading for a special purpose, much of what has been printed about the Teutonic Knights has necessarily come under my notice; but I do not remember having seen any statement which connects the *cordelière* with that order; and, moreover, I am pretty certain that Velasco was not a member of it. But I should be glad to learn how this statement, erroneous as I believe it to be, originated; and what was the real reason why so singular an adornment was chosen by Velasco for the façade of his magnificent abode.

J. WOODWARD.

**Montrose.**

[A Germond de Lavigne de l'Académie Espagnole, in his *Itinéraire Général de l'Espagne et du Portugal*, says, "Au-dessus de la porte, et en forme de tympan, est sculpté un grand cordon de l'ordre Teutonique," &c.]

**PANTOGRAPH OR PENTAGRAPH.**—It is said by some that this instrument was invented by Christopher Scheiner in 1603, and this statement is by some persons disputed. It is added that Prof. Wallace improved upon it, and produced the eidograph. Will some one give, through "N. & Q.," the facts fully and the circumstances of the invention of the two instruments, and a brief biography of both Scheiner and Prof. Wallace?

MARSHALL O. WAGGONER.

Toledo, Ohio, U.S.A.

[Christopher Scheiner was born in 1575 at Wold, near Mindelheim, in Swabia, died July 18, 1630, at Neiss, in Silesia. He entered, in his twenty-first year, the order of Jesuits, and was during many years Professor of Mathematics at Ingolstadt, Graz, and Rome. From Ingolstadt he communicated to Marc Velsor, Nov. 12, 1612, his discovery, seven or eight months previously, of

black spots on the sun. Forbidden by his provincial, Pere Bressa, to publish his discovery, he communicated the information in three letters to Velsor. These were printed (Augsbourg, 1612, in 4to.), the author hiding his identity behind the pseudonym, "Apelles post tabulam latens." Galileo, to whom the discovery was announced, said he had himself observed the spots eighteen months previously. Near the close of his life Scheiner gave up public teaching and retired to Neiss, where he was rector, confessor of the Arch-bishop Charles, and professor of mathematics to the Archduke Maximilian. Montucla, in his *Histoire des Mathématiques*, t. ii. p. 312, says that Scheiner, in his *Pantographia, seu Ars Delincentis*, Romæ, 1631, 4to., describes the construction and uses of the pantograph. He also credits Scheiner with the invention, and says it should secure his immortality. See *Bibliotheca Scriptorum Societatis Jesu*, Antwerp, 1643, p. 77, under "Christophorus."]

**BISHOPS AND BEARDS.**—"For the first time within living memory, it is said, a bishop of the Church of England, sitting in the House of Lords as a spiritual peer, appears with a patriarchal beard. He is the Right Rev. Dr. Ryle, Bishop of Liverpool." So says the *Pall Mall Gazette*; but is not such a fact far beyond "living memory"? Has any bearded prelate sat in the House of Lords since 1688, or even earlier?

ESTE.

**WOMEN IN ACTION ON BOARD SHIPS OF THE ROYAL NAVY.**—Daniel Maclise, in his "Cartoon of the Death of Nelson," has represented women ministering to the wounded sailors. Was it ever the custom for females to be borne on the strength of ships' companies, and even to be present at ship engagements? If so, when did the customs cease? Any information thereon will much oblige.

B. T.

**JESSE RAMSDEN**, a celebrated optician, son-in-law and successor to the celebrated Dollond, was son of Thomas Ramsden, of Skircoat, Halifax, ironkeeper, baptized Nov. 3, 1735. Holroyd, in his *Collectanea Bradfordiana* (p. 104), says that he mentions (where?) his grand-uncle Abraham Sharp, who assisted the astronomer Flamsteed in fitting up the observatory at Greenwich, about 1676. Although Holroyd gives many particulars about the Sharp family, to which Archbishop Sharp belonged, and with which the present Francis Sharp Powell, formerly M.P. for Cambridge, is connected, I cannot find the link by which Ramsden is connected with the Sharps. Can any of your readers tell me? In 1734 one Thomas Ramsden married Abigail Flather, of Northowram, a township adjoining Horton, near Bradford, where the Sharps were located. Abraham Sharp was never married, and died 1742, aged ninety.

THOMAS COX.

Hipperton, near Halifax.

**OLD LONDON.**—Can you inform me whether the exact sites of the royal cockpits that stood in Park Street, St. James's Park, and in Tufton Street, Westminster, can be identified; and,

farther, what were the dates of their erection, and the dates and occasions on which they were last used? Any references thereto and to the ancient sport of cocking will greatly oblige. S. A. T.

**POUNDS.**—Can any reader of this periodical refer me to a source of information as to the repairing of pounds, the name of the officer in charge of a pound, and how appointed?

K. M. H.

**CHAR.**—There are in De Lincoy two proverbs that allude to David, as follows: "Pluye d'avril vaut le char de David," i. 63; "Rosée de may, grénil de mars et pluie d'avril valent mieux que le chariot David," i. 76. What is to be understood by this *chariot* of David?

C. A. WARD.

Haverstock Hill.

**LETTER OF BEN. FRANKLIN.**—A sale catalogue of autograph letters sold at Paris on May 18 contains the following extract from a letter from Franklin:—

"B. Franklin (Benj.), illustre physicien [sic], l'un des fondateurs de la République des Etats Unis, né en 1706, mort en 1790. L'Am. à Le Roy: Londres, 14 Mars, 1788, 1 p. 4 in fol. Lettre des plus curieuses. Il a lu son mémoire sur le prochain passage de Vénus sur le soleil; il approuve les postes d'observation choisis; la baie d'Hudson, le cap Nord, et autres endroits au sud de la ligne. Mais avant de s'occuper des ciens, il est obligé de s'abaisser à de tristes réalités; un jout lui a soustrait 1,500 livres sterling et l'oblige à recourir à l'assistance du roi."

Is this a genuine letter, or one of the Vraigne-Lucas forgeries?

ESTR.

**SOCIETY ISLANDS.**—I shall be obliged to any one who will tell me what are the best books on the Society Islands generally and Tahiti in particular. I am specially interested in the manners and customs of the people.

ANON.

**SIR HUGH AND LADY TREVANION.**—I was shown the other day by a friend two portraits stated to be of the above persons by Sir Joshua Reynolds (circa 1770). Who can they have been?

STEPHEN S. BROWN.

**DICK TURPIN'S RIDE TO YORK.**—Every one has read or heard the tale of Dick Turpin's ride to York; but it is generally known that the same feat had, at the time when Turpin was only thirteen years of age (he was born in 1711), been attributed to one Nick, in the year "1676 or thereabouts"? That such was the case appears from a passage in Deloe's *Tour thro' the Whole Island of Great Britain*, London, 1721, vol. i., letter 11, p. 17. In this he says that Nick was mounted on a bay mare and robbed a gentleman on Gad's Hill, that he then rode to Gravesend, crossed the Thames, rode across Essex, then to Cambridge and Huntingdon, and arrived at York between 7 and 8 P.M.; so that he was able to be

at the Bowling Green and ask the Lord Mayor of York the hour at "a quarter before or a quarter after eight." Defoe adds that it was reported that King Charles II. had an interview with Nick, who "confessed the truth to him privately, and that the king gave him the name of Swift Nick."

A. N.

**ATHEISM.**—Aristotle's works, as translated and commented upon by Averroes, are said by Priestley to have been a "great source of modern atheism and infidelity." Priestley admits that he cannot discover it in the writings of Aristotle himself. Averroes adopted the creed of the Ashlari sect—that God, being the universal cause of everything, is the author of all human actions. But that is not atheism. Where can I most readily get some insight into this matter?

C. A. WARD.

Haverstock Hill.

**CHILDE CHILDERS.**—In his preface to *Childe Harold* Byron observes: "The appellation Childe, as Childe Waters, Childe Childers, &c., is used as more consonant with the old structure of versification." *Childe Waters* is, of course, the well-known ballad. Can any reader of "N. & Q." give me a reference to Childe Childers?

W.

**SHAKESPEARE'S PLAYS, &c.**—I am at present engaged on two small works in which many readers of "N. & Q." can assist me, and I know from previous experience that I shall not have to ask in vain. The first is a list, in chronological order, of the first representations of Shakespeare's plays, the principal revivals of the same, with dates, *dramatis personæ*, and any interesting facts I may be able to gather, copies of playbills, criticisms, &c.; also the dates and places in Germany, France, &c., where Shakespeare's plays were first performed. The second, a history of English opera, list of composers, authors of libretti, where first produced, dates, *dramatis personæ*, playbills, &c. EDWARD R. VIVIAN.

Reform Club.

**LATIN HYMN, "PUGNATE CHRISTI MILITES."**

—This hymn occurs in Dr. Newman's *Hymni Ecclesiæ* as being in the Parisian Breviary for the Vigil of All Saints. It seems, however, that it is not to be found in the editions of that Breviary published in 1736 and 1748. When did it first appear; and is it possible to trace its authorship?

CHAS.

**A WISE PRECAUTION.**—*Le Courrier de l'Europe* (5 Juillet) states that the millionaire William King, of New York, had, in the last years of his life, taken singular precautions in the hope of prolonging his existence as long as possible. He left 1,000 dollars to his doctor, and stipulated that the legacy should be doubled for every he might survive. At the death of Mr. K

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete each task.

4. The fourth step is to implement the plan. This involves assigning tasks to team members, setting deadlines, and monitoring progress to ensure that the project is on track.

5. The final step is to evaluate the results of the project. This involves comparing the actual outcomes with the objectives and goals to determine the effectiveness of the project and identify areas for improvement.

[illegible]

**Figure 1** *Mean (SD) number of correct responses for each condition*

1. The first step in the process is to identify the problem. This involves gathering information about the situation and understanding the needs of the stakeholders involved.

FRANK STILES: There is something wrong in English an account of an interview of the person with an English lady. I know not whether it is authentic or a forgery. Will some one give me reference to it? 1894

**Dark or Fern -** I mention to Louisa M. Somewhere in the early part of this century I read in an old letter London was so dark, with a hollow sent up; a pagoda opposite the Admiralty, in St. James's Park, was illuminated so as to form the appearance of a great blaze of light, - when battles fought in Hyde Park, &c. I want to identify the year, and imagine that it might be the jubilee year, 1810. In the same letter I read, "Have you

\* This, I presume, is the collection cited by Mr. Griffiths, (*Chronicles of Newport* (Chapman & Hall, 1881) vol. II, p. 235, as *Clunck's Street Literature*.

**W. S. B. H.**



not all been greatly entertained with the despatch to my Lord D—? Is it not a witty thing? I should like to know to what despatch this refers, and should be obliged to any of your readers who could enlighten me on the subject. The answer to the latter queries would throw a light on the former.

G. B.

RECORDS OF JEWISH BIRTHS.—Can any reader of "N. & Q." kindly inform me where the records of Jewish births in the last century are kept?

EDWARD R. VIVIAN.

#### AUTHORS OF QUOTATIONS WANTED.—

"Acrod up to their lips,  
Consolled up to their chins."

JOHN L. SHADWELL.

"Bello en el bella vista, bello é l'horrore."

W. P. H. S.

#### Replies.

##### PRINCE TITI.

(6th S. ix. 389, 434, 494, 517.)

The history of Prince Titi will ever remain a subject of some interest, not on its own intrinsic merit, but from its bearing on the court history of the time, and the very curious critical disputations to which it has given rise. Frederick, Prince of Wales, was kept at Hanover from the time of his birth, in 1707, till the year 1727, when, on the accession of his father to the crown, new prospects were, of course, opened to the prince. He expressed a strong wish to marry his cousin, the Princess of Prussia; but this did not suit the view of his father, who desired him to come at once to London, where he arrived on December 4, 1728. The prince soon made friends in England, and not by any means those his father would have chosen for him. Feeble-minded, yet headstrong, fond of pleasure, and fully disposed to enjoy himself, he soon showed that he loved "the ladies" and gambling. He was permitted to do pretty much what he pleased; but his father was far from liberal to him in the matter of money. His friends sought to make him take an interest in politics, and to this he lent a willing ear; but he needed funds. One of his amours was a good deal talked about. The subject of this was Anne Vane, one of the maids of honour to the queen, a daughter of Lord Barnard. His admiration for her was open and excessive, and on June 4, 1732, she gave birth to a son at St. James's, who was christened Cornwall Fitz-Frederick Vane, and of this child the prince became exceedingly fond. Repeated requests for more money and other circumstances at last led to the natural consequences, and the king desired him to marry. Two members of the Council were sent to the prince to propose that he should marry the Princess of Saxe-Gotha. The prince, who had, in fact, but little power or choice

in the matter, replied "that he could not but be extremely pleased with whatever his Majesty proposed" (*Political State*, March, 1736, p. 220). A message had, of course, been previously sent to Miss Vane, telling her that she had better go abroad; but she declined to do this, and only went to Bath. Her little boy, as to whose paternity there was, of course, no evidence, died on Feb. 20, 1736; she died on March 27, 1746 (*Gentleman's Magazine*, vol. vi. pp. 112, 168), and the prince married the Princess Augusta on April 27. It is to be observed, however, that even then the king made no proper settlement on the newly-married pair, but appointed the queen regent, and on May 22 departed to Hanover. The prince was young, good-looking, gracious, and hardly used by the king; he was, therefore, of course, popular, and many paid court to him, not because he was loved or respected, so much as because he was regarded as a political weapon to be used against the king. Of course his amours were very notorious, but they did not in any way interfere with his popularity. They produced much talk and not a little printing, and various names were given to the prince. Thus, in *The Intriguing Courtiers* (1732), in which "Sarella, a very avaritious rich old lady of quality, and her granddaughter Clarissa" figure, the hero is "Prince Learchua, and to be enamoured with Vanetta." In most of the publications relating to Miss Vane, the hero is "Prince Alexis"—such as *The Charing Cross Medley* (1732), which contains a poetical "letter to Miss Vaneria, with a finished picture of her lover Alexis,"—*Vanelia; or, the Amours of the Great*, 1732,—*Alexis's Paradise*, 1732, both of which have engraved frontispieces, containing portraits of the prince,—*The Fair Concubine; or, Secret History of the Beautiful Vanelia and her Amours with P. Alexis* (1732),—and *Vanelia's Progress*, in eight scenes, with engravings (folio, 1736), the first plate showing—

"Look how Alexis at a distance peeps,

And his eyes fix'd upon the Virgin keeps;

whilst the last plate represents her dying:—

"Her prattling son, alas! is now no more,

And she expires amidst her am'rous flames."

In fact, during the four years preceding the prince's marriage there had been endless tales and scandals about him under various names, the most common being "Prince Alexis." It was towards the end of the year 1735 that M. Paul de Thémisenil, or Cordonnier, commonly called Saint-Hymenite (1684-1746), who had been residing some years in London, and had employed his pen, amongst other things, in writing against Voltaire—a man of good reputation, and who was admitted a Fellow of the Royal Society in October, 1728—having returned to Paris, published a small volume, entitled *Histoire du Prince Titi*, A. R., 12mo., chez la Veuve Pissot, 1736, pp. 273. The

bation" bears date Nov. 25, 1735, and the last line states that it issues from "L'Imprimerie de la Veuve Pansus-du-Mesnil, 1735." By the letters on the title-page, "A. R." it was understood to be a royal allegory, and it was generally believed that under the figure of a fairy tale some kind of secret history of the Prince of Wales was to be found. The book, therefore, excited a good deal of interest. It was at once reprinted at Brussels and at Amsterdam, and shortly afterwards was translated into English, two editions being published at London—one by Curll, in February, 1736 (*Gentleman's Magazine*, vi. 99\*), and a second by Dodd, in the same month (*London Magazine*, v. 103). In the latter case both of these books are entered and are placed under the heading of "History, Lives, &c." There were, therefore, it seems, at least five editions published in 1736; and from a note in the *London Magazine* for December, p. 704, there appears then to have been published "The Memoirs and History of Prince Titi, part ii., sold by A. Dodd, price 2s." It is plain, then, that the book was printed in 1735, that it excited much interest at the time, that it was eagerly read as a piece of court scandal, that its perusal was very disappointing, and that it was soon wholly forgotten and laid aside as of no interest or value. Interest in it was, however, revived by a note in Dr. Johnson's diary of his journey to Paris in 1775 with the Thrales. He says (*Boswell's Life of Johnson*, 1791, i. 503): "October 14. At D[<sup>e</sup> Argenson's I looked into the books in the lady's closet, and, in contempt, showed them to Mr. T.—Prince Titi: *Bibl. des Fées*, and other books." In 1821 a new edition of Boswell's biography of Johnson was brought out by J. W. Croker, in which, in reference to this paragraph, he says:—

"The *History of Prince Titi* was said to be the autobiography of Frederick, Prince of Wales, but was probably written by Ralph, his secretary."

Upon this, in his review, Macaulay says:—

"A more absurd note was never penned.... The history at which Johnson laughed was a very proper companion to the *Histoire des Fées*, a fairy tale about good Prince Titi and naughty Prince Violent; Mr. Croker may find it in the *Magasin des Belfans*."

So the battle between the reviewers commenced, and it led to a good deal of "inkshed." If Croker was, in the first instance, mistaken as to the precise nature of the *History of Prince Titi*, it is certain that Macaulay was also in the wrong. His chief object was to throw ridicule on Croker, and it is clear that he had not taken the trouble to read the little volume in question. If he had, he could never have said what he did about the "naughty Prince Violent," for there is no such character in the history in any shape or form. M. de Saint-Hyacinthe was well acquainted with all the scandal of the English court, and it is impossible to read the *Histoire du Prince Titi* without a conviction

that it was intended, in the first instance, as a satire upon George II. and his court. The four chief characters at the opening are King Gingnet, mean, stingy, and hating his son; Queen Tripassse, his wife, haughty, very fond of money, and also hating her son; Prince Titi, a good, kind-hearted, affable prince, very unworthily treated by his parents, but still ever true and loyal—handsome and brave, and very unjustly kept out of the income due to him as eldest son of the king; and, lastly, a second son, Prince Triprillon, whom both parents made much of, and would, if they could, have made heir to the crown. It is impossible not to recognize in these four George II., Queen Caroline, Frederick, Prince of Wales, and the young Duke of Cumberland. As we progress in the story, however, which is a curious combination of amatory nonsense and fairy impossibilities, the historical element fades away entirely. Towards the end, when Prince Titi, having fallen in love with a charming Miss Bibi, and the good fairy Dismantine having given the pair power to assume any form they please, they retire together to a forest and become birds, and in the spring the prince wants to do as other birds do, and proposes to build a nest, and Bibi, who has promised not to marry him till the king dies, says, "Mon cher Prince, ne pondons point, ne pondons point!"—the whole thing becomes almost too stupid to laugh at.

It is now necessary to draw attention to James Ralph (of Philadelphia?), the friend of Franklin, historian, dramatist, political writer, willing to do anything for money, the faithful servant of Bubb Dodington and Lord Bute, and for many years employed in various minor duties by the Prince of Wales. Of him it has been said, "He wrote the history of Prince Titi." On the death of George II., and on the request of Pelham, George III. granted him a pension of 600*l.* a year (*Davies's Life of Garrick*, 1780, i. 239); but he did not live long to enjoy it, for he died at his house at Chiswick in January, 1762 (*Faulkner's Brentford, Ealing, and Chiswick*, p. 348), leaving an only daughter, and on his death-bed telling his executor, Dr. Rose, that he would find an ample provision for her in a certain little box. This box, it is said, contained papers in the handwriting of the late Prince of Wales and Lord Bute, which were inscribed "The History of Prince Titus." It is said that Dr. Rose presented these papers to Lord Bute, that the king was much pleased, and at once conferred a pension of 150*l.* a year on Miss Ralph, who, however, died within a month, and that Dr. Rose also received substantial marks of favour, after which Dr. Rose appeared to have been more affluent in his circumstances, and would not subsequently say anything about the matter. This statement is to be found in full in the *Gentleman's Magazine* for May, 1800, p. 422, and in *Nichols's Literary Anecdotes*, vol. ix. p. 591. Its truth has been denied, on the authority



of Dr. Rose's descendants, in Faulkner's *Brentford*, &c.; but the evidence against its truth, after the statement that Dr. Rose wished to forget it and would not speak about it, is by no means conclusive.

There were, it would seem, two perfectly distinct histories—the *Histoire du Prince Titi*, published by Saint-Hyacinthe in 1736, and a MS. history of Prince Titus, with which Ralph was in some way connected. It is possible that the Paris book was printed from a copy prepared by Ralph, and designed to cover and conceal the real MS., which was certainly not intended for publication; something after the fashion of the Scriblerus Club, who, having printed a severe satire on Steele in the form of a letter from Dr. Tripe, which they subsequently regretted, published a second edition of *A Letter from Dr. Tripe*, which was, in fact, a mild medical quiz upon Dr. Woodward, instead of the former bitter attack on Steele! The MS. of the Prince and Lord Bute must have been a severe libel on the king, and its publication might have been almost treasonous. Hence it was clearly necessary to suppress it, and probably Ralph was employed to get the pitiless *Histoire* published. Amongst the few noteworthy matters in this same little book in the story of the faithful page L'Eveille, who, by aid of the fairy, gets to know all that passes in the royal councils, and keeps the prince well advised of everything. It is said (p. 87) that the page made a journal of all these matters, but that as he wrote in cipher no one else could read it without his aid. This is a broad hint that there was in MS. a record of important facts relating to the court history of 1727-36. It may be taken for granted that these MSS. were sooner or later destroyed. Walpole tells us (*Memoirs*, vol. i. p. 67) that when the prince died "the princess burnt, or said she burnt, all his papers." It is probable that Ralph was in some way instrumental in the printing of the *Histoire* in 1736, and also that he had papers and knowledge worth buying up. If that was so, it is certain that he knew their value, and that he got it; but it is also quite possible that having parted with the original MS. he nevertheless kept a copy, which, after his death, was "found," and which Lord Bute might be well pleased to secure.

I have never seen Curll's English edition. It would be desirable to ascertain the total number of editions, to compare them, and, above all, know something about the second part, said to have been printed. It is probable that when Dr. Johnson smiled with contempt at seeing the *Histoire* in Madame D'Argenson's boudoir, he did so because he knew the real nature of the book—that, pretending to be an historical allegory, it had, in truth, no history in it, whilst as a fairy tale it was much below par; in a word, it was neither the one thing nor the other. The author of *Rasselas* could have little respect for the author of *Prince*

*Titi*. When writing about Ralph it is impossible not to remember his enmity to Pope. His mere name seems to recall Pope's lines in the *Dunciad*, bk. iii. ll. 165 6:—

"Silence, ye Wolves! while Ralph to Cynthia howls  
And makes night hideous. Answer him, ye Owls!"

and to wish that we had a fuller account of him, both biographical and bibliographical, than we have.

EDWARD SOLLY.

AUTHOR OF HYMN WANTED (6th S. ix. 504).—The hymn, "Spirit of mercy, truth and love," was formerly attributed to "Rev. R. W. Kyle, 1842," as it is in the work of Rev. Louis Outtier Biggs on *Hymns, Ancient and Modern*, p. 164, Lond., 1867 (*corrigenda*, "R. W." dele). This statement of authorship is adopted by the present Dean of Winchester, who is, apparently, citing Mr. Biggs from p. 164, in his notes on *Hymns for the Use of the University of Oxford*, No. xlvii, pp. 65, 170. But Mr. Biggs, in a later work, *English Hymnology*, reprinted from the *Monthly Packet*, p. 37, Lond., 1873, observes that it "is not, as commonly supposed, by the Rev. R. W. Kyle, but much older, being first found in *Foundling Hymns*." And so the Rev. E. H. Bickersteth, in his revised and enlarged edition of the *Hymnal Companion*, 1870, in the "Index of First Lines," has, "Anon. (1775)," which I presume to be the date of the publication of the *Foundling Hymns*, and of the first known occurrence of the hymn.

ED. MARSHALL.

This is the only hymn, I think, in the annotated *Hymns, Ancient and Modern* without the author's name, but it is said to be "from Foundling Hospital Collection, A.D. 1774." G. L. F.

P.S.—In *Hymns, Ancient and Modern*, re-edited by Mr. Biggs, the authorship is assigned to "Rev. R. W. Kyle, 1842."

SIR JOHN SHORTER (6th S. ix. 509).—Sir John Shorter, Lord Mayor of London, was the second son of John Shorter, of Staines, by his wife Susanna, daughter of Richard "Forbis al's Forebank of Senn, co. Surrey" (probably Sand). He was born in 1625, lived at Southwark, married Isabella, daughter of John Birkett, "of Croistath, Boroughdale, Cumb." (probably Crosthwaite, Borrowdale), and was captain of the Trained Bands. He had a son John Shorter, of Rybrok, in Kent, who was born in 1660, married Elizabeth, daughter of Sir Erasmus Philips, Bart., and by her had three sons and two daughters: John Shorter of London, Erasmus Shorter, Arthur Shorter, Catherine Shorter, who married Sir Robert Walpole, K.G., and was mother of Horace Walpole, and Charlotte Shorter, who married Francis Seymour Conway, Lord Conway, ancestor of the present 1st Hertford. The death of Sir John Shorter is related in the Ellis correspondence:—



"Sir John Shorter, the present Lord Mayor, is very much with a fall off his horse, under Newgate, as he was going to proclaim Bartholomew Fair. The City Customers seem to drink always under Newgate when the Lord Mayor passes that way; and at this time the Lord Mayor's horse, being somewhat skittish, started at the sight of a large glittering tankard which was reached to him."—Letter of Aug. 30, 1698.  
 "On Tuesday last died the Lord Mayor, Sir John Shorter; the occasion of his distemper was his fall under Newgate, which bruised him a little, and put him into a fever."—Letter of Sept. 6, 1699.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Information about him, his parentage, his wife, his son, and his grandchildren, will be found in *Le Nœud's Pedigree of Knights* (Harleian Society), pp. 301-2.

W. P. COURTNEY.

15 Queen Ann's Gate.

Upon reference to the *Little London Directory* of 1677 it will be seen that Sir John Shorter was then living in Bankside.

F. G. HILTON PRICE.

FORSY SAINT (6th S. ix. 509).—What is the authority for the statement that St. Forsy was so expiated with "a name significant of the virtues wherewith he was endowed"? Bede does not mention this in his account of him (*H. E.*, iii. 15), nor is it in Ribadeneira. But the account given by this last has a sentence from which the English seems to be a possible mistranslation. It is that "Dieu meisme luy nommoit les vertus expelles il se plaisoit davantage" (l. i. p. 140 D). This is but a guess.

ED. MARSHALL.

TYEMISM (6th S. ix. 429, 494).—Has not much light on this point been huxed on place-names containing the syllable *ing*, which has been supposed to represent the collective name of a tribe? But it does not do so in all cases seems tolerably clear. Tynningham is on the Tyne; Coldingham, in Orkney, is *Urbs Coludi*. In Swedish, I am told, *ing* is a meadow, which may account for much. In Welsh, *ing* = strait, narrow, close, confined. A Celtic solution certainly seems more probable than a Celtic; but what light can be thrown on *laverkeithing*! W. M. O.

SORLINGUES (LES ILES) (6th S. ix. 449).—According to Lamartinière (*Grand Dict. Géog.*, &c.), one of the ancient names of the Scilly Isles were *Sorques* and *Sillunes*.

R. S. CHARNOCK.

INVENTED CHYRON (6th S. ix. 397, 478; x. 17).—I wish to make the following corrections in my printed copy with this heading. The *Wappenbuch*, from which I am quoting, is one thick volume, printed at Nürnberg, anno 1701. On the title-page is this: "Vormaleins in Funff Anjesund aber, in dreyen sonderbarer Verbesserung, in Sechs Theilen Benabenet einem Anhang, &c. The

whole volume is divided into these Theilen. Each page contains two divisions, each division being numbered separately, with the number of the Theil and the number of the division, except in the first Theil, where the figure-place of the Theil is left blank. Thus, my first reference, for Chontzin, is 1. (Theil) and 38 for the division, the lower half of the page being occupied by 39. There is no "vol. i. p. 39," nor any Roman numerals anywhere. D. P.

Stuart's Lodge, Malvern Wells.

CHARLES II. AND A GREEK PORT (6th S. ix. 507).—A query with reference to Ainsworth's *Old St. Paul's*, bk. iii. ch. iv., appeared in "N. & Q." respecting Constantine Rhodocanakis from Mr. CHARLES SOTHERAN (4th S. x. 289). There was a reply by Mr. HARRISON AINSWORTH, in which mention was made of his "residence near the Three Kings Inn, Southampton Buildings" (p. 359); and Φ., writing from the Carlton Club, stated his life was recently published at Athens (p. 454). The portrait and *Life and Writings of Constantine Rhodocanakis* are referred to (5th S. v. 147) by P. K. A.; and his portrait (p. 298) by T. P. This is not an answer to the query, but may be of interest. ED. MARSHALL.

SIR ROBERT ASTON (6th S. ix. 447, 513).—Sir Robert Aston and Sir Robert de Assheton are two distinct personages. The former belonged to the family of Astons of Tixhall, Staffordshire (Camden, *Brit.*, in *Com. Staf.*), and succeeded his father, Sir Roger, to the Aston estates 25 Hen. VI., 1446. He was High Sheriff of Staffordshire anno 31 Hen. VI. The latter belongs, as HERMENTRUDÉ remarks, to the Asshetons of Lever, Lancashire. I would further add that Sir Robert de Assheton, beside being one of the executors of Edward III., also continued in favour in the succeeding reign, and in 4 Ric. II. was Warden of the Cinque Ports (Cotton's *Records*, p. 187).

V. B. REUSTON.

Woodbridge.

The place of Sir Robert de Ashton's burial will, most probably, be found in Collinson's *History of Somersetshire* (see i. 18, 26; and iii. 50, 130, 445). He was the only son of Sir Robert de Assheton, Chr., who died in 1367 (*Inq. p.m.* 41 Edw. III. second Nos. 20), by his first wife, Elizabeth, eldest daughter and coheir of Ralph de Gorges. Sir Robert, the son, died s.p. in 1384, holding the manors of Litton, Porestoke, Gwasich-St. Michael, and Bradpole, Dorset; the manor and hundred of Putteney-Lorty, and the manors of Knolle, Cherleton, Ludford by Somerton, and Fodington, Somerset (*Inq. p.m.* 7 Ric. II. No. 5). He married Philippa, sister and coheir of John, Lord Talbot, of Ricard's Castle, co. Hereford, by whom he had no issue. His widow remarried, in 1385, the old

warrior Sir Matthew Gournay, Chr., and upon his death *s.p.* in August, 1406, she married, thirdly, Sir John Tiptoft, Knt. (summoned, as a baron, to Parliament, 20 Hen. VI.). She died *s.p.* May 3, 1417 (*Inq. p.m.* 5 Hen. V., No. 40).

B. W. GREENFIELD.

Southampton.

According to Baines he was buried in the church within Dover Castle (*History of Lancashire*, ii. 539).

WILLIAM E. A. AXON.

Higher Broughton, Manchester.

BOON DAYS (6th S. iii. 449; iv. 13, 55, 358, 545; v. 37; ix. 433, 517).—Boons are in Lincolnshire highway rates for repairing roads. The surveyor is a *boon-master*, and a highway cart is a *boon-wain*. Brachet makes *abonner* derive distinctly from *bon*, others say *borne*, and I think *bond* has to do with it by close kinship, in the sense of *boon* blade or companion; no doubt *bon* is the root, as it is of *bonny*. C. A. WARD.

Haverstock Hill.

WALTONIAN QUERIES (6th S. ix. 447, 512).—*The Life of Walton*, "printed for private circulation," is merely a reissue, under false pretences, of Zouch's *Life*, first published in 1792, 4to., and reproduced more than once in the interim. My copy of it had a good tinted portrait of Isaac Walton for frontispiece.

T. WESTWOOD.

"PATET JANUA COR MAGIS" (6th S. x. 27).—I believe that there was, or is, an instance of this inscription over the doorway of Bishop's Court, at Sowton, near Exeter, one of the ancient houses of the bishops of Exeter, and now the residence of Mr. Garrett, and that it is attributed to Bishop Grandison, who filled the see from 1329 to 1370. The *janua*, however, preceded the *patet*. It is probably mentioned in Dr. George Oliver's *Lives of the Bishops of Exeter*, title "Grandison," but I have not the work to refer to.

WINSLOW JONES.

JOBATION (6th S. ix. 489).—Wedgwood says that to *job* at the university is to reprimand. In Halliwell's *Dict.* we learn that *job* is a Cambridge-shire word for to scold, reprove. It also means to hit or peck. Job's friends rather reproached the patriarch than scolded him as superiors. I think we might almost as well say that *jobbery* was similarly derived.

C. A. WARD.

Haverstock Hill.

I suspect this should be written *jobation*. It is so pronounced in Yorkshire, where it usually means a scolding. Compare the vulgar verb to *jaw*.

R. M. M., Jun.

I have always understood this word to be spelt *jabation*, as a slang equivalent for a sound scolding. Of the same class also are such slang expressions as these, "Don't jaw me!" "What are

you jawing about?"—all referring to the same kind of noisy talk.

GEORGE RAVEN.

PORTRAIT OF ST. JEROME (6th S. x. 7).—The following is from Jameson's *Sacred and Legendary Art*, vol. i.:—

"Representations of St. Jerome, in pictures, prints, and sculpture, are so numerous that it were in vain to attempt to give any detailed account of them, even of the most remarkable. All, however, may be included under the following classification, and, according to the descriptions given, may be easily recognized.

"The devotional subjects and single figures represent St. Jerome in one of his three great characters. 1. As patron Saint and Doctor of the Church. 2. As Translator and Commentator of Scriptures. 3. As Penitent. As Doctor of the Church and teacher he enters into every scheme of decoration, and finds a place in all sacred buildings. As Saint and Penitent he is chiefly to be found in the Convents and Churches of the Jeronimites, who claim him as their Patriarch.

"...In some of the old Venetian pictures, instead of the official robes of a cardinal he is habited in loose ample red drapery, part of which is thrown over his head.

"When St. Jerome is represented in his second great character, as the translator of the Scriptures, he is usually seated in a cave or in a cell, busied in reading or in writing; he wears a loose robe thrown over his wasted form, and either he looks down intent on his book, or he looks up as if awaiting heavenly inspiration; sometimes an angel is dictating to him.

"Very celebrated is an engraving of this subject by Alfred Dürer. The scene is the interior of a cell at Bethlehem; two windows on the left pour across the picture a stream of sunshine, which is represented with wonderful effect. St. Jerome is seen in the background, seated at a desk, most intently writing his translation of the Scriptures; in front the lion is crouching, and a fox is seen asleep. These two animals are mere emblems—the one of the courage and vigilance, the other of the wisdom or acuteness of the mind. The execution of this print is a miracle of art, and it is very rare. There is an exquisite little picture by Elzheimer copied from it, and of the same size, at Hampton Court. I need hardly observe that here the rosy and the pot of holy water are anachronisms, as well as the cardinal's hat. By Albert Dürer we have also St. Jerome writing in a cavern, and St. Jerome reading in his cell; both woodcuts. The penitent St. Jerome seems to have been adopted throughout the Christian Church as the approved symbol of Christian penitence, self-denial, and self-abasement. In the treatment it has been infinitely varied. The scene is a wild rocky solitude; St. Jerome, half naked, emaciated, with matted hair and beard, is seen on his knees before a crucifix beating his breast with a stone. The lion is almost always introduced, sometimes asleep or crouching at his feet, sometimes keeping guard, sometimes drinking at a stream. The most magnificent example of this treatment is by Titian. "St. Jerome kneeling on one knee, half supported by a craggy rock, and holding the stone, looks up with eager devotion to a cross, artlessly fixed into a cleft in the rock; two books lie on a cliff behind; at his feet are a skull and hour glass, and the lion reposes in front. The feeling of deep solitude and a kind of sacred horror breathed over this picture are inconceivably fine and impressive. It is worth remarking that in the old Venetian pictures St. Jerome does not wear the proper

\* Milan, Brera.



tabit and hat of a cardinal, but an ample scarlet robe, part of which is thrown over his head as a hood."

CZLER ET AUDAX.

SHAKESPEARE'S BIBLE (6th S. ix. 437, 516).—The communication from me on this matter which you printed has led to the publication of the following letter in the *Manchester Examiner and Times* of July 9:—

SIR.—I am able to give a description of the Bible referred to lately in your columns, and I purchased by the late Mr. Wm. Sharp about thirty years ago. The Bible was printed in London by Robert Barker in 1611. It contains two autographs of Shakspeare, one at the commencement of the New Testament, in full, 'William Shakspeare,' with the date 1614, and the other at the end of the book on the cover, also in full, 'William Shakspeare, of S. O. A., no Bible, 1613.' No doubt the letters 'S. O. A.' mean Stratford-on-Avon. The next possessor seems to be John Fox, of Warwickshire, who records that he was the true owner of the Bible, 1633. It then appears to have been in the hands of a William Bradshaw, who says that he is the true owner of this Bible, A.D. 1666, and that he is the son of John Bradshaw, of Bradshaw, Esq., and was born Sept. 22, 1633; he refers twice to his marriage to Blynnor, his second wife, by whom he had several sons and daughters, whose names are given, he also gives the date of the death of three brothers, George, Henry, and John, who all died in the course of two years, he also states that his honorable father the aforesaid John Bradshaw, died Jan. 21, 1665. This John Bradshaw, of Bradshaw, may be the celebrated judge who presided at the trial of King Charles I., and who resided at Bradshaw Hall, near Chapel-en-le-Frith. I understand that the name of Fox is not at all uncommon in that district, and the Bible may have been brought by the before-mentioned John Fox to that part, and so have got in the hands of the Bradshaws. Since then there have been several possessors of the Bible, who give their names, with the date, thus: James Dawson, born August 8, 1702, and Mary, his wife, born February 12, 1703; Thomas Hall, wife owner, 1727; Robert Hall, May 26, 1734; James Hall, his book, 1743, with the names of several sons and daughters; John Holt, born December 30th, 1811, and John Heywood, no date. On referring to a short account of the life of Shakspeare, by W. F. Collier, LL.D., it seems that the poet retired from London life to settle down at Stratford-on-Avon in the year 1612. Therefore, it appears probable that the Bible was acquired by him at the time it was published in 1611. He could not have been long in possession of it, for he died in the year 1616. I may state that the late Mr. Wm. Sharp, who was a well-known collector of old and rare books, &c., had no doubt about its being genuine. Hoping that the above may elicit some further information on this relic of the great poet,

I am, yours, &c.,

15, Blackfriars Street.

ROBT. STONEX, Jun.

This letter can hardly fail, I should think, to lead to the discovery of the book. It is a little curious that Mr. Stonex does not state how he came to have such a minute knowledge of it, or how, knowing so much about it, he is yet entirely ignorant as to its present whereabouts. Two things are now to be desired, viz., the speedy discovery of the book, and that when discovered it may prove to be genuine. It would be a matter of rejoicing if one more relic of our great poet could be recovered; but we must not allow our eager desire

for such a relic to blind us to the probability that it may be, after all, only a worthless forgery, such as we have already had too many examples of. Mr. Young's Bible is interesting on its own account, but it is evidently not Mr. Sharp's copy.

B. DOBELL.

Queen's Crescent, Haverstock Hill.

"PIRATE HILLS" (6th S. ix. 465; x. 32).—Henry Hills, whose shop, to quote the imprint of his pamphlets, was "in Black-Fryars, near the Water side," was a notorious piratical printer, who published unauthorized copies of poems and plays at a uniform price of one penny each, and was flourishing early in the reign of Queen Anne. Pope, in a letter to his friend Henry Cromwell, dated May 7, 1709, says, sarcastically, "It is the happiness of this age that the modern invention of printing poems for pence a-piece has brought the nose-gays of Parnassus to bear the same price, whereby the public-spirited Mr. Henry Hills of Blackfriars has been the cause of great ease and singular comfort to all the learned." Gay, in his verses to Lintot, the publisher, speaks with bitterness of "Pirate Hills' brown sheets and scurvy letter," a description which is fully borne out by the collection which I have, consisting principally of old plays of Ben Jonson and others. I fancy that when these were published Hills had fallen upon evil days, chiefly by reason of the passing of the first English Copyright Act, which came into operation April 10, 1710. Copyright by common law existed, of course, before then; but this remedy against pirates of the stamp of Henry Hills, who laid hands on short poems and plays and such trifles, was practically worthless. The Act, which recites in its preamble that "printers, booksellers, and other persons" had been in the habit of taking "the liberty of printing, reprinting, and publishing books and other writings without the consent of the authors," imposed for the first time a penalty on these practices, applicable not only to those who printed and published but to those who "exposed to sale." Hence it was, no doubt, that Hills found it prudent to fall back on Ben Jonson and other old writers; for though copyright was still believed to be perpetual, their heirs or assignees, even if they could be found, were not likely to move. There seems reason to fear that "the public-spirited Mr. Henry Hills" died broken-hearted under this legislative persecution. According to a note I have made, his death occurred in 1713.

MOY THOMAS.

SHAKESPEARIAN QUERIES: LOPE DE VEGA (6th S. x. 7).—My collection of Lope's works is, unhappily, very limited, the only volumes I have are: Valencia, 1605; Valladolid, 1609; Barcelona, 1610 and 1617; Madrid, 1616; Madrid, 1617, 1618, 1621, and 1635; none of which contains the *Castelvina*. In Rivadeneyra's collection of Spanish



authors Lope de Vega fills vols. xxiv., xxiv., xxxviii., xli., xliii., xlv., xlvii., xlix., lii., and lviii., and includes the *Castelvines*. Of the two dramas, *Castelvines y Monteses*, by Lope de Vega, and *Los Bandoa de Verona*, by Rojas, there is a complete edition edited by the Conde de Hohenthal-Stetteln - y - Deuben (Leipzig and Paris, Brockhaus, 1839). Both these are founded upon the story of the hapless lovers of Verona, and have been translated into English. F. W. C.

ENGINE OF TORTURE (6th S. x. 29).—MR. TOPHAM will find an exceedingly good account of an engine of torture such as he speaks of in *Archæologia*, vol. xxvii. pp. 229-250. There are engravings illustrative of this shocking instrument. EDWARD PEACOCK.

The Grecian ruler was Nabis of Sparta, his wife being Apega. See Polybius, xiii. 7, and Smith's *Dict. of Biog.*, s.v. "Nabis."

P. J. F. GANTILLON.

RHYMES (6th S. x. 28).—In answer to Mr. ARTHUR T. G. LEVESON GOWEN, allow me to state that sixty years ago might be seen in Newtown Row, Birmingham, then little more than a country lane leading out of the town, the following:—

"William Barton here I live, and not refuse  
To mend all sorts of boots and shoes,  
My work is good, my price is just,  
I will do them well, But will not trust.  
Corns and toe-nails out on the shortest notice.  
N.B.—A Berkshire Brawn kept here."

William Barton, an eccentric old fellow, lived in a one-storied cottage, which he had built himself on some waste land by the road side. After he had resided there for more than forty years the lawyers proved too cunning for him, and turned him out. It was too much for the old man, and broke his heart. After living rent free so many years it went against his will to pay rent to any one. He lies now in the churchyard—rent free.

FATHER FRANK.

Birmingham.

VIOLONCELLO (6th S. x. 44).—The printing of "violo" for *viola* in my *Dictionary* is a mere mistake, which I regret. I had no such theory as Dr. CHANCE suggests. WALTER W. SKEAT.

EDWARD WALTON CHAPMAN (3rd S. iv. 325).—My attention has been drawn to an inquiry in your paper so long ago as Oct. 24, 1863, about the above gentleman. If it is not too late, I can give the information required, and any other information about the Chapman family. Your correspondent S. V. R. is quite correct in his facts. Edward Walton Chapman was the fifth son of William Chapman, Esq., of Whitby and Barnea, near Sunderland (who died 1793), and was engaged under his brother, William Chapman, M.R.I.A.,

on important engineering works, and conjointly with him took out several patents. E. W. Chapman died at the house of his brother Abel Chapman, with whom he had been living, No. 218 High Street, Sunderland, in 1847, aged eighty-five years.

JOSEPH CRAWHALL CHAPMAN, C.E.  
Lancaster House, Savoy, W.C.

"JE NE SUIS PAS LA ROSE, MAIS J'AI VÉCU AVEC ELLE" (6th S. ix. 447, 516).—In the famous song of the Persian poet Sadi, the poet asks a clod of clay how it has come to smell so fragrantly. "The sweetness is not in myself," replies the clay: "but I have been lying in contact with the rose." This seems to be the origin of the above saying.

LILIAN C. M. CRAVEN.

The following extract, which I take from C. H. Schneider's *Érin Littéraire*, may perhaps assist in solving the question asked by J. O. Y.:—

"Sadi, poète persan, exprime, par ce charmant apologue, quelle est sur l'homme l'heureuse influence de la société des gens de bien. — 'Je me promettais, dit-il, 'je vois à mes pieds une feuille à demi détrempée, qui exhalait une odeur suave. Je la ramasse et la regarde avec délices.' 'Toi qui calèches de si doux parfums, lui dis-je, 'es-tu la rose?' — 'Non, me répondit-elle, je ne suis point la rose, mais j'ai vécu quelque temps avec elle; de là vient le doux parfum que je répands.'"

CHAS. JAS. FÉRST.

OLD SONO (6th S. x. 47).—This will be found in *Ballads and Songs of the Peasantry*, in Bell's edition of the poets, p. 210. Prefixed to it is a short notice, which tells us that it is in the Roxburgh Collection, and also in the volume published by the Percy Society in 1846. Collet believed it to be much older than 1640, the date of the oldest copy. JOHN CHROMPTON.

48, Patworth Street, Cheetham, Manchester.

[FATHER FRANK has been kind enough to send the song, which is too long for our columns, but shall be forwarded to ANON. Mr. WILLIAM THOM states that it is found in *The Universal Songster*, vol. iii. p. 384. The Rev. E. MARSHALL supplies the same reference as Mr. CHROMPTON.]

"DON JUAN," CANTO XV. STANZA 66 (6th S. ix. 510; x. 56).—MR. DIXON may have rendered good service by calling attention to what an anonymous correspondent describes as a "surprisingly incorrect form." The fact is, that the fifteenth and sixteenth cantos were not published until March, 1824. Byron died April 19, 1824. We may, therefore, presume that he never saw the stanza in print. Byron occasionally had trouble with the printers, whose blunders never failed to arouse his serio-comic faculties. Every one knows that even to this day, we have:—

"Thy waters wasted them while they were  
and yet we had a correspondence (c. 1873) in the *Times* which ought to have settled the matter for good. Mr. Mac-

his *Poetry of Byron*, unconsciously perpetuates that blunder; and this, in spite of Byron's pointed remonstrance, published by Moore. Then, again, there was once:—

"And thou, who never yet of human wrong  
Lest the unbalanced scale, great Nemesis!"

(now corrected) which caused the poet much irritation. Writing to Mr. Murray (Sept. 24, 1818), Byron says:—

"In referring to the mistake in stanza 132, I take the opportunity to desire that in future, in all parts of my writings referring to religion, you will be more careful, and not forget that it is possible that in addressing the Poet a blunder may become a blasphemy; and I do not choose to suffer such infamous perversions of my words or of my intentions. I saw the canto by accident."

I suppose that occasionally Gifford improved the verse; at all events he corrected the proofs by Byron's desire, the poet being too lazy to do this important work himself. RICHARD EDGECOMBE.

33, Tedworth Square, S.W.

In the edition of 1824, containing cantos xv. and xvi., the first half of the stanza runs exactly as Mr. DIXON quotes it, except that it has "tim-balle" for *timbale*, and "awallow'd" for *swallowed*. At the end of canto xvi. it is stated that "the errors of the press, in this canto, if there be any, are not to be attributed to the author, as he was deprived of the opportunity of correcting the proof-sheets." Though canto is used in the singular, the probability is that both cantos were intended to be included in this statement. The editions of 1825 and 1849, have the same reading as the edition of 1824; but in Murray's "new edition" of *Byron's Poetical Works* (1856), vol. vi. p. 351, it runs:—

"Then there was God knows what 'a l'Allemande,'  
'Timballe,' and 'a l'Espagnole,  
With things I can't withstand or understand,  
Though swallow'd with much zest upon the whole."

G. F. R. B.

**HAND-WOVEN LINEN** (6th S. x. 28).—In *Cobden's Rural Rides* I find, under date "Petworth (Sussex), Friday evening, 1 Aug. [1823]":—

"Today, near a place called Westborough Green [Westborough Green] I saw a woman bleaching her home-spun and home-woven linen. I have not seen such a thing before since I left Long Island."

W. R. TATE.

Walspole Vicarage, Halesworth.

SEITZELFIELDS may possibly find what he inquires for in *Great Industries of Great Britain*, published in three volumes by Cassell & Co., where the history and progress of the various manufactures are narrated.

ALPHA.

Dr. Arthur Mitchell, in *The Past in the Present. What is Civilization?* (1839) states that the spindle and wheel may still be found in use in many parts of Scotland (p. 6). G. F. R. B.

**GENTLEMAN CROSSING-SWEEPER** (6th S. ix. 419, 493; x. 35).—Mr. Jacob Larwood supplies the narrative which appeared in the second series of "N. & Q.," to which Mr. FOXALL has already given the reference, in his *Story of the London Parks*. In a foot-note he states that "a parallel to it appeared lately in the newspapers," whereupon a correspondent sent the following, which Miss BUSH may like to know of:—

"At a time when London did not contain more than half of its present population, the late Mr. Alderman Wainman (the well-known patriot in the time of Wikes) kept a very large drapery establishment at the south-east end of Fleet Street, fronting also to New Bridge Street. I was personally acquainted with the Alderman, and frequently saw him in his shop. There was a man in apparently a state of absolute destitution, who swept, and had for many years swept, the crossing to Ludgate Hill. Miss Wainman, out of pure compassion to this man, was in the frequent, if not daily, habit of supplying him with soup and other means of support; at length the poor man died, leaving her 7,000*l.* These facts were well known at the time, and I have no doubt are still within the recollection of some few at least of those still living, of whom I am one."

What was the "parallel," and in what paper did it appear?

ALPHA.

**OLD PROVERBS** (6th S. ix. 466, 498; x. 52).—One of the proverbs mentioned by HERMENTRUDOR reminds me of the following lines in Chaucer's *Prologue* (ll. 177-180):—

"He gave not of the text a pulled hen,  
That seith, that hunters be not holy men;  
Ne that a monk, when he is rek-les,  
Is like to a fish that is waterles."

WM. PENGELLY.

Torquay.

**PICTURES OF SAINTS** (6th S. ix. 488; x. 54).—In vol. xviii. of the *Sussex Archaeological Collections*, p. 11, appears an engraving of St. Richard of Chichester. In Toovey's *Lives of the Saints* there is (if I remember rightly) a picture of St. Wilfrid, and I think the same series contains portraits of some of the other saints mentioned by your correspondent. The engraving of St. Richard is from Bernardi's series of portraits of the bishops still preserved at Chichester.

FREDERICK E. SAWYER.

Brighton.

**A SHAKESPEARIAN QUESTION** (6th S. x. 29).—M. A. S. M. might have added yet another coincidence, viz., that William Harvey's first wife was Lady Southampton, mother of Shakespeare's patron, to whom he dedicated *Venus and Adonis* and *The Rape of Lucrece*. William Harvey was knighted in 1606, so he could hardly be the Mr. W. H. to whom the sonnets are dedicated. The tomb at Lee has been already noticed (6th S. v. 465).

S. H. A. H.

The story of King Leir, or Lear, is taken by Shakespeare—names and all—from Old Geoffrey



of Monmouth's fabulous history of Britain. The names of the daughters are slightly altered in the spelling; they are Gonorilla, Regan, and Cordelia. Geoffrey himself lived in the reigns of Henry I. and Stephen; but, with his quaint assumption of perfect accuracy in the chronology of his legends, he finishes the tale of King Leir and his three daughters thus: "At this time flourished the prophets Isaiah and Hosea, and Rome was built upon the eleventh before the Kalends of May by the two brothers, Romulus and Remus." The real Cordelia, therefore, lived about 2130 years before her namesake of Blackheath.

CHARLOTTE G. BOGER.

St. Saviour's.

CALIOSTRO (6th S. ix. 488).—In *All the Year Round*, new series, vol. xiv. p. 285, there is an interesting article with reference to this notorious impostor. The writer remarks:—

"He can make gold chemically, he says; but if they prefer a shorter way he can pick them out good numbers. He, according to his own version of the story, picks out numbers so well in his lodgings at Whitecomb Street that Miss Fry wins ten thousand pounds, and this lady presents his wife with a diamond necklace (only a little one this necklace)."

STREATHAM.

MONFRAN (6th S. ix. 489; x. 39).—From *mon*, alone, isolated; *fras*, for *bras*, great.

R. S. CHARNOCK.

CAPT. JOHN FEROUSSON, R.N. (6th S. ix. 509).—In Charnock's *Biographia Navalis* (v. 451-2) an account is given of his professional services, from 1746, when he commanded the Furnace bomb-vessel, cruising off the Scotch coast, till his death in 1767. An anecdote is also quoted there from Bontick's *Naval History. A Chronological List of Captains of His Majesty's Royal Navy*, London, 1784, long 4to. (which I believe is not in the British Museum Library), confirms Charnock's facts, and adds that he died "in England."

GEORGE F. HOOPER.

WILLIAM OF WORCESTER (6th S. x. 9).—This itinerary, as edited by Nasmyth 1778, abounds in misprints. In the account of Mount's Bay "frore lo setro" can be nothing except "from lizard." "Gooreslake cum a yense neckly" must be "Gwennas Lake, coming against Newlyn."

THOMAS KERBLAKE.

HENSHAW (6th S. ix. 349, 368, 376, 436, 611; x. 39).—D. G. C. E. contradicts my statements respecting the Henshaw family. He says no William Strickland of Boynton married a Henshaw, and that no Henshaw, either Charles or Edward, was Lord Mayor up to 1773. But I find in Burke's *Peerage and Baronetage* that William Strickland, grandson of Sir Thomas Strickland of Boynton, "married first a daughter and coheir of Edward Charles

Henshaw, Esq., of Eltham." The same Henshaw is also described in Burke's *Landed Gentry* as "Alderman and Lord Mayor of London." Will D. G. C. E. kindly give me his authority for differing from Sir Bernard Burke. D. G. C. E. further states that Sir William Strickland, third baronet, "married, in 1684, Elizabeth, daughter and heir of William Palmer, Esq." This is clearly wrong, as he married the daughter of William Palmes of Lindley, a branch of the old family of Palmes of Naburn. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

EARLY STEAM NAVIGATION (6th S. ix. 508).—The Unicorn, of Glasgow, 649 tons, was built of wood by Robert Steele & Co., of Greenock, in 1836. Her engines were by Caird & Co., of Glasgow, between which port and Liverpool she traded for many years. In 1847 she was purchased by James Whitney, of St. John's, N.B., from the British and North American Steam Packet Co., and was transferred to Edward Cunard, jun., of Halifax, N.S., in 1849. In 1854 she was registered *de novo* at Sydney as the property of Eliza Manning, who sold her in China about the year 1870, when her British register was closed. The City of Dublin Steam Packet Co. was established in 1823, and the General Steam Navigation Co. during the following year. The St. George's Steam Packet Co. was formed in 1826, for the conveyance of goods and passengers between Cork, Dublin, Bristol, and London, but proved a ruinous speculation for the original shareholders. It was dissolved, and the Cork Steam Shipping Co. established. By a report in the *United Service Journal* for 1830 H.M.S. Meteor sailed from Falmouth on Feb. 5, with the mails for the Mediterranean, being the first adoption of steam for that purpose.

EVERARD HOME COLEMAN.

71, Brocknock Road.

SHEFFINGTON (6th S. ix. 509).—As originally written by the author, the Hon. Henry Robert Skeffington, the lines run as follows:—

"Have they perished then for ever! Oh! Thou Beam of Light Divine,  
That hast straved on every nation from Thy Fount in Palestine!  
That hast raised a victory-trophy, o'er in Hades and the grave,  
Who may tell what dawn Thou'lt flush around the prisoners of this cave!"

They are the last four lines of a poem on "The Etruscan Tomb at Perugia and Chiusi," and D. S. will find them in a privately printed book, entitled *A Testimony: Poems by the Honourable Henry Robert Skeffington*, 1834-46 (Kingdom upon Thames, 1847, p. 112). The author was the fifth son of Thomas Henry, second Viscount Ferrard, by his wife Harriet, the only daughter of Chichester, fourth Earl of Massereene, right Viscountess Massereene. In the



this book of poems the poet's sister states that he died at Rome, Feb. 17, 1846, "just before completing the twenty-second year of his age." According to Lodge (1883) and Foster (1882) he was born Feb. 10, 1820, and died Feb. 20, 1846. Burke (1884) is wisely silent as to the date of the poet's birth, and contents himself with saying that he died in Rome in 1846. G. F. R. B.

A WEDDING CUSTOM (6th S. viii. 147; ix. 135, 315, 359).—The parishioner inquired after by ALPHA lived all her life in Suffolk. WILLIAM DEANE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Aboriginal American Authors.* By Daniel G. Brinton, M. A. M.D. (Philadelphia, Brinton; London, Trübner & Co.)

*The Iroquois Book of Rites.* Edited by Horatio Hale, M.A. (Same publishers.)

THE publication of these two works is a decided service to literature. In the first of them Dr. Brinton gives a list and some account of all the still extant works of Indian writers, while the second is a translation of the ceremonies observed among the Iroquois on the death of a chief. This is, however, scarcely the most valuable portion of the book. In the introduction, which forms about half the volume, a most interesting and instructive account is given of those tribes which united in forming the great Iroquois Confederacy or League. This union dates from about the year 1460, and by means of it five or six of the most powerful tribes at that time occupying the country which now forms the north-eastern portion of the United States were, by the genius and energy of the chief Haxawatha, welded into one family. With how much wisdom and real statesmanship this fusion of previously antagonistic interests was carried out is proved by the fact that the twelve thousand Iroquois Indians who still remain in America continue to acknowledge the laws, the customs, and the ordinances of the league. The ritual of the funeral ceremony itself is interesting only as bearing out the previously existing impressions as to the tone of thought of the Indians. The language throughout is somewhat highly strung, and bears no inconsiderable resemblance in style and character to that put into the mouths of some of his Indian heroes by the late Fenimore Cooper. What is really commendable and satisfactory about this book, independent of its intrinsic merits, is that it endeavours to clear away some of the prejudices of the Americans of to-day with regard to their Indian predecessors. The following passage is, for instance, worthy of attention:—

"The popular opinion of the Indian, and more especially of the Iroquois, who as Mr. Parkman well observes, is an 'Indian of the Indians,' represents him as a sanguinary, treacherous, and vindictive being, somewhat cold in his affections, haughty and reserved towards his friends, merciless to his enemies, fond of strife, and averse to industry and the pursuits of peace. Some magnanimous traits are occasionally allowed to him; and poetry and romance have thrown a glamour round his character which popular opinion, not without reason, energetically repudiates and resents. The truth is that the circumstances under which the red and white races have encountered in America have been such as necessarily give rise to a wholly false impression in regard

to the character of the aborigines. The European colonists, superior in civilization and the arts of war, landed on the coast with the deliberate intention of taking possession of the country and displacing the natives. The Indians were at once thrown on the defensive. From the very beginning they fought, not merely for their lands, but for their lives; for it was from the land that they drew their means of living. All wars between the whites and the Indians, whatever the colour or pretence on either side, have been, on both sides, wars of extermination. They have been carried on as such wars always have been, and always will be, carried on. On the side of the stranger there have been constant encroachments, effected now by menace and now by cajolery, but always prefaced by the insolence of superior power. On the side of the weaker there have been alternations of sullen acquiescence and of fierce and fruitless resistance. It is not surprising that, under such circumstances, the character of each party has been presented to the other in the most forbidding light. The Indians must be judged, like every other people, not by the traits which they display in the fury of a desperate warfare, but by their ordinary demeanour in time of peace, and especially by the character of their social and domestic life. On this point the testimony of missionaries, and of other competent observers who have lived among them, is uniform. At home the Indians are the most kindly and generous of men. Constant good humour, unfailing courtesy, ready sympathy with distress, and a truly lavish liberality, mark their intercourse with one another."

We could quote, if space permitted, many more pages of equal interest; but, in any case, one rather startling theory, contained in a note at the end of the book, must not be omitted. "Philologists," says the note, "are well aware that there is nothing in the language of the American Indians to favour the conjecture (for it is nothing else) which derives the race from Eastern Asia. But in Western Europe one community is known to exist speaking a language which, in its general structure, manifests a near likeness to the Indian tongues. Alone of all the races of the old continent the Basques, or Euskarians, of Northern Spain have a speech of that highly complex and polysynthetic character which distinguishes the American languages. There is not, indeed, any such positive similarity in words or grammar as would prove a direct affiliation. The likeness is merely in the general cast and mould of the speech; but the likeness is so marked as to have awakened much attention. If the scholars who had noticed it had been aware of the facts now adduced with regard to the course of migration on this continent, they would probably have been led to the conclusion that this similarity in the type of speech was an evidence of the unity of race. There seems reason to believe that Europe—at least in its southern and western portions—was occupied in early times by a race having many of the characteristics, physical and mental, of the American aborigines.... On the theory, which seems thus rendered probable, that the early Europeans were of the same race as the Indians of America, we are able to account for certain characteristic of the modern nations of Europe which would otherwise present to the student of anthropology a perplexing problem." It is evident that, in order to decide this question, a philologist would have to be acquainted with both the Iroquois and the Basque languages. That we may soon hear of some one who possesses these qualifications, and who will be able to throw some light on the subject is a consummation devoutly to be wished. In the mean time, we can only sincerely recommend this series, and wish Dr. Brinton and his fellow-workers every success in their interesting and praiseworthy task.

*Registrum Epistolarum Fratris Johannis Peckham, Archiepiscopi Cantuariensis.* Edited by Charles Trice Martin, B.A., for the Master of the Rolls. Vol. II. (Longmans & Co.)

THE correspondence printed in this volume extends over a period of nearly two years, from Aug. 12, 1282, to June 12, 1284. The greater part of this time was spent by Archbishop Peckham in travelling about his province, for the twofold purpose of holding visitations in the dioceses through which he passed, and of correcting abuses amongst the secular and regular clergy. The most interesting of the archbishop's journeys, and that which places his character in the most favourable light, was the mission which he undertook in October, 1282, in the hope of mediating between King Edward and his rebellious vassal, Llewellyn, Prince of Snowdon. The archbishop was in Devonshire at Whitland, when the insurrection broke out in Wales, and lost no time in commending his suffragan bishops to curse the Welsh rebels with bell, book, and candle. But although he did not shrink from this duty to his sovereign, he was a peace-maker in his heart, and moreover had long held friendly relations with the Welsh prince and his subjects. So soon, therefore, as he knew that the king was in North Wales with a large army, he hastened to the scene of action, in the hope of preventing a war which could not but end in Llewellyn's utter destruction. He found King Edward at Beaumaris Castle, where his offers of mediation were coolly received. The king would promise no concessions, but he allowed the archbishop to continue his journey to Llewellyn, who had entrenched himself in his strong fortress of Aber on Snowdon. The archbishop stayed there three days, and did his utmost to persuade Llewellyn to submit without conditions to the king's mercy. But the susceptibilities of the Welsh prince were offended by the assumption of English superiority, and all the archbishop's counsels of submission proved ineffectual. In the meanwhile hostilities began, and the English suffered a severe loss in an unsuccessful attempt to cross the river Conway. Llewellyn was encouraged by this gleam of fortune to leave his stronghold and descend into the plains, but he was surprised there by the English lords of the March on December 11th following, and was killed in the battle which ensued. As he had died excommunicated, Christian burial was refused to his remains. The archbishop was always on the side of mercy, and when he was assured by one of Llewellyn's English cousins, Lady Maud de Langespee, that the prince had heard mass on the morning of the battle, and had asked for a priest *in articulo mortis*, he gladly exercised his authority to grant the absolution which allowed his old friend to be buried in consecrated ground. Llewellyn's death was quickly followed by the conquest of Wales, for his brother David, who was the last of the Welsh princes, surrendered three months afterwards, and was executed at Shrewsbury. Archbishop Peckham exerted himself after the conquest to reconcile the Welsh to English dominion, and the king had no peace until he had made amends for the losses which the Welsh Church had sustained during the war. But Peckham was emphatically an Englishman as well as a churchman, and the Welsh bishops were sternly restrained from expressing sympathy with their disaffected countrymen, whilst they were required by their Metropolitan to show the example of loyalty and submission to the English rule.

*Cheshire Glazings.* By W. E. A. Axon. (Manchester, Tubb, Brook, and Chrystal; London, Simpkin & Marshall.)

THIS is an excellent addition to those volumes which represent the ingathering of long observation of men

and manners, and of local legend and folk-lore, in a district still richly stored with such treasures. It is a curious coincidence, but quite undesigned, that Mr. Axon should be found telling us all about the earthquake of 1777. There are many picturesque houses and many picturesque legends in Cheshire, "seedplot of gentry." Mr. Axon has collected them with a loving hand, and woven them into a graceful Cheshire garland.

MR. ROBIN'S reply to sundry assailants in the matter of the word "Port" will appear in the forthcoming number of the *Antiquarian Magazine*, along with an article by our friend the Rev. J. Maskell on the old Flemish city of Panne, and some Tennysonian lines, entitled "The Congress Affair," appropriate to the present season.

A NEW volume by Thoreau, entitled *Summer*, will shortly be published by Mr. T. Fisher Unwin. It will be edited by Mr. H. G. O. Blake, and consist of passages and selections illustrative of summer. Thoreau himself thought of such a work, for in his journal he writes of "a book of the seasons, each page of which should be written in its own season and out of doors, or in its own locality, wherever it may be."

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

JUANITA ("Marriage between Step-nephew and Step-aunt").—In its legal and its theological aspects your inquiry is equally outside the range of questions we undertake to answer.

A MANCHESTER MAN ("Sub judice," &c.) Your answer to this is anticipated, 5th S. vii. 160. Thanks for your answer to "With how little wisdom," &c., which will shortly appear.

C. P.—The "Copper Captain" is Michael Perez, in *Rule a Wife and Have a Wife*, by Beaumont and Fletcher. He gives insignificant presents and pretends they are of value, and is generally an impostor. He is copper instead of gold. The term "a spring captain" we do not know. Where does it occur?

W. H.—*Cajal*, a gang of slaves going to market, from Arabic *Kafala*, caravan (Webster).

CORRECTIONS.—We are requested to state that in the article on "William Huntingdon, S.S." (6th S. ix. 100) the name "Huntingdon," wherever it occurs, should be *Huntington*. P. 69, col. 2, l. 35, for "usage" read *usage*.

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Editorial Communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Publisher"—at the Office, 21 Wellington Street, Strand, London, W.C.

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## Notes.

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CATHEDRAL OF BARCELONA.

By the original statutes of the Order of the  
Golden Fleece (articles xx., xxi., xxii.) it was clearly  
the intention of its founder, Philip, Duke of Bur-  
gundy, that the Chapel of the Dukes at Dijon  
should be the *chef lieu* of the order; in fact,  
should be to it what the Chapel of St. George at  
Windsor is to our own Order of the Garter. But  
article xxii., which reserved to the sovereign the  
right to convene the knights and hold the triennial  
chapter "*en tel lieu que le souverain fera para-  
venir: sçavoir par temps competent et raisonnable  
selon la distance des lieux*," naturally caused the  
disregard of the original intention, and in fact  
there was held at Dijon only one out of the  
twenty-three chapters which took place before  
the Papal authority dispensed altogether with  
the obligation of chapter elections. The other  
twenty-two were held wherever it best suited the  
convenience of the sovereign—at Bruges, Ghent,  
or elsewhere in the Low Countries; and the long  
series of contemporary escutcheons of the illustrious  
Chevaliers de la Toison d'Or which still remain at  
Dijon, Brussels, Bruges, Ghent, the Hague, and  
Barcelona form pages in a *Libro d'Oro* of the

highest interest to the historian and the genealo-  
gist. Of these series only one, that which re-  
mains at Dijon, has, so far as my knowledge ex-  
tends, been described in print. It is to be found in  
Kavyn's *Théâtre d'Honneur et de Chevalerie*, tome ii.  
(Paris, 1620); but I have made use of the oppor-  
tunities afforded by holiday trips to jot down in  
my note-books most (if not all) of the others which  
remain, and it is possible that if the matter be of  
interest to the readers of "N. & Q." these, with a  
few brief annotations, may at fitting intervals find  
a home in its pages.

The present paper contains the series in the  
cathedral at Barcelona. It is, I think, of great  
interest as being a contemporary record of the  
only chapter ever held in Spain, the country  
which is most generally associated in the present  
day with this illustrious order, though it is still  
conferred by the head of the house of Austria.

It was during his first visit as sovereign to his  
Spanish dominions that Charles I. (better known  
by the imperial title to which he shortly after-  
wards attained, as the Emperor Charles V.) re-  
ceived at Barcelona intelligence of the death of  
his grandfather the Emperor Maximilian, who had  
himself been not merely a Knight of the Golden  
Fleece, but by his marriage with Mary, Duchess  
of Burgundy, the actual sovereign of the order  
during her lifetime.

The emperor's decease took place on January 1,  
1519, and on March 5 the young King of Spain,  
then just commencing his twentieth year, delighted  
and dazzled his Catalan subjects by the brilliant  
spectacle of a chapter of the order held amid the  
architectural glories of their magnificent cathe-  
dral, at which two kings, those of Norway and  
Poland, were installed as Knights of the Golden  
Fleece. For that ceremony large escutcheons with  
the arms of the then knights of the order were  
painted upon the backs of the fine stalls of the Coro,  
and remain, to all appearance, just as they were then  
depicted. The cathedral at Barcelona is, so far as  
my experience goes, the darkest of the Spanish  
cathedrals, in which the "dim religious light"  
prevails to an extent to which we in other countries  
are quite unaccustomed. This made it a matter  
of some little difficulty to decipher accurately the  
blazons on the stalls. But the works of Maurice  
and Chifflet have enabled me to correct a few  
obvious errors, and if future travellers can add  
information, or supply further corrections, no one  
will be better pleased than the writer of the present  
paper.

## DECANI SIDE.

## The Return.

## Charles I. of Spain, &amp;c. The Sovereign.

|                                  |     |     |     |      |
|----------------------------------|-----|-----|-----|------|
| 1. King of England               | ... | ... | ... | 115. |
| 2. King of Portugal              | ... | ... | ... | 149. |
| 3.                               |     |     |     |      |
| 4. Hugues de Melun               | ... | ... | ... | 106. |
| 5. Philippe, Bâtard de Bourgogne | ... | ... | ... | 111. |

|                                          |      |
|------------------------------------------|------|
| 6. Jean Manuel                           | 119. |
| 7. Jacques, Comte de Hornes              | 121. |
| 8. Henry, Comte de Nassau                | 122. |
| 9. Frederick, Count Palatine             | 127. |
| 10. Guy, Comte de Montreuil              | 129. |
| 11. Laurent de Gorrevod                  | 131. |
| 12. Jacques de Gavre                     | 133. |
| 13. Antoine de Lalain                    | 135. |
| 14. Charles de Lannoy                    | 136. |
| 15. Michel von Wolkenstein               | 142. |
| 16. Wilhelm von Rappolstein              | 144. |
| 17. Jean, Vicomte de Leyden              | 146. |
| 18. François, Comte d'Espinoy            | 148. |
| 19. Fadrique de Toledo, Duc d'Alva       | 150. |
| 20. Diego de Mendoza, Duc de l'Infantado | 152. |
| 21. Alvaro de Zúñiga, Duc de Bejar       | 154. |
| 22. Fernand, Comte de Cardona            | 156. |
| 23. Fadrique Henriquez, Comte de Modica  | 158. |
| 24.                                      |      |
| 25. } Occupied by the Bishop's throne.   |      |
| 26. }                                    |      |

The stalls consist of twenty-six on either side of the choir, without counting those in the "returns" facing east, four in number on either side. In St. George's Chapel at Windsor these, as it will be remembered, are occupied by the Knights of the Garter of royal descent, but at Barcelona they were reserved for the sovereign and his suite. The stall of the first knight (our own Henry VIII.) was thus the first in the long line of twenty-six on the south, or decant, side of the Choir.

Of the four stalls on this, the sovereign's side, the third is that really occupied by Charles. On the back of the first is painted, upon an azure ground, some of the flames and fusils which compose the collar of the order, the royal badge of the Columns of Hercules, with the motto "Plus ultra." In the second and fourth, also on a blue ground, is a long enumeration of the royal titles in letters of gold, very much as set out in Chifflet at p. 75. The third, or royal, stall has emblazoned on it the full arms of Charles as King of Spain, Duke of Burgundy, &c., surrounded by the collar of the order, and timbred with a royal helm surmounted by the tower crest of Castile. The angle of the stalls is bevelled off, and occupied by a compartment the size of a stall, on the back of which is an inscription commemorative of the chapter, between two smaller compartments, on each of which, on the usual azure ground, is depicted the Burgundian badge of the *collet*, or plate, surrounded by golden flames. The reservation of this large space gave full room for the sovereign and his attendants.

I now proceed to describe the southern stalls, remarking first of all that all the shields are surrounded by the collar of the order. With scarcely an exception all have crests and helmets, the mantlings of which are invariably or and gules.

1. The first stall bears the insignia of our King Henry VIII., the well-known arms, Quarterly,

1 and 4, France; 2 and 3, England; w royal helm and crest of England. While of Wales, Henry had been elected a Knight of the Order (in which his number was 115) seventeenth chapter, held at Middleburgh land in the year 1505.

2. The second stall bears the royal arms of Portugal, Arg., five escutcheons in cross charged with as many plates in saltire; th within a bordure of Castile, Gu., thereof castles or. Crest, out of a coronet a issuant, with wings expanded, or. Em King of Portugal and the Algarves (No. 1) the first of the twenty knights created by V. on his accession to the throne of S extension of the original number of the or

3. The third stall was left vacant. It be filled in the course of the day by the tion of King Christiern II. of Denmar was present in person. He had espoused Isabella of Austria, sister of the sovereign daughter of Philip I. of Spain and Queen Juana.

4. Hugues de Melun, Vicomte de Ganneur de Hendine et de Caumont (No. 106). seven bezants (3, 3, 1), and a chief or, out of a mural crown a bull's head or, t azure, thereon seven bezants as in the arm noble was elected a Chevalier of the Order chapter held at Mechlin in 1491, and subsequently the senior knight at the ch Barcelona. His grandfather Jean was Knight of the Order (No. 28). He had rendered great services to the Archduke Maximilian in his conflict with the citizens of Ghent, governor of Dendermont, and in 1501 accompanied the Archduke Philip and the Queen Juana on their journey to Spain.

5. Philippe, Bastard de Bourgogne, of the Netherlands, Seigneur de Somme (No. 111). Or, the quartered arms of Burgundy, viz., Quarterly, 1 and 4, Brabant, i.e., France ancient within a gobore arg. and gu. 2, Per pale, 1, Brabant, Bendy of six or and az, a bordure, Brabant, Sa., a lion ramp. or, armed Per pale, 1, Burgundy ancient, as bef Limburg, Arg., a lion ramp. gu., queue f armed and crowned or. Over all Flanders a lion ramp. sa., armed gu. Crest, an eagle, i.e., Philippe was one of the illegitimate sons of Philip, Duke of Burgundy, and distinguished himself in the wars of his time, was elected Chevalier of the Order in 1510 afterwards took holy orders, and in 1516 resigned of Philip IV., Margrave of Baden, elected Bishop of Utrecht, in which capacity waged war against the Duke of Guelders, and seized his town of Swalm. He died in 1520. (See *Vroe, Genealogie des Comtes de*

ii. pp. 405-6, and add the date of his election omitted in Potthast, *Wegener's durch die Annalen des Europäischen Mittelalters*, 2d ed., p. 433, lxxxvii., Bische von (1).

Jean Manuel, Seigneur de Belmonte de la Torre (No. 119). Early, 1 and 4, Manuel, Gu., a right hand proper, winged or, and holding a drawn sword in pale of the second; 2 and 3, Leon, Arg., ramp. gu. (or purple), crowned or. Crest, an arm habited az., brandishing a sword ppr. Son of Jean Manuel de Villena by Aldonce Gueroa, he held several high employments, as ambassador of Spain at the Papal Court, received the dignity of Grandee of Spain, and was elected a Knight of the Order. He died in 1535, and is buried in the chapel of St. John in the Dominican monastery of Penafiel.

Jacques, Comte de Hornes (No. 121). Or, hunting horns gu., viroled arg. Crest, a round hat erm., the lower part bordered with the heads of peacocks' feathers ppr. Son of Louis, second count, by Jeanne de Grutuse, daughter of Louis de Bruges, Prince of Steenbrugghe, Chevalier de la Toison d'Or, created Viscount of Winchester in 1472, which dignity he lost in 1499, he was elected a Knight of the Order in 1505.

Henry, Comte de Nassau (No. 122). Quarterly and 4, Nassau, Az. billeted, a lion ramp. and 3, Vianden, Gu., a fess arg. Crest, a hedge or, two wings addorsed, per fess az. He was son of John, Count of Nassau, by Anne of Hesse, and was Chamberlain, ambassador, and General of the Armies of the Emperor in his war with that country. He was elected a Knight of the Order in 1505. By his marriage with Claude de Chalon, sister of Louis of Philibert, Prince of Orange, that family came to the house of Nassau. (See *Einleitung zu der Wapenkunst*, pp. 291-2, and Grote, *Geschichte des Königlichen Preussischen Wappens*, pp. 70-82.)

J. WOODWARD.

1886.

(To be continued.)

#### LIEUTENANT FELTON.

(See 3<sup>d</sup> S. viii. 121.)

It can never obliterate the interest attached to a dark deed which raised John Felton to the public notoriety he attained in the history of England. He was no ordinary assassin and his was no ordinary mortal. Whilst antiquaries dispute as to which of two rival knives was the one that "high and mighty prince George, of Buckingham," and whence it came, the early story of the unhappy man who bought the knife

with a murderous intent, and who wielded it so well, remains a mystery. As is well known, Felton was the younger son of a younger branch of one of the oldest families in Suffolk. A gentleman by birth, he was also a gentleman by profession, being the subaltern officer in a company of foot. These meagre facts have been recorded by all our historians; but none, so far as I know, has yet discovered—or at all events thought fit to make known—the fact that Felton served as a lieutenant in the army sent to Cadiz in the year 1625 under General Sir Edward Cecil. This is an important link in the story, as, besides undergoing many miseries in that most disastrous expedition, Felton was one of the large batch of officers who were kept waiting for their pay for nearly a year and a half. Felton served in the Cadiz expedition as a lieutenant in Sir Edward Cecil's regiment, which was known as the Lord Marshal's regiment, Cecil being Lord Marshal of the Army and Admiral of the Fleet. Of the ten regiments employed in this expedition Cecil's was the second. The first regiment was the Duke of Buckingham's, commanded in his absence by Sir John Proud. All the regiments (except the Duke's) were composed of eleven companies, and each company was officered by a captain, lieutenant, and ensign. The tenth captain on the list in Cecil's regiment was Capt. Edward Leigh, and the tenth lieutenant was "Felton."

Now for my proofs that this "Felton" was the Felton who assassinated Buckingham. At the Record Office—*S. P. Domestic, Charles I.*, lxxviii. 77, June (1), 1627—is a list of officers suggested for employment in the Isle of Rhé expedition. Among the persons named, "John Felton, lieutenant to Capt. Lee [sic], who died in Ireland, is a suitor for a company. He stands in the list a lieutenant, but now petitions. Much recommended by Sir W. Uvedale." From this extract it is quite evident that Felton had served in Ireland, and that his captain was lately dead. There is a letter among the State Papers (Domestic Series) from Sir Edward Cecil (who had been created Viscount Wimbledon in November, 1625) to Mr. Nicholas, Buckingham's secretary, dated May 1, 1627, in which he encloses a list of officers who had come out of Ireland to serve in the Cadiz expedition, with the amount of pay still due to them for their five months' employment. In this list the name of "Felton" is found among the lieutenants, and it is noted that he had only received one month's pay, which was £11. Thus had this poor subaltern been kept waiting nearly a year and a half for a sum of £11. This fact speaks for itself. A memorandum among the State Papers for 1627 (Domestic Series), endorsed "Nicholas's minutes of business to be brought before the

\* See a list of the officers employed in the Cadiz expedition in Clarendon's *Journal of the Voyage to Cadiz in 1625*, printed for the Camden Society.



Council by Buckingham, May 2," contains the following intelligence:—

"There are here in town about 103 captains, lieutenants, and other officers that came out of Ireland (being part of the army that returned from Cadix), who are here in great want and do much importance for their pay. The Lord Wimbledon hath sent a list of all these officers, where he hath set down what pay every one hath received, and how much more every one is to have for five months' entertainment."

On June 27 the fleet, with 6,000 soldiers bound for the Isle of Rhé, sailed out of Stokes Bay. Felton went with it as an officer in Sir James Ramsay's regiment. But he did not go as a captain; his petition for promotion had been refused. The Spanish proverb says, that "to serve in the army without promotion is one of the three worst things in life"; but not to be paid for one's services is the greatest wrong of all. The promotion which Buckingham refused to Felton was bestowed by the duke on one of his own friends. The expedition to the Isle of Rhé was as disastrous in its results as the Cadiz expedition, of which it was the counterpart. The bullets of the French wrought sad havoc among the English troops, and Felton's captain was slain. Again did Felton petition for his promotion, which meant eight shillings a day pay instead of three, and again he was refused. It is said that when he represented to the duke that he had not the means to live, the duke told him he might hang himself if he could not live. This injustice caused Felton to leave the army in disgust. There was about 80*l.* due to him for his pay in this last expedition, but not a penny could he get. Poverty, idleness, and a naturally "melancholick nature," as Lord Clarendon terms it, magnified the wrongs he had received at the duke's hands. The literature with which he fed his morbid mind was that which painted Buckingham as the greatest enemy to his country. Felton soon became possessed with the idea that he was the instrument chosen by God to rescue his country from the despot who misgoverned it. In this state of fanatical enthusiasm he committed the dark deed. His bitter repentance for his crime before he was executed affords abundant proof that he was not a fanatic of the ordinary kind, for a real fanatic would have gloried in the act to the very end of his life. Let us remember that Felton died lamenting his crime and praying for forgiveness.

CHARLES DALTON.

32, West Cromwell Road, S.W.

#### GIBRALTAR STREET NOMENCLATURE.

The streets of this city for the most part bear English names, which are painted in the usual manner on the corners, and by which they are known by the garrison and English residents. But besides these appellations there are Spanish

names, which are in daily use amongst the Gibraltarians. Many of these date from a period anterior to the capture of the fortress by the British, and may be considered of sufficient interest to be preserved in the columns of "N. & Q." I give the English first, followed by the Spanish, with the translation of the latter:—

Arango's Lane; Callejon del Palacio, Lane of the Palace.  
Bell Lane; Callejon del Lazareto, Lane of the Lazaretto.  
Bomb House Lane; Callejon de la Bomba, Lane of the Bomb, or Pump.  
Bochetti's Ramp; Escalera del Espino, Stairs of the Thorn.  
Cannon Lane; Tras la Iglesia, Behind the Church.  
Castle Street; Calle de la Comedia, Street of the Comedy, or Theatre.  
City Mill Lane; Callejon de Curoto Mio, (i)  
Civil Hospital Lane; Callejon de San Juan de Dios, Lane of St. John of God.  
Cloister Ramp; Callejon del Antiguo Baño, Lane of the Ancient Bath.  
Cornwall's Parade; Plaza de la Verdura, Place of the Garden Stuff.  
Church Street; Calle Real (part of), Royal Street.  
Convent Place; Placito del Convento.  
Coopers Lane; Callejon de la Gartera, Lane of the Pliers.  
College Lane; Callejon de Rizo, Lane of Velvet, or Cloth.  
Crutche's Ramp; La Calera, The Lime Kne.  
Don Place (called after the Governor, General Don Dapino's Place; Patio de los Caballeros, Court of the Knights.  
Engineer Lane; Calle de los Cordoneros, Street of Lace-makers.  
Exchange Place, or Commercial Square; Plaza de Morillo, Place of the Hammer.  
Flag Bastion Road; Santa del Mora, Path of St. Mary.  
Governor's Lane; Calle del Vicario, Street of the Vicar.  
Governor's Street; Calle de los Conduseros, Street of Shoemakers.  
Governor's Lane; Callejon de San Francisco.  
Governor's Parade; Plaza del Artillero, Artillery Place.  
Gunners' Lane; Callejon de los Canonicos.  
Hargrave's Parade; Placito de los Ingenieros, Place of Engineers.  
Horse Barrack Lane; Patio del Catalano, Court of the Catalan.  
Hospital Ramp; Escalero del Hospital, Stair of the Hospital.  
Irish Town; Calle de Santa Ana.  
King Street; Callejon de la Paloma, Lane of the Dove.  
King's Yard Lane; Callejon del Horno del Rey, Lane of the King's Furnace.  
Lantern; Puerta de la Tierra.  
Main Street; Calle Real (part of).  
Market Lane; Callejon del Cantarero, Lane of the Barman, or Dealer.  
Market Street; Callejon de la Paloma, Palace Lane.  
New Mole Parade; Plaza del Turco, Place of the Turkey.  
Old Mole; Lengua del Diablo, Devil's Tongue.  
Parliament Lane; Callejon de los Marqueses, Lane of the Marquises.  
Portuguese Town; La Calera.  
Prince Edward's Gate; Puerta del Gobernador, Gate of the Governor.  
Prince Edward's Ramp; Carrera de Carlo.  
Carlo Maria.

Prince Edward's Road : Camino del Principe.  
 Secretary's Lane : Callejon del Alcaide, Lane of the Alcaide.  
 South Port : Puerta de San Rosario.  
 South Port Street : Calle Real (part of).  
 Town Range : Calle de las Cuartas : Barrack Street.  
 Tucker's Lane : Callejon del Jorro, Lane of the Jar.  
 Turnbull's Lane, Trasa de los Cuartos, Behind the Chambers.  
 Victroling Office Lane : Callejon de Poregil, Lane of Parsley.  
 Waterport : Puerta de la Mar.  
 Waterport Street : Calle Real (part of).

It may be remarked that when the British captured Gibraltar the city consisted of two long parallel streets, running north and south, which were connected by a number of smaller streets or lanes. One of these streets extended from the Land Port to the South Port, and was called Calle Real. It now bears four English names in different portions, Waterport Street, Main Street, Church Street, and South Port Street. The other great street, Santa Ana, is now called Irish Town, a small portion of its southern extremity being named Market Street. The city was anciently divided into three distinct parts, enclosed with walls, the gates of which were closed at night. One was called Villa Vieja (the old town), and stood on the present Casement Parade—this appears to have been the port and business portion of the place. The second district was named the Barcina, and extended from the Calle Santa Ana up the hill towards the Moorish Castle. It contained the residences of the aristocracy and of the principal inhabitants. The third portion, La Turba, lay to the south of the Old Alameda, which was the Grand Parade of the last century, and is the Commercial Square of to-day. Its population were the *hoi polloi* of the city, its brewers of wood and drawers of water, and the word itself signifies "the crowd." As to the derivation of the name of the other district, La Barcina, I can say nothing, except that the word in Spanish means a sedge-net or a truss of straw.

Another word that puzzled me for some time was given as a name for Convent Place. This word was "Coqueumbotelle," and I was informed by my Gibraltar friend that it was an English name. After a little patient research I found that a well known tavern was formerly kept at the head of Convent Place, and was called the "Cock and Bottle," and from this name the mysterious word "Coqueumbotelle" was evolved by the natives.

R. STEWART PATTERSON.

Half Crescent, Farnham, Surrey.

LEONARD'S BLUNDER.—Allow me to register in "N & Q" the correction of a remarkable slip by a noble and learned writer, due to an unfortunate neglect to consult an original authority, easily accessible. Dr. Whitaker published in his *Loidis and Elmde* a copy of the charter granted to the

burgesses of Leeds in 1208, and thus (p. 8) gives one of the clauses of privilege, "*Nulla femina dabit consuetudinem in burgo nostro pro servitio vendenda*," which he translates (p. 11), "No woman shall pay custom in our borough who is to be sold into slavery"; adding as a foot-note, "A very liberal concession truly! If a free woman sold herself (for such must be the meaning of the words) as a slave, the lord graciously remitted the toll due on such a transaction." Dr. Whitaker thus sanctions the opinion that in the thirteenth century an Englishwoman could sell herself as a slave. But what was the fact? The privileges of Leeds granted by Maurice Pagnoul in 1208 were distinctly said to be those enjoyed by the burgesses of Roger de Lacy at Pontefract granted in 1194. And if there was any doubt as to what those privileges were, what would have been easier than for Dr. Whitaker to have consulted the Pontefract charter, still in existence here. The words of De Lacy's charter are "*Pro cervisia vendenda*," for selling beer; and the unfortunate substitution of "*servitio*" for *cervisia* occasioned this ludicrous blunder. I shall be obliged to any of your readers who will inform me if this perversion has hitherto been pointed out, and where.

This reminds me of another singular mistake of the learned doctor, the correction of which is on record. In the same *Loidis and Elmde*, p. 218, when describing "The Yorkshire Tragedy," he adds, "Roger Dodsworth, who saw the execution, affirms that Mr. Culverly was in priest's orders, which, as he was the eldest son, is highly improbable." But Dodsworth says (vol. clx. fo. 53), "I saw him executed in primo Jacobi; he was *prest*," refusing to plead, in order to save his estates.

R. H. HOLMES.

Pontefract.

HUGH SINGLETON, THE PRINTER OF SPENSER'S "SHEPHERDES CALENDAR."—Dr. Grosart, in his most valuable and interesting *Life of Spenser* (printed for private circulation, 1882-4), writes:—

"It is surely of the deepest interest to know that this Hugh Singleton was a Lancashire man. He was a member of a family which derived its surname from the Lancashire townships of Great and Little Singleton in the Pylde, near Preston. There were several branches of the Singletons in the sixteenth century. One of these was the Singletons of Staining, a hamlet in the parish of Poulton in the Pylde. In the Guild Roll of Preston for the Guild Merchant—a well known local celebration—of 1542, amongst the burgesses appear 'George Singleton, Gent.', 'William Singleton his son,' and 'Hugh Singleton his [William's] brother.' Hugh Singleton was the second son of George Singleton, Gent., of Staining, and was only a youth in 1542; for he had younger brothers, Richard and Laurence, born after that date.... At the Preston Guild Merchant of 1562 Hugh Singleton has disappeared from the Roll of Burgesses, though his two surviving brothers and his four nephews, sons of William deceased, were then enrolled. This disappearance of Hugh Singleton is explained by the fact that he had left Lancashire and 'settled' in London."



Whilst I quite agree with Dr. Grosart that Hugh Singleton was a Lancashire man (or, at least, a descendant of one of the Singletons of that county), I am in a position to prove that the printer of the *Shepherdes Calendar* was not the son of George Singleton, of Staining.

According to Dugdale's *Visitation* in 1664-5, Hugh Singleton, the son of George Singleton, of Staining, married Mary, the sister and coheir of William Carleton, of Carleton (a powerful local family), and had issue a son, William. On Jan. 26, 1557/8, an inq. post mort. was taken at Wigan on the death of Laurence Carleton (son of William Carleton above named), and from this it appears that he was seined of Carleton Hall, and that by charter, dated June 20, 1554, he had granted the same to certain trustees, who were to hold it in trust to certain uses, with remainder to William Singleton, son of Hugh Singleton, deceased. In a case tried in the duchy court in 1582-3, wherein John Singleton, the son of William Singleton, the eldest brother of Hugh, was defendant, the subject in dispute being Carleton Hall, the fact that both Hugh Singleton and William his son were then dead is fully set forth.

The *Shepherdes Calendar* was printed in 1579, but Hugh Singleton was dead before 1557/8. Early in the seventeenth century there was a Hugh Singleton living at a farm called Whit-holme, in Poulton-le-Fylde. Possibly Spenser's printer may have been of this branch of the family.

Referring to p. 423 of Dr. Grosart's volume, I may say that the John Travers whose wife was Sarah Spenser (the poet's sister) was the son of Brian Travers, of Pille, in the parish of Bishop-Tawton, in the county of Devon, and that no connexion has been traced between this and the Lancashire family of the same name.

H. FISHWICK, F.S.A.

OBSCURE WORDS FROM THE TRELAUNY PAPERS. (See 6th S. ix. 246, 405, 478; x. 14, 26.)—"Our booties Roods will last but for next fishing season."—A boat's *road* was a small rope used for mooring a boat, and seems to have been derived from the A.-S. *rad*, *ræd*, ready, preparatory.

"6l. portledge."—The word signifies the amount of a sailor's wages for a voyage.

In one letter it is mentioned that men were needed to *manure* the land, meaning to cultivate or *handwork* the land. Cf. Fr. *manœuvre*. The word was used at this time in the sense of to cultivate: "Had they duly *manured* [cultivated] these first practical notions and dictates of right reason" (South).

"Som broad Cloth that they tooke in trucke."—Skeat tells us that the origin of *truck* is unknown, but cites the French *trouquer* and Spanish *trocar*, to swap or barter, which is the meaning here.

"1 Barvil."—This is an apron of leather or oiled cloth, and is still used by the fishermen on the coast of Maine, where it retains its old name of *barvel*.

"40 yards of good doulis."—This was coarse linen manufactured in Brittany.

"A firkin of gray sope and 3 or 4 Runinges for to make Chese."—Grey soap was one of the famous productions of Bristol, its manufacture dating from a very early period. The author of *English Worthies* says that it was anciently made only in this city. "Runinges" is Devonshire for *rennet*.

"20 pair of halings bands."—These were fingerless gloves, usually of coarse yarn, the palms sometimes fortified with leather. They are still used by fishermen to protect their hands when hauling their lines.

"1 stardell of 40½ yards of Cap Cloth."—The word *stardell* has reference to the board upon which the cloth was wound.

"A Remlett of sope."—Devonshire for *rennet*. "She hath twice gon a-mechinge in the woodes."—That is, she hath twice gone a-hiding in the woods. The word *niche* is still used in this sense. Shakespeare uses it thus: "Shall the blessed sun of heaven prove a *micher* and eat blackberries?"

"The fish will dum rather in the house than out of doores."—The word *dum* is still occasionally heard in the provinces and along the Maine coast. It signifies that the fish will turn dark and milky for want of sunshine. The etymology of the word seems to have reference to turning dark or discoloration. *Dumps* is in dialectal use for twilight, and *dumb* for darkness of colour. Thus Delee: "Her stern was painted a *dumb* white or dun colour."

"New cammas of course nowells."—*Nowells* were short, coarse threads, or waste, put into cloth to increase its thickness. By statute Jac. I. c. 13 this was prohibited: "No person shall put any *nowells*, thrums, &c., or other deceivable thing, into any broad woollen cloth."

"5 Road pannes."—These were coarse clay pans. The word is from A.-S. *rad*, and denoted the colour of the pans, *red*. The principal works were in Staffordshire. JAMES PHINNEY BAXTER, Portland, Maine, U.S.

"ENGLISH AS SHE IS SPOKE."—The following verbatim copy of a circular sent to a Yorkshire town a few weeks ago, seems too good to be excluded from "N. & Q.":—

"Sir,—The Vienna Lager Yeast Factory is a new invention by which to produce fast Yeast and clear Yeast. For some years where the Lager goes, the Yeast of Holland go back, as they are not so quick made as well, nor so strong and pure. By special leave of the Railway, it can be sent to England and will permit her selling where Yeast of the Continent and may be of France are now sold, I fancy the Lager is the best. The Yeast



Yeast is at present but little, but it can grow soon. When a firm can be found who shall busy itself with the introduction of Lager Yeast in England, she will no doubt quite destroy the Holland Yeast by reason of her great speed and force. . . . When our sale grows to — crates weekly we can send no more " !

Sheffield.

WILFRED HARGRAVE.

**A DEATH WARNING.**—When blossom and fruit appear at one and the same time on one and the same tree, no matter what kind of tree it is, this fact is a certain sign that some one in the household to which the tree belongs is about to die. My informant, a comfortable housekeeper and an earnest Protestant, knows of three such cases within the last seven years. One is the case of "our Jim," in whose Salopian garden the phenomenon appeared, and his little boy, then perfectly well, straightway fell ill and died. Another is the case of an independent lady in the same county, who perished from a like cause, though, indeed, she was ailing when it happened. And in the third case our Polly's mistress sickened and died, as all the neighbours know, in Suffolk, entirely through the abnormal conduct of a cruel cherry tree.

A. J. M.

**PROFESSIONAL, OR PROFFESSED, BEAUTIES.**—I thought the description of certain fair creatures, much in vogue a short time ago, as "professional beauties" had been one of entirely modern invention. Happening, however, to turn over some of the numbers of the *Spectator* a few days ago, I lighted upon the following:—"I shall recommend the following extract out of a friend's letter to the *professed beauties*, who are a people almost as un-sufferable [sic] as the *professed wits*" (*Spectator*, No. 33, April 7, 1711).

H. K.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE DODSWORTH MSS.**—It is probably well known to those who have made much use of this valuable collection that their present arrangement is not that which the author intended, or which corresponds with the character of the contents; but that, partly for convenience of binding two or more volumes together and partly from a misapprehension, his arrangement has been altogether set aside, though cross-references from such collections as the Harleian (particularly 797 to 804) constantly bring it to mind. On examining his earliest volume—the A volume of the first quarto series, now numbered 116—there will be found on the fly-leaves at the commencement a series of memorandums of borrowings by Dr. Nathaniel

Johnston, from Lord Fairfax, of parcels of the volumes as then distinguished by Dodsworth's letterings. Dr. Johnston's borrowings seem to have consisted of (1) the volumes A to F; (2) those lettered G to N, omitting M; (3) O to Y, omitting P and X; (4) AA to KK; (5) the rest of that series and M, P, and X, which for some reason had not been borrowed with borrowings (2) and (3). Now, what I wish to call attention to is the fact that Dr. Johnston never returned these last three volumes (M, P, and X), but that M came into the library after the present numbering was completed, so that it now appears as vol. 160; and that still later vol. 10 was "presented to the library" by Dr. Francis Drake (Eboracum), in 1736. It is now numbered 161. P, however, seems not to have been returned by any one. It was a quarto, apparently about an inch and a half thick, and, to judge from its position in the series, would have been a "miscellaneous collection." It is possible that, like M and X, it passed out of Dr. Johnston's possession and was overlooked at the dispersion of his property, and that, like them, it may be recovered if special inquiry is made about it. Can any of your readers throw light on its fate?

R. H. H.

Pontefract.

**WILLIAM LANGLEY.**—Prof. Skeat seems to be convinced by the arguments of Prof. Pearson that the author of *Piers the Plowman* was Langley, and not Langland (Clar. Press Series), mainly, I conceive, because Langland was not a name peculiar to the Midland Counties. But if the author was too humble to be ranked with the Langleys of Wychwood, he was also too humble for the Langleys of Salop, as they are most probably of the same stock—"the Lees or Leighs of Langley." The Burnel de Langley family took this title on the marriage of Roger Lee de Langley with Joan, daughter of Edward Burnel, who died 1 Henry IV., holding three parts of the manor of Langley, with the advowson of the chapel of Rokele. It is well known that at this period husbands took the names of their wives—e.g., John Segrave, *alias* De Norwich, *alias* Brotherton—and also of their various estates, so that Roger Lee may have assumed the names Burnel and Rokele; and it is most probable that William de Langley, 1228 (Introd. p. xvi), was an ancestor of this family of Lees or Leighs, and not a dependent of the Burnel family. The Leighs had for their seal ten billets; and their crest was a trunk of a tree vert, with a squirrel gules sitting thereon, browsing on a nut-branch proper, which sets forth the calling of a forester. The Oxford and Salop Langleys have an additional proof of connexion in the constant use of Robert and Thomas for their names between 1200 and 1400; and both families come into historical notice at the same period.—Thos. Langley of Wychwood 1213, Reginald





"Désigné et grave d'après l'animal même à Tarascon en provenance, elle fût dévotée par St. Marthe avec la permission de Dieu, elle dévot tous les Enfants qu'elle pouvoit attrapper et beaucoup d'autres personnes."

The latter only bears the publisher's name, thus: "A Paris, Chez Fauré."

R. MORTON MIDDLETON, Jun.

INVENTION OF ALCOHOL.—

"A physician of the thirteenth century, Arnold of Villa Nova, is said to have been the first person who tells us distinctly that an intoxicating spirit could be obtained by the distillation of wine. He seems to have considered this a new discovery. His disciple Raymond Lully popularized his master's knowledge... confident... that this new fluid was the universal medicine... destined to remove the energies of man's deperit race."—E. Pocock on "Chemical Alas" in the *Archæological Journal* for March, 1883, p. 1.

What foundation is there for these statements?

J. M.

PORTRAITS OF PITT.—Can any of your readers kindly help me by giving me the whereabouts of any of the following portraits of the younger Pitt?

1779. Drawing by H. K. Sherwin of Lord Chatham's illness in the House of Lords. (Engraved.)

1794 and 1799. Two crayon drawings by S. de Kover. (Engraved.)

1795. By Hicckel. (Engraved.)

17—(?) Picture by Hicckel of Pitt in the House of Commons, with other portraits.

1797. By W. Miller. (Engraved.)

1799. By W. Owen. (Engraved.)

1799. Full length by Sir R. Ker Porter. (Engraved.)

1801. Drawing by H. Edridge. (Engraved.)

E. S.

23, Eccleston Square, S.W.

ALMANACS.—Can any of your readers tell me how to find the almanacs in the British Museum Library? I am well aware that I must search in the catalogue under "Ephemerides," but the volumes so endorsed afford me no help in finding regular common British almanacs in sequence. They are mixed up anything rather than chronologically, and under various names, so that unless one knows the name of the compiler, or perhaps the publisher, it is almost impossible to find an almanac for the year required. No general calendar or secular almanac for finding dates at any period will answer my purpose. Say, for instance, that I want the series of actual almanacs extending during the last quarters of the sixteenth and seventeenth centuries, *cc. gr.* year by year from 1575 to 1600, 1675 to 1700, under what head am I to search for them? Nemo.

ROBERT BENSLEY held a commission as lieutenant of marines 176—, and is said to have fought in America. In 1765 he appeared on the stage, from which he retired in 1796. Subsequently he

is said to have been barrack-master at Knightsbridge Barracks. Any information concerning his career previous to his appearing on the stage, and subsequent to his quitting it, especially date of birth, of commission, of appointment as barrack-master, &c., and of death, will greatly oblige.

URBAN.

MASSINGER QUERIES.—On what authority rests the statement of Hartley Coleridge that Massinger wrote nothing in prose? What is the origin of the phrase "Geneva print" in *The Bondman*, l. i. 13?

K. D.

Bath and County Club, Bath.

"SPRING CAPTAIN."—What are the meaning and origin of this phrase, employed by Thackeray apparently in a contemptuous sense?

C. F.

8, St. Mary's Road, W.

"LUXDORPHIANA E PLATONE," Haunim, 1700.

—Where can I find an English translation of the above work on Plato by Luxdorf? The British Museum does not contain one. Will "N. & Q." come to my assistance?

B.

[No translation of any work of Luxdorf has, we believe, appeared in England.]

BUTE.—How came the Earl of Bute (Minister of George III.) to be interred at Stanford Rivers, in Essex?

R. H. BUCK.

MARRIAGE OF PEPTS.—Can any one inform me upon what authority the date of the marriage of Samuel Pepys is stated by Lord Braybrooke as October, 1655, and by the *Athenæum* (1848, p. 551) as December 17?

OSMUND AIRY.

90, Hagley Road, Birmingham.

Replies.

LEONARDO DA VINCI'S PAINTING OF "THE LAST SUPPER."

(6th S. ix. 507.)

At the time when Domenico Pino, Prior of Sta. Maria delle Grazie, at Milan, wrote his *Storia Genuina del Cenacolo insigne dipinto da Leonardo da Vinci*, at the end of the last century, the order in which the apostles are placed in the picture seems to have been quite undetermined. He says that for all his searching he could find no sort of documentary or other certain evidence about it, but he gives a tradition from "the learned librarian of the convent," though expressly abstaining from vouching for its authority. It varies in so many instances from what now appears to be the indisputably correct version that it is curious to peruse it. Of course there is no question that the three apostles next our Lord on his right are St. John, Judas, and St. Peter; but next to St. Peter he places St. Bartholomew, because the said librarian thought he could



discern some faint remains of his name on the edge of his garment. The next is, of course, seen to be St. James the Less by his likeness to Christ, and the last he considers to be Thaddeus or Jude. Then he goes on: "The first on the left of Christ is positively Thomas, because 'ai legge tuttavia il nome nell' orlo della veste.'" Now, it is not very clear what is intended by "the first on the left of Christ," because the apostle who in his earnestness has risen from his seat (while the others have stretched forward so as to leave him no place at table), and has thus come close to the Saviour, is not the one seated next to Christ, nor, therefore, the one the librarian probably intended to designate. Nevertheless, it is he who is now considered to be Thomas.

"The second is probably Andrew, because slightly like Peter, his brother; the third, Simon; the fourth, Matthew, because he has the resolute manner which would be characteristic of a receiver of customs; the fifth, Philip; and the sixth, James the Great, as he wears the *veste sacerdotale*, which becomes his character of Bishop of Jerusalem."

There is, however, now, at all events, nothing to distinguish his dress from that of the others.

Giuseppe Bossi, the Milanese painter who, early in the present century, was commissioned to execute an oil copy from which to work the large mosaic reproduction now at Vienna, was an ardent worshipper of Leonardo, and set about his undertaking with much earnest study, the result of which he has given to the world in his highly interesting and exhaustive treatise *Del Cenacolo di Leonardo da Vinci*, filling a large quarto volume. Before setting to work on his own, he thoroughly examined more than twenty principal copies which had been made within two hundred years of the original painting. In one of these—that in the convent of Ponte Capriasca, executed in 1565—he observed that the names of the apostles were written on the borders of their dresses, and he devotes the whole of the second book of his work to showing how well the delineation suits what is known or can be inferred of the character of each.

Dr. Siglart, in his monograph on the original rayon studies for the heads of the apostles, now at Weimar, points out that this order exactly allies with Leonardo's own designation of them in his drawings, and may be taken as good evidence of his intention. Piccozzi adopted it, and it has since been copied, I believe, into most modern manuals and guide-books. It is as follows:—

St. John sits on the right hand of Christ, and next him Judas (who has now no salt-cellar under his elbow); then St. Peter, who has risen to appeal to the beloved disciple to learn the truth of the terrible secret; their heads almost touching, though "the chiefest apostle" really sits below Judas. This completes the first of the four groups of three into which the apostles are divided, the second

group on this side of the table being composed of St. Andrew, St. James the Less—strikingly like our Lord in countenance—with his hand on Peter's shoulder, urging him to prompt St. John, and, like St. Thomas on the opposite side, almost left without a place at table, and St. Bartholomew, who occupies the returned end of the table. The place next our Lord on his left hand is occupied by St. James the Great, with his arms outspread; St. Thomas, who, as described above, has almost risen to his feet and with raised forefinger menaces the traitor,\* comes next; and then St. Philip, his hands meeting on his breast. The last group consists of St. Matthew, Jude, and Simon, occupying the returned end of the table, the corresponding places to that of St. Bartholomew.

This order was an innovation on that which had prevailed up to that time. I think nearly always Judas had been placed alone on the opposite side of the table. I do not speak of illuminations merely, but of most of the important frescoes†. It was equally an innovation to put St. John on the right hand of Christ; this had been the place of St. Peter, and the left was his. This is so, for instance, in the very fine example discovered in 1845 in Via Faenza at Florence, and by some ascribed to Raffaele himself. Next to St. Peter in this picture sits St. Andrew, with a long white beard, then St. James the Less, with the same type of face as the Christ, and even more finely expressed, then St. Philip, and last on that side St. James the Great. That St. John is placed on the left does not suffice to detract from his character of the beloved disciple, for he is made to recline on the table right in front of the Saviour, who has his hand on his shoulder. Next him comes St. Bartholomew, represented as young with remarkably fine eyes; St. Thomas is young also, almost girlish, but with a thoughtful expression, possibly a portrait of Raffaele; between them St. Matthew, stern and old; the table ends here with St. Simon and Jude, as in Leonardo's picture, only their places are reversed. The name of each is written under his feet, except in the case of St. Thomas, who wears his on the neck-embroidery of his dress. Judas, it may be remarked, is decidedly handsome.

This picture has great similarity of treatment‡.

\* So says Rossi. Piccozzi says the position of the hand betokens an oath to avenge his Master.

† In the small *quadro* picture by L. B. B. of the Accademia Florence, he is standing there, and has not even a seat provided for him. The same is the case of the Last Supper in Piero di Cosimo's fresco and picture, in the cathedral at Siena in 1850. Half sit on each side of the table, those placed round the Saviour turning their profiles to the opposite side. I have lost my note of the Andrea del Verrocchio outside Florence, but he, as well as later, or less followed Leonardo.

‡ Particularly in scenes of the

with that of Cosimo Roselli in the Sistine Chapel, though it is very superior both in drawing and expression. But Roselli, too, has made Judas good-looking, and he occupies so much space in showing his face to the spectator that he quite separates our Lord from St. John, who thus cannot fulfil the Gospel account of having leant upon him. The apostle next St. Peter wears the long beard of St. Andrew, and the next, by his personal similarity to Christ, is, of course, St. James the Less, and the two earnest, bearded men who fill up the table on the right hand are doubtless St. Philip and St. James the Great. Beginning again at the opposite end, we have St. Simon and Jude, then an old saint and a young one, no doubt St. Matthew and St. Bartholomew (for Roselli divides the apostles into twos, as Leonardo places them in threes), and thus St. Thomas is left, as it were, alone; for though St. John does not recline on the Saviour, he still does not turn away from him.

In this picture the table\* has been already cleared by serving men, who wait solemnly at the extreme ends of the picture (notwithstanding that dogs gambol on the floor), nothing being left but an ecclesiastical chalice and the particle which the Saviour is in the act of blessing.

The "Last Supper" of D. Ghirlandaio in the smaller refectory at S. Marco, Florence, places the apostles in much the same order. Judas again sits alone,† facing our Lord, and again he is made good-looking. A cat sits behind his chair.‡ St. Peter here, again, is on our Lord's right hand, St. John on the left, St. James, with a marked likeness in feature to the Saviour, next to St. John. Their positions are the same in the other picture attributed to Ghirlandaio in the convent adjoining the Ognissanti Church, though there are greater movement and energy here, and higher finish at S. Marco. St. Thomas occupies the same place in these as in the Via Faenza, and is depicted as equally girlish, though not of the same type. I

both in the background above the tapestry of the guest-chamber.

\* The table describes an arc of a circle. It is more roundly straight or with rectangular returned ends, as in the picture next described. But there is one, from the Catacombs, in the Vatican library, where it is horse-shoe shaped.

† In this picture he has no nimbus. I think the other pictures I have described give him one. Roselli certainly does. In one of the early panel pictures in the Vatican library he has a *blue* nimbus, and in another none.

‡ A monk, who showed me the Cona at S. Martino, Triest, said of a scabbard placed cat there, that it was not intended to accompany Judas, but the abbot, whose chair was placed under this spot, and it betokened the signum he ought to exercise. It struck me, however, that Judas in this picture was made particularly wide awake; he has his finger to his nose, and his whole manner shows that he suspects it is of him that John and the Master are whispering.

forbear to pursue the treatment in other examples, out of regard for your space. R. H. BUSK.

In reply to W. S. L. S., I copy the following from Jameson's *Sacred and Legendary Art*, vol. i., with reference to Leonardo da Vinci's painting of "The Last Supper":—

"The moment selected is the utterance of the words, 'Verily, verily, I say unto you, that one of you shall betray me,' or rather the words have just been uttered, and the picture expresses their effect on the different auditors. It is of these auditors, his apostles, that I have to speak. Next to Christ is St. John; he has just been addressed by Peter, who beckons to him that he should ask 'of whom the Lord spake'—his despondent attitude as he raised himself to reply, and leans his clasped hands on the table, the almost feminine sweetness of his countenance, express the character of this gentle and amiable apostle. Peter, leaning from behind, is all fire and energy. Judas, who knows full well of whom the Saviour spake, starts back amazed, oversetting the salt; his fingers clutch the bag, of which he has the charge, with that action which Dante describes as characteristic of the avaricious.—

'Questi risurgeranno dal sepolcro  
Col pugno chiuso.'

These from the tomb with clenched grasp shall rise."

His face is seen in profile, and cast in the shadow; without being vulgar, or even ugly, it is hateful. St. Andrew, with his long grey beard, lifts up his hands, expressing the wonder of a simple hearted old man. St. James Minor, resembling the Saviour in his mild features and the form of his beard and hair, lays his hand on the shoulder of St. Peter—the expression is, 'Can it be possible! Have we heard aright?' Bartholomew, at the extreme end of the table, has risen perturbed from his seat; he leans forward with a look of eager attention, the lips parted; he is impatient to hear more. (The fine copy of Uggoni, in the Royal Academy, does not give this anxious look, he is attentive only.) On the left of our Saviour is St. James Major, who has also a family resemblance to Christ; his arms are outstretched, he shrinks back, he repels the thought with horror. The vivacity of the action and expression are wonderfully true and characteristic. (Morggen, the engraver, erroneously supposed this to represent St. Thomas, and placed on the border of his robe an inscription fixing the identity, which inscription, as Bossi asserts, never did exist in the original picture.) St. Thomas is behind St. James, rather young, with a short beard; he holds up his hand threatening.—'If there be indeed such a wretch let him look to it.' Philip, young and with a beautiful head, lays his hand on his heart; he protests his love, his truth. Matthew, also beardless, has more elegance, as one who belonged to a more educated class than the rest; he turns to Jude and points to our Saviour, as if about to repeat the words, 'Do you hear what He says?' Simon and Jude sit together (Leonardo has followed the tradition which makes them old and brothers). Jude expresses consternation; Simon, with his hands stretched out, a painful anxiety."

CLEVER ET AUDAX.

The following is the order of the apostles represented in this picture, beginning from its right: (1) Philip, (2) Lebbaeus Thaddeus (St. Jude), (3) Matthew, (4) Judas Iscariot, (5) Peter, (6) John

[\* *L'Inferno*, viii. 53.]



(the beloved disciple), (7) Thomas, (8) Simon the Cananite, (9) James Lebbæus (James the Less), (10) James the Elder, (11) Andrew, (12) Bartholomew. The best copy of the picture extant is in the Royal Academy, and was painted by Marco Oggione for the Grand Chartreuse at Pavia. A very excellent facsimile was published by Day & Son, the eminent lithographers, in chromo-lithography, many years ago; proofs eight guineas, prints six guineas. I possess a copy, and it is from the very interesting little book issued with it that I am able to give the above information. Mr. H. C. Selous superintended its reproduction.

TINY TIM.

De Stendhal, in his *Histoire de la Peinture en Italie*, says:—

"Sous une ancienne copie de la Cène qui est à Ponte Capriasco, j'ai trouvé une inscription latine qui indique le nom des apôtres, en commençant par celui qui est debout à la gauche du spectateur. Saint Barthélemy, Saint Jacques le Mineur, Saint André, Saint Pierre, Judas, Saint Jean, Jésus, Saint Jacques le Majeur, Saint Thomas, Saint Philippe, Saint Matthieu, Saint Thadée, Saint Simon. Cet ordre est assez probable. Je veux dire qu'il est très probable que cette inscription existât sous la forme originale et que d'ailleurs les deux ou trois autres qu'il est facile de reconnaître au moyen des données fournies par l'Évangile, ou par les anciens auteurs, sont placées dans le tableau comme dans l'inscription. Le caractère de cette copie de Ponte Capriasco est la facilité."

RICHARD EDGECOMBE.

33, Telford Square, S.W.

Lausi says, *Storia Pittorica*, vol. iv. p. 160:—"S'ebbe industria usò per ritrarre nell'uno e nell'altro S. Jacopo b'lle forme convenevoli al lor carattere." But which figures represent these two saints? Leonardo was a year looking for a suitable Judas. EDWARD H. MARSHALL, M.A.

Hastings.

SALT IN MAGICAL RITES (6th S. ix. 461; x. 37, 37A).—I scarcely think Mr. CARMICHAEL can hope that the very small jokes with which he attacks my quite unpretending statement about Judas and the salt-cellar will amuse the readers of "N. & Q."; but I leave that to them, and only observe, on my own behalf, that if he has attained security from ever himself making a slip of the pen (it happened that I did not see a proof of the paragraph in question, or the slip complained of would, of course, have been corrected) he must be less overburdened with occupations than most of us at the present day. Nevertheless, it does not appear that he has attained this immunity, for, notwithstanding his disclaimer, he has some vulnerable glass about his person. At all events, the most good-natured reader of "N. & Q." I can put on the solecism with which he commences his reply is that it is a slip of the

Lady Eastlake is brought in at all. He seems to put it forward as if to prove that her appreciation of the picture was in some way or other opposed to mine, which happens to be the very contrary of the fact. In my poor leisure I have attempted to study the works of the great painters *sur place* rather than the various tracts upon them with which we are now continually inundated, so I have not read Lady Eastlake's own words; but what we may guess to be the view she intended to express in the cited passage, so far from opposing mine, tallies so closely with it that I cannot forbear transcribing the note I scribbled down at the spot when I first saw the picture, some fifteen years ago:—

"After all one has heard of the deterioration of the painting agreeably disappointed to find the surpassing dignity and tenderness of the Christ, the exquisite grace of John, the busy indignation of Peter, and the earnest communion of the whole table, divided with well balanced art into four natural groups of strongly individualized figures, are all still admirably apparent."

I equally fail to see why Mr. CARMICHAEL favours us at this particular opportunity with the flourish about his knowledge of Milanese art-treasures, as he has no personal observation to offer on the point at issue, which alone could have given occasion for treating us to the information.

But the whole of this is beside the question. And I fearlessly reassert: (1) That there is no overturned salt-cellar now in the picture; if it was there it has been painted out on some occasion of restoration. The table-cloth lies smooth under the hand which clutches the money-bag. There is, indeed, a mark where the surface may have been repaired, but it is not so near the wrist as the salt falls in the engraving. (2) That, nevertheless, the tradition of the incident having been introduced to embody the popular superstition of the fatal omen of spilling salt has been familiar to me from childhood; \* though, of course, as in the case of many symbolical allusions in early pictures, the art of the painter introduces it as a curio event.†

\* As Mr. CARMICHAEL seems to treat the allusion to an omen as a captious idea of mine, I quote a part of what Rossi says on the subject. "Nel nostro dipinto si legge indietro... rovesciata una saliera e sparsa il sale, augurio funestissimo presso quasi tutte le nazioni e fra molte anche dell' moderne. Lungo secolo il raccogliere le molteplici allusioni introdotte in questa scena. Qual è però che per il grande artista del nostro dipinto la indicata da Mario Mazzolari nella sua descrizione del Cenacolo."

† The opportunity for it occurs early enough, in St. Peter's caparison to reach St. John's and James's seats. Last, perhaps, Judas, forcing himself forward on the table, St. James the Less was pressing forward to St. Peter's shoulder. I do not think the artist of the picture will discover any mistake in the position of Judas, but rather dogged stupidity in a "verachlootene Prohl," and that

1. *God is good, however, why this quotation from*



Together with these assertions I repeat my comment that the discrepancy deserves inquiry. In all probability the episode was originally introduced, and the entire absence of any trace of it at present shows how much the picture has been painted over; but it is probably long since it disappeared, for Prior Pino, in his elaborate description of the picture, says that Judas is leaning vulgarly (*villanamente*) on the table, but does not mention the salt-cellar, as he would undoubtedly have done in so minute an account, had it been extant at his time. The critical author of the *Nuova Guida* (1787) likewise says "appoggiandosi villanamente," and nothing more, though his account is also very detailed. Goethe's observation, quoted by Mr. CARMICHAEL, is to the point, and goes some way towards showing that the spilt salt appeared on the wall so late as his time; but it is also not impossible that he wrote his remarks at home, as people are wont to do, helping their memory of detail with engravings; and therefore, unsupported, is not absolutely conclusive.\* It could not have been there at the time Mrs. Jameson saw the picture, yet she similarly says, "Judas..... starts back [he certainly is moving forwards, not backward—] amazed, over-setting the salt," evidently writing from an engraving.

There is another incident of the delineation of Judas which has provoked discussion. The hand which rests on the table holds fast a bag of money, and it has been maintained by different critics (1) that this bag contains the "price of blood" lately received; (2) that it is the common purse, of which he had the charge. Bossi discusses the two views dispassionately, deciding himself in favour of the latter; and the natural conclusion would be that while this picture shows such a marked and original departure from the older conventionalisms, yet that this bit of symbolism was too convenient to be renounced; it seems incredible any one should conceive even the blackest traitor parading the price of his crime on such an occasion. Count Verri, however, who disputes whatever Bossi advances, opposes him here also, stoutly maintaining the former view.

In conclusion I will beg MR. CARMICHAEL to

right of Christ generally present an appearance of stillness and watchfulness, opposed to the "Schreck, Entsetzen, und leidenschaftliche Aufregung," which he finds only among those in the left division of the table.

\* Referring to Dr. Stohart's work since making this suggestion, I find he actually says that Goethe had Bossi's cartoon before him when writing his observations in the "Cenacolo," precisely as I had guessed, and Bossi having taken so much notice of the salt incident, would be sure to insert it in his copy, just as present copyists go on inserting it every day. However a minute comparison of the variations he found in different copies, and especially that this incident occurred in one executed in 1540-50, at his time in the possession of a Mr. Day in Rome.

refer to line 14, p. 132 of Count Carlo Verri's *Querelioni* on Bossi's book. He will there find that a more practised art critic than I pretend to be, in a well-printed volume of closely studied adverse criticism, has committed a similar slip of the pen to mine by writing "Durer" in place of "Leonardo." Such things may happen to the best of us.

R. H. BUSK.

May I add my testimony, from careful personal inspection this year, to that of Miss Busk as to the absence of the salt-cellar from the Milan "Cenacolo"? I have heard its presence in engravings, &c., accounted for by the fact that these are generally taken from an early copy in the Louvre which has the salt-cellar, and not from the ruined original. How or when it first appeared is still to be explained. Has the point been discussed?

MR. CARMICHAEL wastes a good deal of cheap and rather ponderous sarcasm on Miss Busk's obvious slip, but, despite his "more or less good knowledge of Milan and its art treasures for the past twenty years," carefully avoids committing himself by any statement of his personal knowledge of the fact in question. Whatever Goethe may have seen or describes, I can testify that there is now no trace of there having been a salt-cellar in the original "Cenacolo."

H. M. C. M.

Allow me to add my name to that of Miss Busk as that of one other who has failed to find in the "Cenacolo" at Milan the spilt salt-cellar which MR. CARMICHAEL has no doubt that Goethe saw. I have looked very earnestly for it, for I must admit that I had associated the superatition about the ill luck of spilling salt with the action of Judas, familiar to all in the engravings of the work, and was disappointed not to find it. I came to the conclusion that it was an invention of Marco Oggione. It is true that Belotti, or Mazza, or Barozzi may have painted it out. But is this likely?

MR. CARMICHAEL, who has known Milan and its art treasures for the last twenty years—a period, however, which does not go so far back as the date of Barozzi's restoration—does not say that he has seen it. Can he do so? Or can any of the many correspondents who have taken the trouble to point out Miss Busk's obvious slip of the pen take the further trouble to clear up this point, discharging from their minds all impressions conveyed by recollections of Oggione's copy or the engraving which Raphael Morghen made from Matteini's cartoon—impressions by which even a Goethe might be influenced—and stating only what they know that they saw on the convent wall?

KILLICKERW.

I can confirm Miss Busk's statement about the salt-cellar in Leonardo da Vinci's "Last Supper." I noticed this point particularly, and the salt-cellar

is not overturned. I remember seeing an engraving in the room, in which the salt-cellar was represented as overturned, and I turned again to the picture to make sure that I had not been mistaken. This was in the early part of 1882.

G. W. TOMLINSON.

Huddersfield.

I was a little surprised to find MR. BLACK had omitted the curious passage in Ezekiel xvi. 4: "And as for thy nativity, in the day thou wast born.....thou wast not salted at all, nor swaddled at all."

FREDERICK E. SAWYER.

Brighton.

QUAVIVER (6th S. ix. 288, 354, 390).—PROF. SKEAT's derivation of this word from a supposed Italian compound word *aqua vipera* may at first sight appear plausible, but it will not bear one moment's investigation, and is in fact impossible, inasmuch as it is based upon a palpable misunderstanding (1), and upon an indisputable mistake (2). With regard to (1), it is quite true that in Sherwood's Index to Cotgrave there is, "A quaviver, *tumbe, vive, traigue, & Marseil.*," and that in Cotgrave himself we find, "*Traigne, the sea-dragon, viver, quaviver: † Marseillois*"; but PROF. SKEAT is evidently quite wrong in supposing that Sherwood and Cotgrave wished to point out *quaviver* as a Marseilles expression. In both cases *quaviver* is given as an English word; how, then, can it be Marseilles? No; *traigne* was the word which they both wished to give as coming from Marseilles; and that this is so can be inferred from more than one consideration. In the first place, Sherwood (his dictionary being English-French) naturally puts his English words in roman letters and his French words in italics, and accordingly we find *quaviver* in roman, and *Marseil.*, as referring to *traigne*, in italics. Cotgrave, on the other hand (his dictionary being French-English), uses roman letters for the French words and italics for the corresponding English ones, and accordingly we find "*Marseillois*," as referring to "*traigne*," in roman. But where we find the word *quaviver* unaccompanied by *traigne* there we do not find anything said about Marseilles. Thus, in Cotgrave the word "*Tumbe*" is explained to mean "the great sea-dragon or quaviver; also the gurnard, called so at Roan," which I take to mean that at Rouen the word *tumbe*=gurnard. And so again, s. r. "*Vive*," we have simply "the quaviver or sea-dragon."\* So much for the misunderstanding (1).

But if *quaviver* was not a Marseilles word—and I have just shown that there is not the slightest

evidence of it either in Sherwood or in Cotgrave—then the remainder of PROF. SKEAT's note, as being based upon this supposition, falls at once to the ground. And even if *quaviver* (in the form of *quaviere*) had been a Marseilles word, PROF. SKEAT's derivation of it from a supposed Italian *aqua vipera* would still be impossible. I have already observed more than once that PROF. SKEAT, who is evidently more familiar with the languages of the Teutonic and Scandinavian family than he is with those commonly called Latin, has a tendency to overlook the fact that the same rules of word-formation do not hold good in the two families of languages. *Water viper* is very good English, and *Wasserviper* (which means the same thing) is excellent German; but no one would ever think of translating them into Latin by the words *aqua vipera*; and *aqua vipera* is just as little Italian as *aqua vipera* would be Latin. Italian does sometimes follow Latin forms very closely; but when it does so and there is a genitive in Latin this genitive is always indicated in Italian. Thus the Latin words *aqueductus*, *terra motus*, and the Low Latin *aqua vito*\* have been perpetuated in Italian, and there they have assumed the forms *acquedotto* (or *acquidotto*), *terremoto* (or *tremoto*),† and *acquavite*, the Latin genitive in *a* being represented by *e*, or in one case by *i*. But the Italian genitive, or rather substitute for a genitive, is much more commonly used, and the ordinary equivalent of "water viper" would no doubt be *vipera d'acqua*, just as water-rat is *roscio d'acqua*‡. So much for the mistake (2).

F. CHASE.

Sydenham Hill.

P.S.—I notice that in my note, ix. 391, a transposition has taken place in the last line of note †, for it ought to stand "by adding a consonant (*g* or, in English, *q*)."

CARPINDO (6th S. ix. 407, 514).—Admiral Smyth's *Sailor's Word-Book* contains the following entry under this word, "One of the carpenter's crew." The term is not to be found in either Falconer's or Young's *Nautical Dictionary*, nor is it in Jal's *Glossaire Nautique*.

GEORGE F. HOOPER.

Streatham.

TITUS OATES AGAIN (6th S. viii. 408, 490; ix. 213, 291, 337, 445; x. 38).—I am very much ashamed of myself for overlooking Roger Norri's

\* *Aqua vitæ* was also used (see Ducange), and the Italian word *aqua vite* may possibly come from this form.

† The *moto* is frequently, and I should say more commonly, written and pronounced *muoto* in both cases.

‡ *Norri* also means *mouse*—the *Pr. murice*, and *vipera* is often used for rat, and sometimes *mus mus*, and Barstow in his dictionary gives nothing more than *roscio d'acq.* as for water rat.

\* We now see why, though in Sherwood "*Marseil*" might have been taken to refer to *tumbe* or *vive* just as well as to *traigne*, I preferred to consider it as referring to *tumbe* only, for *tumbe* is apparently a Rouen word, and *vive* is not described as belonging to any dialect, and so is pure French.



notice of Titus Oates. I must have read it years ago, and strangely forgotten it, as the story of the mother's dream comes back upon me now that I am reminded of it. Roger North is not wrong in saying that Titus was sent to St. John's, but it was a year and a half after he was entered at Christ Church. He became a sizar at St. John's, Feb. 2, 1668-9. Prof. Mayor could give us a copy of the entry, and tell us who the Arminian tutor was.

AUGUSTUS JESSOPP.

CAREY FAMILY (6th S. ix. 60, 329, 413, 497). — Is it known why the Earls of Monmouth, the Viscounts Falkland, and Barons Hunsdon invariably spelt their name with an *c*, viz., Carey; and for what reason did this family name become altered into Cary?

T. W. C.

TORPENHOW (6th S. x. 25). — Without the ancient spellings all suggestions as to the derivations of place-names are mere guesses. Torpenhow may, however, be a corruption of Thorpendhow, the syllabification of which would be Thorp-end-how (not Tor-pen-how as given at the reference above noted). If the guess I have hazarded is correct, the derivation would be from A.-S. *thorpe*, a village; A.-S. *ende*, the end; and Old Norse *haugr*, a hill, — the hill by the end or outskirts of the village.

FREDERICK DAVIS.

Palace Chambers, St. Stephen's, S.W.

Sullivan ("Cumberland and Westmorland, Ancient and Modern," *Celtic Glossary*, p. 38, edit. 1857) gives the following:—

"Torpenhow. H.C. *tor*, hill; C.C. *pen*, hill; with a D. ending of the same meaning—Fr. *torpenna*, accenting on the second, this renders impossible any such derivation as Torpen's how. Cf. Penhow, Monmouth."

Sullivan is here very emphatic in his rejection of the derivation advanced in the *Naturalist's Review*. Nicholson and Burn (vol. ii. p. 124), give the same derivation as Sullivan, but also suggest as an alternative *thorp-pen* = town-hill. I conclude Mr. Ekston has only made a slip of the pen in making *tor* British and *pen* A.-S.

JOHN HAMERTON CRUMP.

Fernylea, near Penrith.

Whatever may be the true explanation of this name, "the usual explanation," which your correspondent gives, is, of course, wrong to style *pen* A.-S. The Celtic *pen* is found in many names. Here are two instances of names where the second syllable has been added, apparently when the meaning of *pen* was no longer understood. Penhill in the North Riding of Yorkshire, and Penhill close to Cardiff. Torpenhow in the map of Cumberland in Camden's *Britannia* is written Torpenhow; it is so given, also, in Spelman's *Villare Anglicum*, 1674. F. C. BIRKBECK TERRY.

TOL-PEDN-PENWITH (6th S. ix. 449). — Bannister's *Glossary of Cornish Names* (Williams &

Norgate) deals specially with the subject of Cornish local names. It is a work of great industry, but is more valuable for the collection of names which it contains than for the interpretation it offers of them. Of the name in question the following explanation may be interesting to your correspondent:—

1. *Tol* is the Corn. *toll*, or *toul*, a hole, cognate with W. *toll*, Ir. and Gael. *toll*, Manx *towl*.

2. *Pedn* is a late corrupt form of Corn., Welsh, and Breton *pen*, or *penn*, a head, Ir. and Gael. *ceann*, Manx *cione*.

3. *Penwith* is a compound of *pen* and *quit*, blood, and so supposed to mean "promontory of blood."

The meaning of the entire name is given by Dr. Bannister as "the holed headland of Penwith"; but in accordance with Cymric construction the phrase ought rather to mean "the hole of the head of Penwith," as *tol* is a noun. Or it is possible that *tol* is a modification of *tal*, end or top, and that the name means "the top of Penwith head." The Welsh form would be *Toll* (or *tal*) *pen Penwith*, meaning "the hole (or top) of Penwith head."

GLANIRVON.

The derivation of this well-known name, Tol-pedn-penwith, is not difficult except in the last syllable. *Tol* is Cornish for hole. This is a common Aryan word, running through half the languages of Europe. *Pedn* is later Cornish for *pen*, a head. It is one of the commonest surviving Cornish words:—

"Tre, pol, and pen,

By which you know the Cornish men."

Penwith is the westernmost and, I believe, largest hundred and deanery in Cornwall. The deanery was divided a few years ago, but still contains twenty-five parishes. The meaning of the name, then, is "the holed headland of Penwith." Now the question may be asked, "What is the meaning of Penwith?" and this is not so certain a matter. It is sometimes thought to mean "the white head," or "the head or peninsula of separation." The latter would be descriptive, as marking the separation of the two seas by this tongue of land ending in the Land's End. As for *tol*, it occurs often in Cornish names, e.g., Men-an-tol, the holed stone near Penzance, Tolcarne in Newlyn West, Tolcarne in Carnmenellis, Tolverne, &c.

W. S. LACH-SZYRMA.

There is a Cornish word *toll*, which means a hole, the Welsh equivalent of which is *toll*. *Pedn* is late Cornish for *pen*, which means "a summit or promontory"; it also has the signification of "end," as the Latin *finis*. The Welsh is the same word *pen*, or *penn*. *Penwith* appears to be a reduplication of *pedn* and *with*, which I believe signifies "care," in the sense of to beware. I should suggest, from a knowledge of the ancient language of my



county, that the meaning of the three words was "a hole on a mountain which you should carefully avoid." I am not aware of any other place-names with *tol*. I should advise Mr. CARDEW to consult the *Lexicon Cornu-Britannicum*, as the only work with which I am acquainted that gives an approximate meaning to the Cornish language.

EDWARD R. VVYAN.

Tol-Pedn-Penwith—"the holed promontory to the left"; *tol*=a hole; *pedn*=*pen*=headland. The hundred in which the Land's End is situated still retains the name Penwith. See *A Week at the Land's End*, by Blight, pp. 86, 106. There is a passage called Tolverine (foreigner's hole) between Malpas and Falmouth: see *Tourists' Guide to Cornwall*, by Tregebas, p. 74. Tolcarne is the name of a place in the parish of Camborne, Cornwall.

F. W. WEAVER.

Milton Vicarage, Evercreech, Bath.

*Pedn* and *Pen* are really one and the same; cf. Cornish *guidn* (modern spelling *gwidhen*), Welsh *gwyfan*. In Cornubian place-names *Pen* is applied to a district forming a promontory, *Pedn* to a particular headland or rocky point; but there are exceptions to this rule. *Penwith* is the name given to the westernmost hundred of Cornwall. Here *with* is synonymous with *guidn*, meaning "white." *Tol* (Welsh *pell*, Irish *poll*) signifies a hole, and is also used adjectively. Hence Tol-Pedn-Penwith would seem to mean "The holed headland of the white promontory." I believe I have heard that in days gone by it was considered to be the real Land's End. There is also a Cornish word *pol* (closely allied to the Irish), signifying a hollow or bottom. *Tol* occurs in many other Cornish place-names, e.g., Tolcarne, "the holed cairn," Tolvean, "little hollow," both in Penwith. Though I cannot refer to it, I believe Mr. CARDEW will find these words duly explained in the vocabulary appended to Borlase's *History of Cornwall*.

PORTRIMINSTER.

This name means the holed or perforated headland of Penwith, and refers to a funnel rock, with a pit or chasm that measures about a hundred feet in depth and eight in diameter. Penwith is the name of the district. The hundred of Penwith includes all the country to the west of a line drawn from Redruth to Cuddan Point, near Marazion. In this same district, not far from Madron, is the ancient monument called the Men-an-Tol, or Holed Stone; and at Constantine, near Falmouth, it, or was, another, known as the Tolmean or Tolmën, which, of course, is the usual term for monuments of this class. Tolmen Point is the name of a promontory in St. Mary's Island, one of the Scilly group; and Tol Carne is that of a pile of rocks near Penzance. The *Tol* in all these names has the same meaning.

In Dorsetshire is the village of Tolpudde, with

Alfudde and Toner's Puddle in its neighbourhood. The two latter places are approached merely by by-roads; but Tolpudde stands on the high road that runs from Wimborne to Dorchester, and probably has its name from a toll-gate. The Welsh for Tol Pedn would be Pen y Tŷll.

C. W. S.

Cornish *toll* is a hole; *pedn* is for *pen*, end, extremity, head, the upper part (like *bedn* for *ben*; *guedn* for *gwyn*; *ledn* for *len*). Camden renders Penwith the left-hand promontory. "But," says Polwhele, "I find the south called by the ancients the right, and the north the left. Now Penwith is the southernmost hundred of all Britain; Pengwith, or guydh, the most conspicuous high land, or Pen-iet, the head of the island"; and he refers to Baxter and Lluyd.

R. S. CHARNOCK.

*English Chronicle*, anno 997, C, i.e., Abingdon Chron.: "Her.....ferle se here abutan Defean-se to into Saferu mozan.....and after þam wendon eft abutan Penwis steort on þa suð heafle, and wendon þa into Tamer muþin." D (the Worcester Chron.) reads Penwid, and the Land MS has Penwiht. *Steort*, lit. tail, here denotes headland, I suppose, and is an English addition to the name. Harle quotes the *Brut y Tyngysagion*: "King Henry collected an army against Gwynedd and Powys 'o'r van eithiel o Gwynw lle gelwir Pengward, hŷt y vann eithial o Brydlyn lle gelwir Penbithraon'; i.e., from the land's end of Cornwall, which is called *Pengward*," &c. He gives no further reference.

P. ZILLWOOD ROUND.

RAPID MANUFACTURE (6th S. x. 28).—The "Quick Work in Coat Making" is fully described in Chambers's *Book of Days*, vol. i. p. 825. The hero was Sir John Throckmorton, of Newbury, Berks, who in 1811 offered to lay a wager of one thousand guineas "that at eight o'clock on a particular evening he would sit down to dinner in a well-woven, well-dyed, well-made suit, the wool of which formed the fleece on sheep's backs at five o'clock on the same morning." He won by "one hour and three-quarters," on June 28, 1811, as described in detail. The event was afterwards the subject of a large lithograph, showing the various scenes, which is often to be found in country houses (as at Leicester, Wexford, &c.) in South Wiltshire.

ESTR.

Sir John Throckmorton, in 1811, was the cause of this, by offering a wager. The cloth was made at Greenham Mills, Newbury. The work was begun at half-past five o'clock in the morning, and Sir John sat down to dinner in his new coat at quarter-past six. He won the wager with some time to spare, for the substance of it was that the wool should be on the sheep at five and in the coat at eight. The wager was for a thousand. There is an account in Chambers's *Book*

vol. i. p. 825. I have seen a coloured print of the business in a farmer's house. ED. MARSHALL.

A few weeks ago I was at Weston-under-Wood, Cowper's village, and there I saw, in the little inn called the "Yardley Oak," a coloured print of the remarkable manufacturing feat which took place at Newbury, Berks. It presented a panoramic view of the various stages, shearing, spinning, weaving, tailoring, until the wool taken from a sheep in the morning appears at dinner as a well-made coat on the back of the gentleman by whom all the arrangements were made, and who thus became the winner of a large wager. R. W. Brompton.

[MR. MAYUEL states that an account has already appeared in "N. & Q." Mrs. CHARLOTTE G. BOGNA sends us the account from *Hone's Table-Book*.]

MS. ACCOUNT OF BATTLE OF TRAFALGAR (6th S. ix. 261, 283).—It may be worth noting that Capt. Cumby's letter, now printed for the first time, was read, and is mentioned by Sir N. H. Nicolas in the *Nelson Despatches*, vii. 172, note:—

"The editor has been favoured by the Rev. Anthony Cumby with the copy of a very interesting letter written in March, 1828, by his late father, Capt. Cumby, who, as First Lieutenant of the *Bellerophon*, succeeded to the command when Capt. Cooke fell, describing her proceedings. The only additional particulars are, however, that the men at the quarters on the lower deck wrote upon some of the guns in chalk 'Victory or Death,' and that one of the grenades thrown from *L'Aigle* set fire to the gunner's store-room," &c.

It seems strange that Sir Harris Nicolas should not have noticed that the account of the men chalking "Victory or Death" on their guns was already given in the *Naval Chronicle*, xvii. 361, in a memoir of Capt. John Cooke. There is also in the *Naval Chronicle*, xv. 203-208, an extract from a letter written by an officer of the *Bellerophon*, which is dated Dec. 2, 1805, and which is very interesting for comparison with Capt. Cumby's letter. GEORGE F. HOOPER. Southampton.

REFORMADES (6th S. ix. 348, 432, 511; x. 50).

—When Abernethy gave instructions to one class of his patients, they were accompanied by the advice, "Read my book." There was no such allusion on my part when I spoke of the *Holy War* of the R.T.S. as "my edition." I merely meant the edition which I possess. There is no fear on the title-page; but my copy appears to have been in the possession of some one in 1843.

ED. MARSHALL.

MONER. (6th S. ix. 507; x. 34).—I believe "to morse, to prime," is a recognized old Scotch word, though no doubt obsolete. In Keith's *Church and State in Scotland*, appendix, p. 67, there is an order, under date 1552, "That all the thre hundred men be haghbutteris furnisheit with

Powdir, Flask, Morsinghornis, and all o'hir Gear." Sir Walter Scott uses the word *morsing horn* as equivalent to powder-flask in the *Lay of the Last Minstrel*, canto iv. 14:—

"Boff coats, all frummed and 'braidered o'er,  
And *morsing hornis*, and *seals* they wore."

It is true that in Longmuir and Donaldson's *Scottish Dictionary*, 1880, "to morse" is not given, but they have "*morsing horn*, a powder-flask or priming horn"; and "*morsing powder*, powder used for priming," and derive the words from French, "*Amerce*, prime, priming." As these two words were certainly used in public documents in 1552-56, it is plain that the meaning of "to morse" was then generally understood, and that it was equivalent to "to prime."

EDWARD SOLLY.

*Morse* is no misprint, but a word full of meaning. From its expressiveness it is just such a word as the great Sir Walter would be delighted to hear drop from the lips of some caustic Caledonian rustic, and to utilize on the occasion when Father Eustace reproves the thief and ruffian Christie of the Clinthill. That *morse* does not appear in Jamieson is no conclusive reason against its being formerly used. One gentleman, recently dead, collected in a small Border town several hundred Scotch words not in that valuable dictionary, which I hope will, with hundreds more, appear in an enlarged edition of Jamieson which is now in preparation. Scotch philologists know that *morse*, with its evident compound *morsing*, comes from *mordeo*, *morsio*, to bite, from which come at least fifteen words more. In its primary meaning, to bite, it varies in the Scotch tongue from a simple nibble to a snap. In the sentence referred to it means that "he of the Clinthill" was eagerly indulging in biting, stinging, or gnawing thoughts of slaughter. Its secondary meanings also include the idea of plotting and conspiring. *Morse* also assumes the form of *murd* in the phrase "He's just *murdin* at it," Jamieson has not this verb either, but he has *murdie-grups*, i. e., belly-ache or a colic, from the same root to gnaw, to pinch. That the word as a misprint should have been printed and read by millions for fifty years without being changed and altered exceeds the bounds of probability. Many more knew Scotch when it issued from the press than now, and could explain it to inquirers. If it had escaped Sir Walter's own eagle eye hundreds of his admirers must have asked him for an explanation.

DOMINIE SAMERSON.

BRIDE'S CHAIR (6th S. ix. 500).—Brand describes this chair as "a great two-armed chair, said to have been deposited here (Jarrow) ever since the dissolution of the monastery. It is of oak, and appears to have been hewn out with an axe, except that at the top of the back the cross-



piece is mortised to the standards or upright parts which serve both for legs and its support; these with the seats and sides are very ancient, but the back, according to the person who shows it, has since been added." Brand wrote thus in 1789, and adds, "In the *Antiquarian Repertory*, vol. ii. p. 113, is given a plate of the chair" (*History and Antiquities of Newcastle-upon-Tyne*, London, 1789, vol. ii., foot-note to p. 61). Many members of the Archaeological Institute will doubtless visit Jarrow Church during their meeting in Newcastle next month, and this relic will, I am sure, be inspected with no ordinary interest.

J. MANUEL.

Newcastle-upon-Tyne.

OLD RHYMES (6th S. x. 47).—In the extract from Stevin's MS., inserted by A. E. Bæw in his edition of Chaucer's *Treatise on the Astrolabe*, there are memorial lines on the months of a date not later than 1555 ("N. & Q," 4th S. vii. 464, 525). Mr. W. J. LOFTIE has shown that the memorial lines occur in Grafton's *Abridgment of the Chronicles of England* in 1570 ("N. & Q," 4th S. vii. 386). Mr. THOMAS WRIGHT has cited them from Winder's *Almanac* for 1636, Cambridge (in *Macmillan's Magazine*, January, 1863, quoted in "N. & Q," 4th S. vii. 386). Mr. LOFTIE has found the French in a *Book of Hours* of the fifteenth century ("N. & Q," 5th S. i. 260).

ED. MARSHALL.

FOREIGN MONUMENTAL BRASSES (6th S. x. 26).—With reference to the mention of the Rev. W. F. Creeny's rubbings of foreign brasses, I should like to state that I have just seen some specimens of the pages and illustrations of his proposed book on the subject, and that I can strongly recommend it as likely to be a splendid work in folio, to which foreign as well as English antiquaries and libraries ought to subscribe. Mr. Creeny's address is Norwich. C. R. MANNING.

LITERARY FAME (6th S. ix. 467; x. 13).—To the instances in "N. & Q." for July 5 may be added Charles Dickens's Pecksniff, Pecksniffian. How often, too, do we hear a man called a regular Dominio Sampson, which with "Dryadust" makes Scott contribute at least two words to the English language. G. E.  
Upton, Slough.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 569).—There is a caricature of the Mulready envelope in Theodore Hook's *Choice Humours*, published by Hotten (circa 1865).

HUGH TILLEY.

I have in my collection of odds and ends Nos. 1 to 6 of *Rejected Designs for Postage Envelopes*, published by J. W. Southgate, Library, 164, Strand, in June, 1840. No. 1 is by Fredk.

From, and the remainder by Madeley. Another, with C. J. C. in the left-hand corner, published by White, 59, Wych Street, Strand, bears a close resemblance to the original design by Mulready. I also possess No. 1 of *Fores's Comic Envelopes*, designed and engraved by J. Leech, "published by Messrs. Fores at their Sporting and Fine Prints Repository and Frame Manufactory, 41, Piccadilly, corner of Sackville Street."

EVERARD HOME COLEMAN.

71, Brecknock Road.

I have in my collection the following Mulready imitations:—

Four designed by W. Mulhead, R.A., published by W. Spunner, 377, Strand.

Four signed "Madeley Del.," published by J. W. Southgate, 161, Strand; date, June 8, 1840.

One, also by the same publisher, but signed "Fred Froome Del."

One signed "R. S. Hurst, No. 3," published by Ackermann.

All the above are the same size as the Mulready envelope, but I have one double the size, called "The New Post Office Envelope," from a design by Moll-Rooney, R.A.M.; Thomas White publisher, 59, Wych Street, Strand. This large one was also issued in colours. As nearly all these names are assumed, it would be interesting to know the real names of the artists.

EMILY COLE.

Tolgemouth.

An illustrated article on these appeared in the *Leisure Hour*. I have not a file to consult, but I should say it was at least fifteen years ago.

J. P. EDMOND.

THE FORSYTH FAMILY (6th S. ix. 169).—I have only just seen in a back number of "N. & Q." a question, signed GALLUS, relating to this family. I have never seen a complete pedigree of the Forsyths, but am trying to compile one. If your correspondent is still desirous of information on this subject, I shall be much obliged if he will communicate with me direct.

H. W. FORSYTH HARWOOD.

12, Onslow Gardens, S.W.

TENNIS (6th S. iii. 495; iv. 90, 211; v. 56, 73; vi. 373, 410, 430, 470, 519, 543; vii. 15, 73, 134, 172, 214; viii. 118, 175, 455, 602; ix. 38, 325, 394).—I have lately, in going over the new edition of Wright's *Glossaries*, fallen in with a form giving considerable support to the explanation of the name of tennis suggested in my *Dictionary*, which, oddly enough, has not been referred to in any of the numerous speculations on the subject appearing in your columns.

In the first place, as the name is exclusively English, we should look for the explanation some English word descriptive of a chair.



feature of the game. Now, I have cited in my *Dictionary* a passage from Spenser on the state of Ireland in which the verb to *tennis* is used in the sense of driving to and fro: "These four garrisons issuing forth upon the enemy will so drive him from one side to another, and *tennis* him among them." The only question will be whether *tennis*, here used as a verb, is not a mere metaphor from the name of the game. But, I argued, there is no necessity for such a supposition, inasmuch as a probable origin of the word, in the sense required, may be found in the Fr. *tamiser*, "to scarce, to bount" (Cotgrave), Du. *tensen*, to sift (Kilian). The *m* before *s* in *tensen* would naturally become *n* in passing into English, like the *m* of Fr. *temps* or *tens*, in Eng. *tense*. But in Wright's *Glossaries*, p. 609, I find that *tense* was actually used in the sense of a bolting sieve, and in all probability as a verb in the sense of bolting flour: "Hoc taratantarum, Anglice, a *tense*. Hic taratantarizator, Anglice [as printed], a *censare*." As no sense can be made out of the form *censare*, it cannot be doubted that it should really have stood *tensare*. It is obvious that the operation of bolting flour would afford a most familiar image for expressing the idea of driving something backwards and forwards.

H. WEDGWOOD.

31, Queen Anne Street.

ROYAL MARRIAGE WITH A SLAVE (6th S. x. 9, 37).—Bouillet, *Atlas d'Hist. et Géog.*, 1865, gives Bathilda the epithet of Saint; describes her as "of Saxon origin (d'origine Saxonne)," not saying a word about her position as a slave; states that she was married to Clovis II., King of Neustria and Burgundy, afterwards King of France, in 649, became a religious at Chelles in 665, and died in 680. As for her sons, "Capet, Valois, and Bourbon," they may, perhaps, be left to the Jew Apella. Bouillet knows them not, but calls the issue male of the marriage of Clovis and Bathilda, Clotaire III., King of Burgundy, Neustria, and France; Childeric II., King of Austrasia, and of Neustria and France; and Thierry III., King of Neustria and Burgundy, of Austrasia, and of France.

What may have been the birth of Bathilda, or Bathildis, I do not as yet find stated. But the phrase "Royal marriage with a slave" certainly has the appearance of connoting a slave by birth (like the so-called ancient family of Hatt, who, whether or not such was really the name borne by their forefathers, were unquestionably of servile origin, *teste* J. M. Kemble, *Cod. Dip. Æv. Sar.*), which Bathilda, whatever her parentage, does not seem to have been. The query, therefore, I submit remains unanswered until proof is given of the existence of a queen fulfilling the other conditions of ANON., and who was of servile birth.

NOMAD.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Recueil de Fac-similés à l'Usage de l'École des Chartes.* Livraison III. Forty-eight Plates. (Paris, Picard.) We have already drawn the attention of our readers to this important palæographical publication, issued by the Director of the French École des Chartes. The third fasciculus, which has recently been brought out, equals the two previous in point both of historical interest and of artistic finish. The plates are the work of M. Dujardin, and when completed are to form 250 specimens, illustrating the various characteristics of mediæval writing. Of these 130 are now before us, arranged so as to make up seventy-five distinct plates. A fourth *Livraison* is announced, which, in addition to more facsimiles, will contain several tables allowing the student to classify these documents either by order of dates or by subjects, or, again, according to the languages employed. This fresh instalment will terminate the first volume of the series. There are two or three points which deserve noticing in connexion with this useful and valuable publication. In the first place, it must not be supposed that we have here the earliest effort made to provide materials for the pupils belonging to the École des Chartes. This is, no doubt, the first collection of mediæval facsimiles selected by French erudition for students at large; but previous to it a set of upwards of 600 specimens had appeared, though not for sale to the general public, and reserved exclusively for the scholars. These specimens, taken at a time when the art of photography had not reached its present perfection, were not, certainly, worth while circulating extensively, and the examples which it is intended to publish hereafter will suffice to assist scholars in their palæographic researches. We must, in the next place, allude to the extreme variety of the documents chosen for publication. The present fasciculus contains specimens of handwriting beginning with the ninth century and extending so far as the eighteenth. Let us mention a few: Fragments of a catalogue of the archives of the Holy See (fourteenth century); English statutes (fourteenth century); extracts from a register of the Chancery of Pope Alexander V. (thirteenth century); examination conducted before the tribunal of the Inquisition at Alby in 1300; passages taken from the *liber niger* of St. Maur des Fossés (fourteenth century); Bible of Theophilus (ninth century); translation of the New Testament made by one of the Albigenses (thirteenth century). The concluding fasciculus (No. 13) reproduces the beginning of the romance of Maugis d'Angremont, from a MS. of Peterhouse, Cambridge. This last item leads us to mention that the extracts taken from MSS. of a more particularly literary nature are few in number (Angier's translation of *The Dialogue of St. Gregory*, Provençal songs, *Roman de l'Alexandre*, &c.), for the simple reason that, the collection being chiefly intended for persons studying palæography and diplomatics, the more useful specimens were, as a matter of course, those of a legal, historical, and political character. Finally, the reader will observe nine fragments (5-13) in mediæval German; they refer to the small state of Montebellard, and were selected to illustrate a series of lectures delivered at the École des Chartes on the Teutonic languages.

*An Older Form of the Treatise of Fishynge with an Angyle.* Attributed to Dame Juliana Barnes, (Satchell & Co.)

*The Angler's Notebook and Naturalist's Record.* No. 1. (Simpkin, Marshall & Co.)

MESSES SATCHELL seem never to tire of conferring benefits on the "scholarly angler." We sincerely hope

that they will meet with the success which such enterprise as theirs so thoroughly deserves. This older form of the *Treatise of Fysshing with an Angle* is printed from the manuscript which was formerly in the possession of the typographical historian, Mr. William Herbert, but now is one of the most interesting features of Mr. Denison's famous collection of angling literature. The manuscript is written on five sheets of paper folded quarto-wise, and is, according to Prof. Skeat, probably of an earlier date than the middle of the fifteenth century. If the professor is right—and we know no one who is better qualified to give an opinion on such a subject—it follows that Mr. Denison's manuscript is an older form of the treatise than that which appeared in Daniel Johnson's book, printed by Wynkin de Worde in 1496. From what we have said, our readers will easily understand that this tract is one of peculiar interest, especially as Mr. Skeat has ascertained, after a careful collation of the text of the manuscript with the text of 1496, that there is a considerable difference between them, not only in the orthography and phrasing, but even in the sense.

The *Angler's Notebook* is to be completed in twelve numbers, and is conducted by the editors of the *Bibliotheca Piscatoria*. Under such guidance it should succeed. The cover is adorned with an illustration of the curious old woodcut which figures on the title-page of Leonard Mascall's old *Booke of Fysshing with Hooks and Line*. Among the contents will be found an interesting note by Mr. Watkins on that rare old book Dr. Gardner's *Booke of Angling*.

We have received a small pamphlet entitled *History of the Parish and Manor of Emsay, alias Ruandean*. It has been reprinted from the eighth volume of the *Transactions of the Bristol and Gloucestershire Archaeological Society*, and is written by our valued correspondent Sir John Maclean. It is a model of succinctness, and in its twenty-five pages will be found the brief history and chronicle of this Gloucestershire parish, which is bounded on one side by the river Wye. Antiquaries are so often carried away by the exhilarating pleasure of research that they are frequently tempted to be too diffuse when thoroughly interested in their subject. Sir John Maclean has not, however, fallen into this error; and though his contribution to local history is commandingly short, it is, at the same time, thoroughly exhaustive.

THE *English Illustrated Magazine* has a ballad of Sirk by Mr. Swinburne, and an essay entitled "The Master Builders" by the author of "Historic Winchester."—"Chronicles of English Counties," in *All the Year Round*, deals with Leicestershire. John Wycliffe is the subject of an essay in the same periodical.—The *Cornhill* has essays on "Benjamin Franklin" and on "Our Lady of Lourdes."—*Longman's Magazine* supplies a posthumous article of Putnam Cook on "Thackeray and the Theatre."—Mr. C. A. Ward continues in the *Antiquarian Magazine* "The Forecasts of Nostradamus"; Mr. C. Wallcut his "History of Gills"; Mr. Maskell's "A Dead English City" has great interest.—The *Scottish Review* contains an interesting and a valuable paper on "The Scottish Language," and a second on "The English and Scottish Gerges."—"County Characteristics Sketches," by H. S. Howlett, and "A Tangled Skein Unravelling," by Dr. Charles Mackay, arrest attention in the *Nineteenth Century*.—In the *Contemporary*, Prof. Seeley writes on Gough, and Principal Grant on the British Association at Montreal.

To the list of bibliographical curiosities they publish, Messrs. Field & Tuer have added *Quads*, a collection of jokes and ana turning upon printing, the miniature

edition of which is a gem of typographical execution; *Canada's Port: Faking Down without Dinking; Thought Reading, or Modern Mysteries explained*.

MESSRS. WATERLOW & SONS have issued *Ye Historical Sketch of Ye Old London Street*, edited by T. St. Edmund Hale, and containing a few excellent illustrations of Bishopsgate, Gunpowder-Plot House, &c.

No. 55 of *Le Livre* supplies an admirably characteristic portrait of Didotot. The opening essay is on "Bibliographie et Monographie Moleziennes," by M. Victor Fournel.

PART VII. of the *Encyclopædic Dictionary of Messrs. Cassell & Co.* has valuable articles on "Bar," "Baptist," "Bastille," "Band," &c.

Our correspondent, the Rev. W. F. Creeny, M.A., proposes to publish a "Book of the Monumental Brassery on the Continent of Europe." He intends to make a selection of those having most merit as engravings, and possessing most antiquarian and historic interest, and to reproduce them in facsimile from accurate rubbings. A specimen of the workmanship to be employed gives a high estimate of the value of such a volume.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. J. ("Knocked into a cocked hat").—The explanation is, obviously, so beaten as to be limp enough to be doubled up and carried flat under the arm, like the cocked hat of an officer. See "N. & Q." 6th S. x. 128, 230.

CHAR. JAS. FIBER ("Cricket").—Copious notices of cricket will be found in "N. & Q." 2nd S. iii. 32, vi. 128, 178, 317, x. 512; also 4th S. xii. 18; 5th S. ii. 121, 266; ix. 166, 268, 341, 366; xii. 218.

E. T. DEHN ("Epitaph").—Occupies its place in the list, and will shortly appear.

ROBERT M. TURNER.—The Festival of Asses is a familiar feature in mediæval life. See Dr. Brewer's *Dictionary of Phrase and Fable*, or, for a more ample account, the glossary of Ducange, s.v. "Festum Asinorum." A long and valuable essay on the subject appears in "N. & Q." 2nd S. v. 3. Further information is supplied 2nd S. ix. 472, and elsewhere.

P. J. G. ("Name of Celebrated Person").—The allusion is to Lord Grey, who in 1806, on the death of Pitt, formed a ministry known as "All the Talents."

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LONDON, SATURDAY, AUGUST 9, 1884.

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A LITERARY CRAZE.

(Continued from p. 82.)

Many points of contact between Shakspeare and Drayton have been exhibited. It may, indeed, be objected that too great prominence is given to one inconsiderable subject, but if it can be clearly shown that, in this one particular, Shakspeare has referred to current subjects of the day, it strengthens the inference that all allusions should be thus explained, and aids us in fixing the date.

Our Dantophilist dwells especially on two words, viz., *hymns* and *spirit*, ascribing to them an occult or esoteric meaning unknown to readers in general.

1. The word *hymn* occurs in Sonnet 85, thus:—

"Cry 'Amen'

To every hymn that able spirit affords."

This is certainly put ironically. The meaning is that Shakspeare says "Ditto" "to Mr. Burke," but, as he uses the sign of assent in its religious form of Amen, he consorts it with the word *hymn* to follow suit; so, when A or B praises the addressee, Shakspeare echoes, "Tis so, 'tis true."

Hymns, however, were not unknown to Elizabethan poets, for, besides Drayton's earliest known work, *The Harmony of the Church*, .... with *Hymns*, &c., 1591, Chapman printed *Skia*

*Nuktos, the Shadow of Night*, containing two poetical hymns, 1591. The versification is far above Drayton in ease and flow. He addresses night as a goddess, "I cannot do as others, make Day seem a lighter woman than she is by painting." Sir John Davies, the libertine judge and satirist, printed *Hymns of Astraea*, containing twenty-six acrostics on Elizabetha Regina, probably in 1592. Spenser printed *Four Hymns* in honour of heavenly love and beauty, but, though dated 1596, they were known much earlier.

2. *Spirit* opens thus, No. 80:—

"O, how I faint when I of you do write,  
Knowing a better spirit doth use your name."

The comparative form here used implies one of two; clearly the I that "do write" is the positive of spirit, and the other writer is, for the nonce, the comparative form, a "better spirit." For spirit read "muse," No. 85; "poet," No. 79; "pen," No. 84, all synonyms. There is nothing mystic, supernatural, or post-mortem here; it is all living, working, writing reality, in the present; the better spirit is alive and "doth use your name"; how the name is used belongs to the subject of dedications.

We have *spirit* again in 85, 86. No. 85 is associated with the word *hymn*; No. 86 is the culmination and *finale* of the subject, and, like a novelist's *dénouement*, it is worked up to the highest pitch, but, as with all sublunary matters, it will find its level if read by the light afforded by preceding references.

In No. 85 we have read:—

"I think good thoughts.... and.... cry 'Amen'  
To every hymn that able spirit affords."

Here the "able spirit" is the same entity with the "better spirit" of No. 80; but in No. 85 the idea is extended to an abstraction, thus:—

"Was it the proud full sail of his great verse, ....  
Was it his spirit?"

Now this is different. A man cannot be and not be at the same time. We are introduced to his double, his shadow: "Was it his spirit, by spirits taught to write above a mortal pitch?" It is a pun. Shakspeare, having once introduced the word *spirit* as the ordinary equivalent for an author, intensifies the thought, and varies the idea, as he has done all through this series of sonnets. Thus, in No. 43, "mine eyes.... look on thee," in absence. In 44 he laments that "dull substance" impedes his way through the elements of earth and water; this "dull substance" is the "solid flesh" of Hamlet. In No. 45 the other elements, "air and fire," supersede the organism of his eye, and bring tidings of his absent friend. Then, in Nos. 46, 47, his eye and heart quarrel as to who shall retain the imaginary picture thus visualized in No. 43; this should interest Mr. Galton. Of course, the poetry of the thing is of the very highest possible standard. It was his practice to sing up

an idea as a shuttlecock, and keep it suspended in the air with the batledore his pen, then relinquish it, and take up another theme; so, the spirit of Nos. 80, 85, a certain contemporary writer, is in No. 86 developed into "a double."

What Shakspeare means to convey is this, viz., that, apart from the literary matter produced by this assumed rival in his ordinary condition of life, he raises the further question, Has this individual received a special afflatus? Has he been miraculously transported out of his own body and brought into connexion with immortal beings, and so obtained special assistance?

To proceed, "No; it was not his great verse nor his spirit, nor his compeers by night giving him aid [this sounds very humanistic, and is suggestive of certain well-known nocturnal feasts, say of rum and pickled herring]. No; not he, nor that affable familiar ghost which nightly gulls him with intelligence."

We have no exact dates to rely upon; but if Marlowe or one of his well known contemporaries were the better spirit of No. 80, the able spirit of 85, the writer of the great verse in 86, then Peele, Nash, Lodge, Drayton, Chapman, Ric. Barnfield, Barnaby Rich, and such like being the compeers, the lately deceased Robert Greene would be the affable familiar ghost who was reproduced from the spirit world over and over again as stepfather to numerous pamphlets, freely manufactured by some of these so-called "compeers" but disavowed by all. But there were more of such "ghosts" about, and this perhaps would be the proper place to touch upon the probable date of the sonnets, which, however, will, I am persuaded, be best worked out by steadily proceeding with the line of elucidation thus inaugurated.

The subject of dedications, for instance, is not yet exhausted. In No. 82 we read:—

"I grant thou wert not married to my Muse,  
And therefore mayst without attaint o'erlook  
The dedicated words which writers use  
Of their fair subject, blessing every book."

"Dedicated words" is "understanded of all men," but the *sequitur*, "blessing every book," has not been properly illustrated. In one of Drayton's historical works, *England's Heroical Epistles*, printed 1598 but known to have been circulated 1595, and perhaps earlier, we have eleven books and eleven inscriptions, viz., to the Lady Harrington, Earl and Countess of Bedford, Sir Henry and Lady Goodave, &c., one blessing to each division of one work; then Chapman, who published his translation of the *Iliad* in detachments, dedicated the first section to Lord Essex, and afterwards, in reprinting it with additions, inscribed it to Prince Henry of Wales, the elder brother of Charles I., and thereto we find appended verses to the Duke of Lennox, the Lord Chan-

cellor, Lords Salisbury, Sussex, &c., including, of course, Lord Southampton. There are sixteen in all of these "blessings," and we know from Ben Jonson's revelations that it was customary to multiply in MS. a production not in print, and send a transcript with a dedicatory epistle to each of an author's whole body of patrons. This may be an extreme case of hard-upishness; but take another case—we have much lamentation over the recorded relations of Lord Chesterfield and Dr. Johnson; I feel sure, though the fact is generally lost sight of, that the great lexicographer was recognized as a claimant on that nobleman's generosity, equally with the general body of clients then waiting in the antechamber.

Then Spenser: his *Fairy Queen* is dedicated to Queen Elizabeth. No doubt he sent Her Majesty in MS. an early copy of his first three books, and it is known that the queen promised him a very valuable consideration—500*l.* it is said, but cut down by Cecil to 100*l.*, and that paid grudgingly—when he afterwards, in 1590, printed this portion; and the poem still remains unfinished, the primary dedication remains, and appended we find verses to Sir Ch. Hatton, Lords Burleigh, Oxford, &c., *seventeen* in all, but not including Lord Southampton; he, the immortal Spenser, must thus have "blessed" his own book. So this passage of Sonnet 82 is to be read ironically. A. H.

(To be continued.)

#### MAGYAR FOLK-TALES.

(Continued from p. 63.)

In the story last told we clearly see interwoven into an old theme a *pot-pourri* of semi-Christian ideas. Again in the tale of "Fisher Joe" there are ideas utterly repellent to all our notions of reverence, the Deity being but a strong man, and the saints his helpers. This story, together with the moral at the end, is "new wine in old bottles" and both are spoiled. Fisher Joe caught a golden fish, which turned into a lovely girl; the two were at once married, and went to a barren mountain, where Joe laid his head on his wife's lap and fell asleep. So soon as Joe was fast asleep his wife slipped away and cracked her whip with a crack that was heard over "seven times seven countries"; dragons appeared and reared a splendid palace; for this the fairy "thanked God," and then woke her husband. Joe was delighted with his new home, and set off to invite the lord of the manor to dine with him on Whit Sunday. My lord arrived; but unfortunately, in spite of the warnings Joe had received from his wife, he allowed the baron to see her. His lordship at once fell violently in love with the beautiful fairy, went home, and was so bad that he had to be carried into his house.

\* Kriza, xvi.



from the carriage. Three workmen, however, cheered the sick man by advising him to command Joe to do certain impossible things. The required services Joe succeeded in performing by the aid of his wife, the last command, the climax, being that Joe should invite the Almighty to dinner on Palm Sunday. Joe got to Paradise by means of a magic horse, was ushered in by St. Peter, delivered his message, and was charged by the Deity to return to the baron with his commands as to the kind of dinner he required. Joe went back to earth and delivered his message to the baron, who trembled in his shoes at the idea of the Lord coming to his home. At this point the tale becomes a strange medley of paganism and Christianity. The Lord descended with St. Peter, and they wended their way to the baron's, who, the moment he saw them coming, commanded his servants to bolt and bar every gate. So soon as the Lord saw this, he turned away and bade St. Peter come with him to the poor man's house. As they went on up a steep and difficult road, St. Peter was commanded to look back, and, lo! the baron's property was a sheet of water. When they arrived at Joe's, our hero rushed out and kissed the sole of the Deity's foot. They all entered and sat down to dinner. Then said the Lord to Joe, "Set a table in this world for the poor and miserable, and you shall have one laid for you in the world to come. Good-bye; you shall live in joy and in each other's love."

So ends this strange tale, one of the many that could be quoted where the story-teller evidently draws upon his imagination, and rounds off the tale with a moral for the benefit of his hearers, or perhaps attempts to Christianize some incident that occurs in the older forms of the tale. It would be an interesting discovery to find the tale in the earlier form (if any such exists), and trace the modifications due to the changed religious notions of the folk. There are tales which are nothing more nor less than allegories, the tale being first of all told, and then followed by an explanation. The "Baa Lambs" is such a tale. A widow had three sons who wished to go out into service. The eldest went "over seven times seven countries, and even beyond that," and then met an old man who engaged him to look after his baa lambs, his duty being simply to walk after the animals. So long as they kept in a beautiful meadow he tended them, but when they crossed a swift stream he simply waited for them till they returned, and so was dismissed at even. The second son fared in like manner. The third lad then went; but he waded into the stream, and, lo! his flesh shrivelled up, and he became skin and

bones. When he arrived at the other side the baa lambs came and breathed upon him, and he was at once fairer than ever.

After this they went on till they came to a meadow where the grass was very rich and high, yet, strange to say, the beasts that fed there were meagre and miserable to the last degree. On they went again, and came to a meadow which was quite barren, and yet the beasts that fed there were plump and fat as butter. Passing on still further, they came to a vast forest that resounded with lamentation and weeping. On looking up to see what was the cause of it the lad saw that on every bough there was a young sparrow, quite naked, weeping and crying. Next they came to an immense garden where two dogs fought till the foam ran down them, but they could not hurt each other; beyond lay a great lake, where a woman was trying to scoop up something from the water with a spoon, but could not. Further on they came to a beautiful, sparkling stream; here the lad thought he would like to stay and drink, but upon second thoughts he waited, and, lo! he found that the stream flowed from the mouth of a rotting dead dog. Moving on once more, they came to a garden the like of which eye had never seen; there the lad threw himself under the shade of a glorious flowery tree, while his baa lambs fed around him on the long rich grass. While he sat there a white pigeon came flying in front of him. Raising his gun, he shot and hit one of the white feathers, which came fluttering down at his feet. This he put in his pocket, and followed the baa lambs home, where he told the old man all his adventures. "My son," replied the old man, "that plain was your youth; the river the water of life that regenerates and washes all sins away; the baa lambs your angels and good teachers, who breathe new life into you; the ill-fed kine the avaricious, who are miserable amid plenty; the plump kine are those who have given of their little to the poor in this world, and who will feed heartily in the next world out of little, yet will never hunger nor thirst. Those weeping birds are mothers who did not have their children baptized. The fighting dogs are relations who quarrelled over property in this world and will continue to do so to all eternity.\* That woman who was fishing in the lake so busily is she who in this world adulterates milk with water, and so in the world to come must fish milk out of water. The bright stream means, my dear son, the beautiful sermons of the clergy who preach, but don't practise. The garden into which you went is heaven, and now prove to me that you have been there."

The lad produced the white feather, and then

\* Cf. stories found in *Household Stories from the Land of Hagg*, 249; "The Smith and the Devil," *Aelgarn* and 31 c.

† Kriza, xiv.

\* Arny remarks that the incidents of the fighting dogs and the weeping sparrows remind him of the descriptions given in Dante's *Inferno*.



the old man told him that he was the white pigeon, for God always follows and protects, even though we do not know it. "That feather, too," continued the old man, "is one of my fingers"; and taking it from the lad he put it on the vacant place, breathed upon it, and all was well once more. The year being ended, "and I may as well tell you it consisted of three days then," the lad had his choice of heaven or wealth; he chose heaven, and had health, wealth, and happiness given unto him besides. "He lives yet if he has not died since, and may he and his pretty wife be your guests to-morrow!"

WILLIAM HENRY JONES.

Yorke House, Skirbeck Quarter, Boston.

NOTES FROM THE BURSAR'S LEDGERS OF NEW COLLEGE, OXFORD.—

1653-4. "To the collectors for Glasgow in Scotland upon the representation of their great loss, amounting to 100,000*l.*, by fire, by the consent of the Warden and the whole society, 4*l.* To the collectors for Marlborough, burnt by fire, by the Warden, &c., 10*l.*" Does any information exist as to the fires of Glasgow and Marlborough?

1661-2. "To two poor Jews recommended by Dr. Pocock, 2*s.* To a Jewish rabbi with commendations, 6*s.*" These are specimens of very numerous entries of assistance given to poor travellers.

1663-4. "To the old Catholic bishop turned Protestant, 2*l.* Brief of distressed Protestant churches beyond sea, 3*l.*" Who is this convert or convert?

1670 1. "Torches when the Prince of Orange was here, 23*s.* 8*d.*" This is a visit from the Prince of Orange, afterwards William III., some nine years previous to his marriage with Mary of York.

1685 6. "To the French Protestants, 50*l.*" This is part of that large contribution to the sufferers by the revocation of the Edict of Nantes which gave so much offence to James II.

JAMES E. THOROLD ROGERS.

House of Commons.

"*MENDACIUM WRAXALLIANUM*."—Now that the true form of the epitaph on Sir Nathaniel Wraxall has been given, and its authorship traced to "a young gentleman of Oxford," it may be worth while to notice the opinion of "a young gentleman of Cambridge" as to the trustworthiness of Sir Nathaniel's statements:—

"Among the numerous classes which make up the great genus *Mendacium*, the *Mendacium Wraxallianum*, or *Gassan* has been during some centuries been highly esteemed as peculiarly circumstantial and peculiarly impudent; and, among the *Mendacia Wraxalliana*, the *Mendacium Boremanum* is, without doubt, the finest specimen. It is indeed a superb variety, and quite throws

\* The usual ending of Szekely tales.

into the shade some *Mendacia* which we were used to regard with admiration. The *Mendacium Wraxallianum*, though by no means to be despised, will not sustain the comparison for a moment."—Macaulay, *Ecce Homo*.

H. SCHERREN.

63, Lamb's Conduit Street, W.C.

[See 6th S. ix. 357, 457, 511; x. 35.]

CHARGES AT CHRIST'S COLLEGE, CAMBRIDGE, 1654.—The following is a college bill at Cambridge for an undergraduate:—

*Paid to Ned's Tutor, Mr. Nichols, for Michaelmas quarter.*

|                                                     |     |
|-----------------------------------------------------|-----|
| College for admission                               | 12  |
| Bursar's bill from his admission to his continuance | 5   |
| Coals                                               | 6   |
| Income for his chamber                              | 2   |
| Commens and sising to Bursar                        | 3   |
| Landress                                            | 5   |
| Bedmaker                                            | 3   |
| Barber                                              | 4   |
| Cook                                                | 3   |
| Making his gown                                     | 8   |
| For plush                                           | 12  |
|                                                     | 166 |

JAMES E. THOROLD ROGERS.

House of Commons.

OTTER-HUNTING EXTRAORDINARY.—In the *Times* of July 11 an "Occasional Correspondent," writing a long letter about Covent Garden Market, began with the following surprising statement: "There was once a time, as we learn from Izaak Walton, when you could enjoy otter-hunting in the neighbourhood which now lies between Pentonville and Islington." Anwell Hill, where Walton went otter-hunting, is some little distance from Pentonville.

JAYNES.

THE PEERAGE.—Much has been written on the peerage by lawyers and other authorities on constitutional questions, but it is questionable whether the real bearings of the hereditary relations are understood by any but practical genealogists. This has struck me in reading many contributions to "N. & Q.," and it would be of very great service if some of your correspondents could apply their knowledge to the elucidation of the subject.

Of course, it is popularly supposed there is only one aspect of the peerage as an hereditary oligarchy, and yet, apart from the patents of peers, it is evident that our oligarchy is in very different relations to society from those held by the supposedly similar body in the German empire. There is, indeed, a very great difference between an open oligarchy and aristocracy, freely marrying like that of England, of Spain, or of the Netherlands, and the close caste body of Germany, only marrying in its own caste, and not accepting as equals even its new-baked members, with such accidents as that of the Battenbergs, concerning which C. C. B. inquires.

Apart from fresh creations, the peerage has in

subjected to successive mutations, which in their tendency reduce the weight of the oligarchical element, and create new connexions with society. In one aspect—and as a matter of descent it is materially to be regarded, and also a matter of biological science—it is notably so if, following Sir Egerton Brydges, we adopt the female descent. Then, instead of the ducal and baronial fathers for each individual, we should find some such maternal grandfathers, but more who belonged to the general mass of society. "N. & Q." has treated of peerages becoming extinct in various reigns, but an effective mutation is made when the peerage does not become extinct, but passes to a remote line, as the duchy of Norfolk did in this century, or passes under a creation by writ to an heiress, or where it is a renewal in a female line, as the duchy of Northumberland.

Thus in each reign the researches of your correspondents would show material changes, and all tending to bring the peerage back to its original sources. There is one comfort—that such communications can be of no party character, as the greatest genius who contributes to your columns could not show that all the Conservative lords are descended from bakers or all the Liberals from barbers.

HYDE CLARKE.

**OUTER TEMPLE.**—The building now called "The Falgrave" (partly used as a restaurant), opposite to the Royal Courts of Justice, was at first designated "The Outer Temple," but the name was removed, at the instance (it was said) of the Temple authorities. In Mr. Loftie's *History of London*, i. 228, we read, "The Outer Temple, a little district of alleys and lanes, chiefly named after Dovereux, Earl of Essex, is in the City, and amenable to the jurisdiction of the civic authorities." It would seem from this that "The Falgrave" might fairly have been called "The Outer Temple," and that the name is of some antiquity.

FREDERICK E. SAWYER.

Brighton.

**"NATURE'S DRUM."**—In the *Mirror*, Nov. 21, 1835, there is an inscription from a mural monument in Irchester Church, Northamptonshire; no date given, but apparently of the last century. It contains the following lines:—

"Since his friend's guano, his pulse, great Nature's drum,  
Hath beat his approach, and told his friend he's come;  
Slow was his march, the cause of his delay  
Was he, his guide being gone, he lost his way;  
At last, he found the path which he had trod,  
That sweet leads to the Eternal God."

Compare this idea with that in Longfellow's *Psalm of Life*:—

"and our hearts, though stout and brave,  
Still like muffled drums are beating  
Funeral marches to the grave."

CUTHBERT BEDL.

# CURIOUS PARALLEL.—

*A Wedding in 1691/2.*—"My cousin shee told me, that when shee was first married to her husband, Marcelle, as shee rode behinde him, shee slept downe, and he left her behind, never lookt back to take her up; soe shee went soe long a foote that shee tookt it unthinkingly that shee thought neuer to have come againe to him, but to have sought a service in some unknowne place; but he tookt her at last."—Extract from *The Diary of John Mauncy, Esq., of the Middle Temple, Narrator at-Law* (published by the Camden Society from the Harleian MSS.; the presentation contribution of W. Tito, Esq., on his election as President, 1855), p. 41, under date of January, 1691/2.

*Dr. Johnson's Wedding, 1734.*—"I know not for what reason the marriage ceremony was not performed at Birmingham; but a resolution was taken that it should be at Derby, for which purpose the bride and bridegroom set out on horseback, I suppose in very good humour. But though Mr. Topham Beaulieu used rarely to mention Johnson's having told him with much gravity, 'Sir, it was a love marriage on both sides,' I have heard from my illustrious friend the following curious account of their journey to church upon the nuptial morn (July 9):—"Sir, she had read the old romances, and had got into her head the fantastical notion that a woman of spirit should use her lover like a dog. So, sir, at first she told me that I rode too fast, and she could not keep up with me; and when I rode a little slower she passed me, and complained that I lagged behind. I was not to be made the slave of caprice, and I resolved to begin as I meant to end. I therefore pushed on briskly till I was fairly out of her sight. The road lay between two hedges, so I was sure she could not miss it; and I contrived that she should soon come up with me. When she did I observed her to be in tears."—*Boswell's Life of Johnson*, chap. ii.

S. P.

**AN AMERICAN VIEW OF LONDON TOPOGRAPHY.**—Here is an odd note from the New York Critic. Surely the statements are a little startling:—

"Is anything known of 'Stratford atte Bowe' mentioned in Chaucer's *Prelude to Canterbury Tales*?

'And Frenche she spake ful sayre and fetisly,

After the scole of Stratford atte Bowe,

For Frenche of Paris was to hire unknowe.'

New Haven, Conn.

W. L.

"[Stratford-atte-Bowe is a parish in the county of Mid-Ressex, probably called 'atte Bowe' from the famous parish-church of St. Mary le-Bow situate therein—a church where the consecration of the Bishop of London takes place. It has a peal of celebrated bells, and persons born within sound of them are jocularly called Cockneys, because the church (restored by Sir Christopher Wren) is in the heart of the 'City' proper of London. As to the French spoken there, see the instructive note *ad loc.* given in Morris's edition of the *Prologue and Knight's Tale*, published by Macmillan.]"

CHAS. WELSH.

**MISQUOTATIONS.**—It seems strange that an author so well known as Mr. James Payn should have made two misquotations on the same page; but such is the case. In his novel "The Talk of the Town," which began in the July number of the *Cornhill Magazine*, at p. 23 he writes, "'Heavy age'—the man was thirty if he was a day—and youth cannot live together." Of course, the



epithet "hoary" should be "crested" (Shakespeare, *The Passionate Pilgrim*, § xii. l. 1). The other quotation is made extremely vulgar:—

"Cuss the clerk and cuss the parson,  
Cuss, oh, cuss the whole concern!"

This is from Bon Gaultier's *Lay of the Lovelorn*, and the quotation should be in one line:—

"Cursed be the clerk and parson,—cursed be the whole concern."

If Mr. Payn thus blunders in his quotations on one page, how many blunders will he make in a whole novel! F. C. BIRKBECK TERRY.

INSCRIPTION UPON THE TOWER OF KEYSOE CHURCH, BEDS.—The following inscription is copied from a tablet upon the external west side of the tower of Keysoe Church, Beds. I have preserved the original spelling and arrangement:—

In memory of the Mighty Hand of  
the Great God and our Saviour  
Jesus Christ who Preserved the  
Life of Wil<sup>m</sup> Dickins April 17<sup>th</sup> 1718 when  
he was pointing the Steeple and Fell  
From the Rige of the middel window  
in the Spiar over the South West  
Pinackel he Drempt upon the Basement  
And their Broeck his Leg and foot  
And Dreere Down 2 Long Capen Stone  
And so Fell to the Ground with his Neck  
Upon one Standard of his Chear  
When the other end took the ground  
Which was the Nearest of killing him  
Yet when he see he was Faling cried  
Out to his Brother Lord Daniel  
Wots the matter Lord have Mercy  
Upon me Christ Have mercy upon  
me Lord Jesus Christ Help me But  
Now Almost to the ground  
Died Nov 29<sup>th</sup> 1709 Aged 73 years.

A. R. MALDEN.

Salisbury.

### Queried.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

ETYMOLOGY OF MISTRAL: ISSÉRO.—The outbreak of cholera in the south of France having introduced a Provençal word into our newspapers, it may interest some of your readers to point out that the older form of *mistral* was *maestral*, and that the word is, in fact, connected with *maître*, the north-west wind having been called *maestral* and afterwards *mistral* by reason of its (masterful) force and great violence on the Mediterranean coast. My query, however, is concerning the name of the wind from the opposite direction, the south-east, which is called in the same locality the *isséro*. The word is not given in the dictionary of the French Academy. Littré gives it, but offers no etymology. Are we to suppose that it

derives its name as coming from the quarter towards which the master-wind, the *mistral*, issues (old verb *issir*) or goes? W. T. LYNN.  
Blackheath.

RAYMOND FAMILY.—I shall be glad of any information as to the ancestry of Samuel Raymond, of St. Giles-in-the-Fields, merchant, who died Sept. 7, 1730, having married, March 2, 1707, at St. Giles's, Cripplegate, Anne, daughter of Nicholas Skinner, of London, merchant (see Hutchins's *Dorset*, vol. ii. p. 198), and had a son John Raymond, of Tower Hill, brewer (was he not at one time of Outlands Park, near Weybridge, co. Surrey?). M.P. for Weymouth 1741 to 1747, who died Jan. 20, 1782, aged seventy, having married Britannia and Mary, daughters of James Lamb, of Hackney, and had, with other issue, John Raymond, who June 2, 1789, assumed by royal licence the additional surname of Barker on succeeding to the property of Fairford Park, co. Gloucester (see Burke's *Landed Gentry*, "Raymond-Barker of Fairford Park"), who married, first, Martha Booth and, secondly, Margaret Boddington, and left issue by both wives. It is said that Samuel Raymond was descended from Raymond, Count d'Eu of Normandy. I should be glad to find that this could be traced.

REYNALD STEWART BODDINGTON.

Beaconsfield Club, Pall Mall.

THAMES LORE.—Is any reader of "N. & Q." acquainted with any published bibliography of works relating to the river Thames? I have collected over a hundred, but feel sure that there must be many more. Suggestions where books relating to the subject may be found (exclusive of the public libraries) would greatly oblige.

A. S. K.

AUGUSTIN KING.—Lord Macaulay (*Hist. of England*, vol. i. chap. iii., "State of England at the End of the Reign of Charles II.," note to p. 283) alludes to a curious confession by one Augustin King, the son of a clergyman of the Church of England, executed for highway robbery at Colchester in 1675, as interesting from narrating particulars of the intercourse maintained between innkeepers and ostlers and the "gentlemen of the road"; but, contrary to his usual habit, my lord does not inform his readers where this record is to be found—indeed, he gives no further authority than name and date. I have searched everywhere I can think of, but some source may be present to the minds of some of your readers unknown to, or overlooked by,  
New.

EMLEY OF HELMTON, CO. NORTHANTS.—I presume, from the identity of the arms of this family with those of Emley, of co. York, that the former descended from the latter, not because Emley, or Elmley, is a proper



in Yorkshire, the race taking its name therefrom. On this point and on the origin of the family arms (Sa. a savage with his club arg.) I beg information. I shall also be particularly glad to receive a full copy of the matter in reference to the Yorkshire coat, noticed by Papworth in his *Dictionary of Arms*, and stated to be in the Harleian MS. 1404, fo. 154. Moreover, I am desirous of having the particulars of the settlement of the branch of the Helmdon family in co. Somerset. This must have taken place after the marriage of the head of the family with the daughter of Godwin, Bishop of Bath and Wells. The date of this marriage I have not got, but very likely it was about 1579. The name in the forms Emley and Emlyn does not appear in Somerset, however, so far as I know, until the following century (vide Bigland's *Glos. and Collect. Topog. et Genial.*, vol. i.). The old seals of this western branch bear the same device as those of the Helmdon family. If, as I think, the family originated at Emley, in Yorkshire, it must have been at a very early date. Besides taking their name from that place, were they *seignior* of the manor? They held that of Helmdon in the reign of Queen Elizabeth. Answers are requested *direct* to  
P. S. P. CONNER.  
126, South Eighteenth Street, Philadelphia, Pa.

**ENSON FAMILY.**—Can any of your readers inform me if there is any family by the name of Ensign in Great Britain? The name is mentioned in *The Visitation of Norfolk*, from the Harleian MSS., edited by the Rev. S. H. Dashwood in 1875. The family appeared in Scituate and Cambridge, Massachusetts, in 1633-34. The male line of James, an early settler of Cambridge and an original settler of Hartford, Connecticut, alone exists. What is the derivation of the name? Any information will be gratefully received.

CHAS. S. ENSIGN.

Newton, Mass., U.S.

**BARTHOLOMÆUS CASPARUS**, "IN AURIUS VETHEM SYNTAGMA," Amstelodami, 1676.—Has this work ever been translated into English, and if so, by whom? The British Museum cannot assist me. Will "N. & Q."?  
B.

None of the numerous works of the younger Caspar Bartholin has, we believe, been translated into English.

**GAME CALLED THE ROYAL OAK.**—Can any of your correspondents inform me what sort of game this was, and when instituted? I have in my possession a copy of a grant, which will be found in the *Records of the Privy Seal*, vol. i. new series, p. 252, General Register House, Edinburgh, by King Charles II. appointing Capt. William Fraser, of Beltie, parish of Kincardine O'Neil, Aberdeenshire,

his assignees and deputies during all the days of his lifetime Master of the said Game called the Royall Oak,

with full power to him and his foreaids to exercise the said Game thrownt all and every part of our said Kingdom of Scotland. Commanding you all our said Sheriffs of our Sherifdoms, &c., and all others our Judges and Magistrates within our said Kingdom, to permit the said William Fraser and his foreaids during his lifetime to practice the said Game, &c. Given at our Court of Whitehall the 23<sup>rd</sup> day of June, 1665 years, and of our Reign the Seventieth year. Per signaturam manu S. D. N. regis supra scriptam."

WM. N. FRASER.

Tornaveon, by Aberdeen.

**SURGEONS: CHIRURGEONS.**—Where shall I find any lists or accounts of chirurgeons between the years 1600 and 1800? Were they obliged to register themselves, and if so, where? I have before me several probates of wills proved in the P.C.C. of French refugees (A.D. 1655 to 1750), in which they are described as "chirurgeons," and as having lived in the parishes in the neighbourhood of the Strand and Charing Cross.

C. MASON,

29, Emperor's Gate, S.W.

**BENSON FAMILY.**—In the *Leeds Mercury Weekly Supplement* at present some valuable information is forthcoming respecting the Yorkshire Bensons and the family of the Archbishop of Canterbury. Perhaps some of the correspondents to "N. & Q." can give answers to the following queries. Henry Benson, M.P., of Knaresborough, 1641: who were his parents, whom did he marry, and what were the names of his two sons who assisted at his election? Was Henry Benson, of Charlton, Northampton, who married a daughter of Henry Grey, Earl of Stamford, about 1628, the same M.P.? Robert Benson, M.P. for Aldborough 1673: who were his parents? Wm. Benson, of Melmerby, indicted at Richmond 1698, and Oswald Benson, of Well, indicted 1698: who were their parents, and did they leave offspring? William Benson, of Whitby, married Dorothy Chapman, daughter of Ingram Chapman, which Ingram was born in 1682. The son of Wm. Benson and Dorothy was born 1738. Who were the parents of the aforesaid Wm. Benson, of Whitby?  
LEOFRIC.

**BYRON'S "FARE THEE WELL."**—I lately picked up four octavo leaves with marks of having been stitched. On the first page was "Poems | of | Lord Byron." On the second page, "W. Wilson, Printer, 4, Greville Street, Hatton Garden, London." On the third page, "Poems | of | Lord Byron | on his | own Domestic Circumstances, | Fare thee Well; | and | A Sketch from Private Life. | London, | Printed for Effingham Wilson, Royal | Exchange, | 1816." Pages 5, 6, and 7 contain *Fare thee Well*. The back of page 7, on which one would expect to find *A Sketch*, &c., is unnumbered and blank. Is this the genuine original edition or a pirated edition?

DUNHEVED.

"THE ENGLISHMAN'S WELCOME."—Sixty-three years ago, when I was fourteen years old, I did a piece of ornamental penmanship, for which I used some rhymes called "The Englishman's Welcome." I remember four lines only:—

"Free to come and free to go,  
Free to stay a night or so;  
Free to eat and free to drink,  
Free to speak and free to think."

Can you help me to find the whole?

R. APPELBER.

15, Leopold Street, Derby.

HEBLETHWAYT.—In Dugdale's *Visitation of Yorkshire*, 1688, occurs the following entry: "Thomas Heblethwayt, slayne at Manchester in the service of King Charles the first, æ 1641." Can any local antiquary elucidate the entry, or the clergy of the cathedral or other ancient church of the date supply a copy of the register of burial?

G. OSBORNE BROWNE.

Shireoaks, near Worksop.

COLERIDGE'S TOMB.—Some twenty-five years ago I visited the burial-place of S. T. Coleridge, and my impression is that I looked through a grating into the vault, and that a glass plate let into the coffin allowed me to see the poet's face. Since then the chapel of Highgate Grammar School has been built over the crypt, and Herbert Coleridge has been buried there. I found, on visiting the place lately, that the grating has been built up and the vault closed. I could not learn from the custodian whether my recollection of its former state is correct, and I should be glad to know from any of your correspondents whether the poet's features were visible formerly, as I suppose, and when the changes in the tomb were made.

G. G.

PRINCE GEORGE OF DENMARK.—When Prince George of Denmark went to Bristol, I think, and the mayor and grandees did not like to invite him, fearing they should not do things properly, a plain worthy citizen, named, I believe, John Duddleston, said it was a shame that the queen's husband should dine at an inn, so he asked him to come to his house and partake of a roast joint with himself and his wife. The prince went; and afterwards Queen Anne invited Duddleston to London, and knighted him. Can any of your readers tell me where the anecdote is to be found, and whether the names of the place and the person are correct?

JULIA GOODARD.

[In the third volume of *Bristol Past and Present*, by J. F. Nichols, F.S.A., and John Taylor, the true story is given. The host of Prince George, according to this account, was a wealthy tobaccoist and a baronet of twelve years' standing.]

MASTER CREWE.—Can any reader of "N. & Q." inform me who was Master Crewe, whose portrait (as Henry VIII.) was painted by Sir Joshua Rey-

nolds in the early part of the present century? I should also be glad to know, if possible, who is the present possessor of the picture. PUZZLED.

HARVEY.—Addressing the Invisible Girl, Moore says:—

"Oh, who that has e'er enjoyed rapture complete  
Would ask how we feel it, or why it is sweet;  
How rays are confused, or how particles fly  
Through the medium refined of a glance or a sigh!  
Is there one who but once would not rather have  
known it  
Than written, with Harvey, whole volumes upon it?"

What Harvey is here alluded to?

JAYDEX.

A FRENCH PAINTER.—E. Souvestre, in his pleasant story *Au Coin du Feu* (*l'Inconnu Révélé*, "Le Sculpteur de la Font-Neire"), remarks: "Il y a dix ans qu'un artiste a fait sa réputation en peignant un petit chapeau sur un rocher en forme de fromage." For the purpose of an annotated new edition of that book a friend of mine would be glad to ascertain the name of the artist to whom Souvestre alludes.

H. K.

Oxford.

CRIPPLEGATE CHURCHYARD.—I understand that, a few years since, the earth which was excavated on the occasion of making a pathway through this churchyard was thrown over the tombstones in such quantity as to bury them. Can any reader of "N. & Q." inform me whether, previously to this being done, the epitaphs, now hidden, were transcribed; and, if so, where a record of them may be seen?

DUNNEVED.

LALOR FAMILY.—In an old MS. pedigree I come across the name of Mary Lalor, who, it seems, was an Irish heiress, and was called in the country "Mary of the Hills." She married first Thomas Vicars, captain in the army of the Earl of Essex, and secondly Viscount Clanmalier. This Lord Clanmalier is mentioned as having joined, with all his family, in the rebellion of 1641, and all his estates were confiscated in consequence. Lady Clanmalier, it seems, retired to Paris, where she founded an institution for the gratuitous education of any of her kindred of the names of Lalor, Vicars, and O'Dempsey which existed until the French Revolution. Can any of your readers enlighten me on the subject, or say if anything is known of this Mary Lalor or her ancestors and descendants, or of the institution she founded in Paris?

A.

MARTIN.—St. Martin is one of the most interesting saints in the calendar. When he made the devil his *estafier*, and rode him as a mule into Rome, he gave rise to one of the most ingenious palindromes ever penned. But who does this proverb mean "A chueun parson en St. Martin"? Martinmas is the time for killing



pigs. Does it mean that every pig has his day of death, or, as we say, "Every dog has his day"?

C. A. WARD.

Haverstock Hill.

CARTOON BY H. B.—What is the explanation of a cartoon entitled "A Cure for a Broken Head," H. B. Sketches, No. 587?

R. M. M., Jun.

TENNESSEE SUPERSTITION.—According to Mr. Charles Egbert Craddock, *In the Tennessee Mountains*, a charm for ascertaining a girl's fate is for her to go to a cross road and say as follows:—"Ef I'm a-goin' ter marry a young man, whistle, Bird, whistle. Ef I'm a-goin' ter marry an old man, low, low, low. Ef I ain't a-goin' ter marry nobody, knock, Death, knock." What is the European origin of this?

HYDE CLARKE.

ADMIRAL MATHEWS.—In the official letter appointing this officer to the command of the Mediterranean fleet in 1742 I find the words, "His Majesty has been pleased to reinstate Mr. Mathews to his rank in the navy, and appoint him to the command of his fleet in the Mediterranean," &c. As I am engaged on a work bearing on this period, I shall be obliged if some of your correspondents will inform me of any work wherein I can find particulars of this officer prior to the above appointment, the cause of his retirement, and what became of him after his dismissal by court-martial three years later.

ALFRED DOWSON.

Arts Club, Hanover Square.

BRIANUS O'CONNOR.—Inquisition taken at Killnany, co. Waterford, Sept. 27, 1637 (Pub. Records, Ireland, vol. dated 1816-20, p. 506; Inquisition No. 77, Rolls Office, Dublin). Who was this Brian O'Connor, of what ancient sept? Where, in Waterford, is "Killnany"?

P. S. P. CONNER.

126, South Eighteenth Street, Philadelphia, Pa.

ARCHDEACON WILLIAMS, OF EDINBURGH ACADEMY.—I shall be grateful to any one who will kindly direct me to any published notices of this excellent scholar other than that given by Archdeacon Sinclair in his volume of *Reminiscences*. I shall be glad to hear direct.

ALEX. FERROUSON, Lieut.-Col.

18, Lennox Street, Edinburgh.

ELIZABETH ARSCOTT.—I should be glad to know if Elizabeth, only daughter (aged nine, 1620) of John, son and heir of Tristram Arscott, of Annery, co. Devon, married and left issue; also if her uncle Tristram died without issue. If neither left issue, the representatives of the Arscotts would appear to be the descendants of the daughters of the elder Tristram, Mary, wife of Edward Trelawney, and Katherine, wife of Humphrey Prouz,

of Chagford. See Col. Vivian's *Visitations of Devonshire*, p. 20. EDMUND M. BOYLE.

EPITAPH.—The following lines on a man and his wife are stated to be on a tombstone in some churchyard near London. Can any reader of "N. & Q." say where?—

"They were so one that none could say  
Which did rule or whether did obey;  
He ruled because she would obey,  
And she in thus obeying ruled as well as he."

EDW. T. DUNN.

Lonsdale Road, Barnes.

[These lines have been more than once quoted in "N. & Q." 5th S. iii. 260, a correspondent says they come from Warwickshire; p. 420, Mr. David A. Burt says he has seen them assigned to Paul Jermin Foley, E. H. A. 5th S. v. 146, says they are said to be on a tombstone in Croydon; Mr. H. F. Bopp, p. 295, says he thinks they are by George Herbert. No exact information appears obtainable.]

AUTHORS OF QUOTATIONS WANTED.—

"Et medicæ adsumt artes herbarumque potestates."  
C. C. M.

### Replies.

#### A PLEA FOR PLACE-NAMES.

(6th S. x. 65.)

I quite agree with W. M. C. that the collection of place-names will be of great value. We shall never know anything certain about the etymology till we condescend to do the drudgery of collection first. All turns upon this; and Englishmen may as well learn the fact by heart at once.

I have by me the second edition of Mr. R. C. Hope's *Dialectal Place-Nomenclature*, which is an attempt in this direction. In his preface he rightly says, at p. xi, that I recommended him to use "some exact mode of representing pronunciations, such as glossic." But he did not take my advice, because his work would then have been a sealed book to all who do not understand glossic. I have to reply that I do not care what system is adopted of representing sounds, so long as the system is *somewhere explained*. He carefully refrains from any explanation of his symbols, so that his work remains a sealed book to all scientific workers. The same will happen in future in the case of all similar collections. They will all alike be useless for scientific purposes, unless some standard system of pronunciation be employed. Glossic, or palæotype, or Mr. Sweet's romic, or the system employed in Mr. Sweet's *History of English Sounds* will do, or anything else that is *definite*. But to take the common Protean spelling as a guide will *not* do; there is no laying hold of what is meant by it. Thus Mr. Hope tells us that Eye, in Suffolk, is pronounced Aye. Does it, then, rhyme with my, or with way?



We are not "spinxes," as Mr. Yellowplush says, to guess such dark conundrums.

One thing that has to be done is to have a new name-index to all the Anglo-Saxon charters. Mr. Birch is now reprinting these, and promises complete indexes. I hope we may get them.

Another thing that has to be done is to collect and tabulate every name in Domesday Book, adding the modern name where it is *certainly* known. Guesses are much worse than useless, for they mislead, hinder, discourage, embarrass, and perplex. It is desirable that any one who works at this should learn something about Old French and Anglo-Saxon pronunciation, or he will draw such a remarkable conclusion as one that has been already drawn, that Brighthelmston cannot mean "the town of Brighthelm" because of the Domesday spelling.

WALTER W. SKEAT.

W. M. C. starts a very useful idea. It is one that should command a considerable support. There is evident basis for the formation of a society. The Place-Name Society would sound strangely, but perhaps Society for the Investigation of Place-Names would not be unsuitable. The success would depend greatly upon the central organization being efficient for registration and the indexing of the stores of gathered information. It ought to be a publishing society, circulating amongst members the chief part of the information that came to hand monthly, with an index to the printed numbers yearly. The main index would remain alone in the central archives of the society, and could never be printed during the existence of the society. But this monthly issue circulating would immensely stimulate the study and considerably facilitate it. It might be arranged very much as is our admirable "N. & Q." for referring from subsequent communications to those which had gone before. But no triple division would be required. As to the system of pronunciation to be adopted, I think nothing so good as Alex. Melville Bell's *Visible Speech* is likely to be devised by anybody, and I wonder much that it has not been adopted by the compilers of the New Dictionary. We are bound to suppose that its system was taken up after wise deliberation, but to me, as an outsider, it seems to constitute a cumbersome muddle.

I do not think that any other method than Bell's will be adequate to the recording of such very peculiar niceties of sound as will arise in local dialects, and W. M. C. has shown excellent sagacity in drawing attention to the necessity of the strict pronunciation being recorded. Language is *spoken*, and it is from the ear that derivations spring. Spelling is fossilization—it stereotypes the word (so far as it acts at all), and may represent a wide deviation from the original sound, although not unfrequently the local pronunciation has

lived all along the same, has descended from ear to ear, and therefore presents still to any man with an ear the true basis for etymology to exercise upon. The 6-inch Ordnance Survey Map is another excellent suggestion, and W. M. C. is entitled to cordial thanks from all readers of "N. & Q." who take any interest in place-names.

O. A. WARD.

Haverstock Hill.

Every lover of his fatherland and his mother tongue will fall in with the suggestion of W. M. C.; but what working plan is to be followed with the materials gathered? Is each gatherer to keep his store at home? I myself began the making of a dictionary of town-names some years ago, but the work has been stopped by more pressing needs. I would suggest the formation of a society to the end mentioned, and settled meeting times. I am willing myself to undertake North Middlesex as a start. It seems to me it would be the best for those interested to undertake the work lying just around them, and send in their names to "N. & Q.," or elsewhere as agreed, together with the information as to what they are about to undertake. It is to be hoped that the large numbers of lovers of Anglo-Saxon (or the Teutonic English tongue\*) will recall the fable of the advantages of unity, and not let the movement fall through from lack of bond.

F. T. NORRIS.

TOTEMISM (6th S. ix. 429, 494; x. 73).—Certainly it is well known (or rather, well ascertained) that the syllable *-ing* has many meanings. I have heard people decide Kemble's statements about the tribal *-ing* who were in utter ignorance of what he really says. It may as well be said once more that he actually gives a list of the names in *-ing* to which his tribal explanation applies. Neither Tynningham nor Godingham is alluded to in that list.

Perhaps it may interest some to see the original passage in Ælfric the Grammarian, written in the eleventh century, about patronymics. It occurs in Zupitza's edition, p. 11:—

"Somo syndon patronymics, theot synd fæderlice naman, after Gæricum theowe, ac se ðe lidenesceð nafið this naman. Hi synd awa theah on Engla spræc: Penda, and of thære Pending and Podingas, Cwiclem and of thære Cwiclemingas and fela oðro."

Here he expressly tells us that *Pending* means the son of *Penda*, and *Cwiclemingas* and *Podingas* are, respectively, the *Cwiclemings* and *Pending*, i.e., men of the tribe of *Cwiclem* and *Penda*; and he observes that there are many others. Certainly there are hundreds. It is not a rare gu-

\* Cannot some word be hit upon to express the head of our speech as I race-hunter then? Why not revive the A.S. equivalent *ſcutchithan*?

to such names that the name should end in *-ton* or *-ham*. A simple exception is Newington, formerly Newton, from the A.-S. *æt thām nīwan tūne*, i.e., at the new town. The *-ing* is here a corruption of the Middle English *-en*, put for A.-S. *-an*, the inflexion of the definite adjective in the dative case. In the name Newham we have precisely the same A.-S. dative, but differently treated.

Whoever said that *eng* is Swedish for "a meadow" must have had a very moderate acquaintance with the Swedish alphabet. *Eng* is the Danish spelling of the word; in Swedish it is written *äng*. The Icelandic is *eng*, and it seems probable that the original sense was a "narrow space," a "corner" or "bit" of land, from the Icel. *engr*, narrow, cognate with A.-S. *enge*, narrow, and the Lat. *angustus*; the Welsh form is *ing*, but need not be specially invoked. I should guess that *ing*, in the sense of "meadow," is Scandinavian, and I find mention of the *Ings*, or meadow-land, near Wakefield. We are constantly told that *ing*, a meadow, is "Anglo-Saxon." This statement rests on Lye's Dictionary; he calmly assumes it, more so, to explain the Northern English, i.e., the Scandinavian use; and adds that it occurs in Basing, Kettering, Reading, Godelming (i.e., Goddelming, now Godalming), Yelling, Exning, and Steyning. But all of these, for anything that we know to the contrary, may be of patronymic origin. The question is, simply, is there a single passage in any A.-S. writing where *ing*, a meadow, occurs? I think not.

I have only to add that the etymology of place-names is most slippery and difficult, and I have no faith in three-quarters of the explanations which are so lavishly offered. We want something thorough and systematic to guide us, for which we look at present in vain.

WALTER W. SKEAT.

Cambridge.

CATHERINE BABINGTON (6th S. ix. 490; x. 57).—I regret to say that I am in the same difficulty as BOWA in being unable to get a glimpse of p. 6 of the Supplement to the fourth edition (1863) of *Burke's Landed Gentry*. Would readers who have the means of referring to this edition say did Catherine, widow of Thomas (i) Babington, of the Greenfort branch, marry secondly, August 2, 1740, Col. John Pigott (not Thomas), and die in 1788?

J. PROBERT.

NOUNS OF MULTITUDE (6th S. ix. 423).—If Mr. EDGECOMBE will dip into the second series of *Leaves from the Diary of Henry Greville* (1884), he will find that it is quite possible for an author to make a collective noun both singular and plural in the same sentence. Reporting a conversation with Mr. THUR, Mr. Greville writes (p. 251): "He was at a loss to conceive how this people *was* to be governed, if they advanced as they *were* now doing

in knowledge and feelings of independence." The question whether *Government* is singular or plural troubled Mr. Greville as it now troubles Mr. EDGECOMBE, for on p. 51 we read, in successive sentences: "The Government *has* been twice beaten during the last week..... These defeats are very injurious to the Government, and prove that they may at any time be left in a minority."

The *Diary* contains many interesting anecdotes, but the language in which they are related is often not grammatical. I will give two or three examples:—

"I am inclined to think that since the Emperor's speech on the closing of the Exhibition, and *who* was certainly a *fact*, the tone of Palmerston, as warlike as the Mission House, has somewhat abated."—P. 269.

"He and Mr. Nasmyth had a discussion at dinner on the theory lately started by a writer in the *Athenaeum* (and *who* wrote a letter to Elleanor on the subject), that Lord Bacon wrote Shakespeare's plays."—P. 282.

"I found Bickerton Lyons, French, and Leighton. This latter is a singularly gifted youth."—P. 328.

"It was in vain to try and produce any impression on the Assembly which was in any way unfavourable to Government."—P. 315.

I agree with Mr. EDGECOMBE that *army's* singular, but Mr. Bennet Burleigh in his just-issued *Desert Warfare: being the Chronicle of the Eastern Sudan Campaign*, p. 11, writes: "For any practical purpose an Egyptian army is useless, and their maintenance is but a waste of money."

JOHN RANDALL.

SWIFTIANA (6th S. x. 42).—These pipers do not throw any new light upon the wretched old Kilroot scandal. It is quite unnecessary to say one word more on the subject in defence of Swift, and nothing that can be said can in any material way alter the facts of the case as regards Mr. Parker. Scott's judgment was right when he said, "This scandalous falsehood is only mentioned here, that it may never be repeated on any future occasion" (*Life of Swift*, 1814 and 1824, p. 40). The printing of these papers now seems to render a few words desirable; they shall be as brief as possible.

The Rev. Mr. Parker on several occasions stated, with some circumstances of publicity, and once in the presence of Dr. Percy, Bishop of Dromore, that Swift had, when at Kilroot, been guilty of an action which laid him open to a criminal prosecution, and that to avoid this he surrendered the living of Kilroot and returned to England. There was a new edition of the *Tatler* published in 1786, and into this the calumny against Swift was introduced; it was forthwith reprinted in the *Gentleman's Magazine* for August, 1786 (vol. lv. p. 694), and contains these words: "This intelligence was communicated and vouched as a fact well known in the parish even now, by one of Swift's successors in the living, and is rested on the authority of the present Prebendary of Kilroot,



Feb. 6, 1785." (See also vol. lvii. p. 104, and *Monthly Review*, January, 1787, lxxvi. 24.)

Such an assertion, published forty years after the death of Swift, was not left long unchallenged. Dr. Gregory, in the *Gentleman's Magazine* for May, 1786, p. 464, wrote of it, "I do not hesitate to pronounce that it bears in its front *falsehood and absurdity*." This, of course, led to further inquiry. Mr. Parker did not deny that he had made the statement, but thought it very unfair that his assertion had been printed. He was further pressed to produce evidence, and then admitted, under date August 29, 1787, that no evidence could be found. After this a note was inserted in the *Gentleman's Magazine* for March, 1790 (lx. 191), commencing, "Regard for Truth and Justice to the Memory of the Dead," &c. (nearly as given at p. 42, *ante*, and in Nichols's *Illustrations*, viii. 84). It is plain that Mr. Parker made a statement which he could not substantiate, and which he could hardly himself have believed when he made it; and that when called on to substantiate it, he admitted that it was wholly without foundation. Finally Mr. Parker died in a madhouse. Sir Walter Scott, it is true, did not refer to the article in the *Gentleman's Magazine*; but he was evidently aware of it, for he concludes his note (*Life of Swift*, 1814 and 1824, p. 42), "The chief propagator of the calumny first retracted his assertions, and finally died insane." It would have been well had Mr. Parker expressed some sorrow for having given vent to so foul a scandal with no foundation; but as the poor man died insane, it needs no great stretch of charity to let both him and his foolish tale be forgotten.

EDWARD SOLLY.

HERALDIC (6th S. x. 46).—There would seem to have been some misreading of the blazon, if the coat is supposed to be of British origin. I have looked in vain in Papworth's *Ordinary* for any coat with two chevrons, and have only found instances of chevronelly of four and six. Nor do I find any instance of chevrons—supposing the mistake to have arisen between a chevron and a chevronel—between so many as nine martlets, the highest number that I remember being six.

NOMAD.

AISLE OR CHAPEL (6th S. x. 49).—The pronoun *my* effectually, I think, disposes of the supposition that the testators meant the aisle of the church each frequented during life. But I apprehend that *chapel* was the Anglicized form of *capella* (sig. 7) in Du Cange and of *chepitellum* (sig. 2), "*Pegma funebre, tumulus honorarius*," and was applied to the funeral monument and to the family vault or burial-place beneath such monument. I am, too, I am mistaken, such epices were, among the various rites performed in Roman Catholic times in remembrance, &c., of the

dead, converted into a sort of *chappelle ardente*. I may add that Du Cange, subing. 6, shows that "*Ecclesias parochiales aliquando capellas dictas fuisse*." BR. NICHOLSON.

A chapel in pre-Reformation times did not always signify a building jutting out from a part of the church. There were many chapels made by a portion of an aisle being taken off from the rest of the church by a screen. I am writing away from my books, but I am sure that much evidence could be given both from modern works of architectural description and also from old wills.

AXON.

I was in a church some few days ago, and was looking for a brass, when the attendant said, "(Oh, you will find it in that *chapel*," pointing to a small aisle. The use of the word surprised me then.

WALTER B. SLATER.

240, Camden Road, N.

Sometimes the aisle of a church was a chapel, and naturally it was then called so. At St. Wolfran's, Grantham, for instance, "the south chancel aisle was added as a Lady Chapel or chantry of the Virgin Mary, about 1340" (*Street's Notes on Grantham*, p. 141). ST. SWITHIN.

PARODIES (6th S. ix. 509; x. 37).—There can be no doubt that *My Mother* (a poem endeared to many by such tender memories that to give us a parody of it were a custom more honoured in the breach than the observance) was written by Jane Taylor, the once popular authoress of the *Q. Q. Papers* and *Hymns for Infant Minds*. Her *Memoirs and Correspondence* have been edited by her brother, Isaac Taylor. The original edition of *Hymns for Infant Minds* would supply the required correct copy of the poem. Jane Taylor was born 1783, and died 1824.

EDWARD H. MARSHALL, M.A.

The Library, Clarendon, Hastings.

MISS BUCK can find a copy of Lackington's autobiography on the reference shelves in the British Museum Reading-Room, top shelf of press 2039; reference, 2039, autobiographies, vols. xviii. and xix., 2 vols. 12mo.

NEMO.

Temple.

The parody in question is entitled *An Elegy Written in Covent Garden*, and commences:—

"St. Paul's proclaims the solemn midnight hour.  
The wary cat slow turns the master key.  
Time wailed 'prentices up! hark! hark! hear,  
And leave the streets to darkness and to me."

It is to be found in *The Repository*, published by Dilly in 1777, vol. ii. pp. 29-34; in which are also to be seen five other parodies on Gray's *Elegy*, namely "The Nunnery," "An Evening Contemplation in a College," "An Elegy Written in Westminster Hall," "An Elegy on the Death of The Guardian Outwitted" (an opera by Arne), and "An



Epitaph on a certain Poet." It may save trouble to observe that the three verses quoted by Lockington in his *Memoirs* are not to be found in the early editions; it was a later addition, and is therefore only in the "corrected and much enlarged editions," of which Lockington printed many. The parody was afterwards repeated, with a few alterations, in the *Morning Herald*, and appeared in the *Spirit of the Public Journals* for 1798, pp. 140-3.

EDWARD SOLLY.

I do not know whether the following will help Mr. HAMILTON. I have a book called *My Mother*, by Emma, author of *Three Little Kittens*, *My Mother*, &c., published by Nelson & Sons, 1837. It contains *My Mother* set to music, also as a quest for children, and a story under the same name. I do not know if this is the first appearance, but should think so; however, if Mr. HAMILTON would like it, I will with pleasure send him a copy of the piece.

WALTER B. BLATER.

242, Camden Road, N.

EV. PHIL SHIRLEY (6<sup>th</sup> S. x. 69).—I am glad to be able to give the dates required about my dear father, Mr. Shirley, of Evington. He was born in Leaden on Jan. 22, 1812. He graduated at Magdalen, Oxford, in 1834; he was M.P. for Monaghan from 1841 to 1847, and for South Warwickshire from 1853 to 1865.

MARY CLARA CRAFT-CLIFF.

100, Leach Court, Evesham.

I am interested in all that relates to Mr. E. P. Shirley, not only as a member of my own college—Magdalen, Oxford—but also as a most kind and special friend. He matriculated at Magdalen College, Oxford, Oct. 12, 1832, aged eighteen, son of Evelyn John Shirley, of Evington, co. Warwick, Esq.; B.A., May 21, 1834; M.A., June 1, 1837. He was born in January, 1812. M.P. for Monaghan, 1841-1847; M.P. for South Warwickshire, 1853-1865. I have a list of his works in his own handwriting.

J. R. BUCKLEY, D.D.

Beeding Priory, Hursley, Hants.

By the courtesy of the Rev. G. Herbert Egge, Vicar of Evington, I am enabled to furnish Mr. Shirley with the data he requires. They are as follows. Mr. Egge tells me, from *St. James's Church*, that Mr. Shirley was born in *St. James's Church*, London, Jan. 22, 1812; graduated at Magdalen, Oxford, 1834; elected M.P. for Monaghan, 1841, and for South Warwickshire, 1853, and 1865.

A. M. M. M. M.

Beeding Rectory, Stratford-on-Avon.

A long and careful inquiry shows in the *Stratford-on-Avon Herald* of September 21, 1865, that Mr. Shirley was born January 22, 1812, that he was educated at Eton and Magdalen Col-

lege, Oxford; and that he was B.A. in 1834, and M.A. in 1837. He was Deputy Lieutenant and a magistrate for Monaghan, and also for South Warwickshire, which places he represented in Parliament.

ESTR.

Burke's *Landed Gentry* 1562 says he was born January 22, 1812; was then M.P. for South Warwickshire, and had been M.P. for co. Monaghan from 1841 to 1847.

STRIX.

[Mr. John L. SHAWWELL states that E. P. Shirley was elected for South Warwickshire in 1857 and 1859. Anna refers to the information supplied in the *Academy*, vol. vi. p. 222. G. F. R. B. supplies dates corresponding with those in other communications. In a postscript written subsequently to the communication printed, Anna adds a reference to the information contained in the *Academy* of Oct. 7, 1882.]

OLDEST FAMILY IN ENGLAND (6<sup>th</sup> S. ix. 502).

—An interesting reference there is an incidental notice of the Purkiss, concerning whom I may perhaps be allowed to mention something that struck me greatly at the time. "The Rufus Stone, enclosed in an iron casing, stands in a hollow land among the ferns, and near a by-road to Brighthelm, a village on the county border. A hundred yards off is a group of old thatched cottages, the hamlet of Cammerham, and the nearest of these is the traditional home of Purkiss the carter, an ancient, half-rumous truck and timber cottage, 400 or more years old. 'It was inhabited till last July, and a very pleasant comely matron opposite, whose parlour had pictures on the wall and books on the side-table.' This extract was written on April 15, 1879, on which day in the afternoon I stood opposite the Rufus Stone by the side of a travelling photographer, who was taking portraits of the country folk out for a holiday. One of these folk, a respectable young woman in a cotton frock and tidy straw hat, was seated on the grass in the act of being 'took,' with her back to the stone. And who was she? She was Mary Purkiss, and she was leaning against the inscription which tells how her ancestor, 770 years before, carried off in his cart the body of the Red King. Mary Purkiss was a servant in a neighbouring household, and the head of her family in 1879 was one they told me a tale in London. In this present year, and there are numerous Purkisses in the London Directory, eleven of whom open their names with one P, as it is I think, split in the name, and eight spell it with two. Nearly all these are not so headstrong of the hundred sort, but there is no taller among them. A. J. M.

Before accepting Mr. SHAWWELL'S opinion, I think it will be necessary to make a little more inquiry. That the Wapstons were older than the Purkisses I do not know, but I am not aware of any being the oldest family in England. In a note Mr. SHAWWELL says, "P" is an old

to have been settled at the Alnmere 200 years before as 800 years after the Conquest." Quite likely; but what is the proof? Who was their founder? and are there not families who can trace themselves as far back, or further, than the Wapshots?

We have a notable illustration in our own neighbourhood (Manchester), where the same lands have been held generation after generation for a period at least of over 800 years, if not, indeed, from the far-off days of GUTH and WAMBA, by the Traffords of Trafford. The pedigree of this ancient house begins with a certain Rulph or Radulphus, who flourished in the time of Canute the Dane, and who was lord of Trafford at that time. This Radulphus is said to have died in the reign of Edward the Confessor, leaving a son who bore the same name. Burke says, "The old and knightly family of Trafford, seated at Trafford, in the county palatine of Lancaster, from a period antecedent to the Norman Conquest, has preserved time immemorial an unbroken male descent." Going more into details, the old writer remarks that "Randolphus de Trafford, who flourished 'ante-conquestum,' was the father of another Randolphus, of whom mention is made in two deeds to Randolphus, filius Randolphus, by which it appeareth that Randolphus the father was then dead, and had flourished in the time of Canute the Dane, about the year 1030, and perhaps died in the time of Edward the Confessor, about the year 1050; 'he had no surname, as then few of our Saxon nobilitie or gentry had.'" From this Randolphus sprang the great house of Trafford, which has existed in this county, as already indicated, in an unbroken line for over 800 years.

How it came to pass that the Traffords retained possession of the lands held by their ancestor in the time of Canute, instead of being displaced by one of the followers of the Norman invader, is not clear; but expediency and secret betrothals were not unknown in the adjustment of differences in the eleventh any more than in the nineteenth century. Be that as it may, however, if *The Blacke Booke of Trafford* is to be credited, Radulphus the second of that name, and Robert, his son, had a pardon and protection granted them, about the year 1080, by Haimo, the Norman baron of Dunham Massey, with the lands and body of one Wulfenote, a Saxon rebel (Hark. MS. 2077, p. 202).

FREDK. LEARY.

22, Clock Alley, Manchester.

The first thing that rises to the mind is, What led Lord Palmerston to suppose that Parkiss belonged to the oldest family in England? for supposing it to date from Rufus, that would only make it one of the oldest families. Then follows another assertion, that the Wapshots of Chertsey are the "most ancient family in England." This is equally gratuitous. An exclusive

assertion universal is akin to an assertion of omniscience, and when put to the proof becomes analogous in difficulty with proving a negative. That both the families are old it is safe to say, but that either is the oldest in England it is very unsafe to say. It is only oldest till better knowledge comes. Again, I do not profess much intimacy with noblemen and their code of manners; but for a man of birth to say to Parkiss, "Give me your hand, for though you are a labourer," &c., is, to say the least, a curious instance of vulgarity.

C. A. WARD.

Haverstock Hill.

THE LORD'S PRAYER (6th S. x. 45). — It is sufficient, in reply to FATHER FRANK, to say that unless the Greek *εισενέγκῃς* in Matt. vi. 13 and Luke xi. 4 will bear the translation *leave*, no excellence on the part of a preacher can justify a decided misrepresentation of the express words of the Great Teacher. It would be foreign to these pages to enter at any length into a theological argument; but to myself and to most of those who use and teach the Lord's Prayer the words "*Lead us not into temptation*" present no difficulty whatever. Temptation is an evil to be shunned, like sickness and adversity; yet, like these, it is not an unmixt evil, and it may be a blessed thing to be tempted. The good man deprecates the very evils which, when they come to him in the regular course of God's providence, he is prepared to endure with patience and manfully to fight against.

J. MASSKILL.

With regard to FATHER FRANK's queries, I do not think that we can translate *μή εισενέγκῃς ἡμῶς εἰς πειρασμόν* otherwise than "lead for, as in R.V., 'bring' us not into temptation." The verb *εισενέγκω* will not bear the signification *leave*, and I believe it is translated *bring* in all the other places in which it is used in the New Testament, e.g., Luke v. 18, 19; 1 Tim. vi. 7. "Give us this day" and "Give us day by day our daily bread" are both correct renderings, according as we use the *σήμερον* of Matt. vi. 11, or the *τὸ καθ' ἡμέραν* of Luke xi. 3. The former rendering appears to be more suitable for morning and the latter for evening prayer.

W. T. LYON.

Blackheath.

The change of *lead* into *leave* in "*Lead us not into temptation*" is simply an arbitrary one, and cannot be defended. The Greek both of St. Matthew's Gospel (vi. 13) and of that of St. Luke (xi. 4) is *μή εισενέγκῃς ἡμῶς εἰς πειρασμόν*, which is translated in the R.V. "*bring us not into temptation*." So in the Gothic translation of St. Matthew's Gospel, "*No biuggaisans in frastubōn.*"

F. C. BURKHOOD TERRY.

Cardiff.

Mr. L'Estrange, the author of the book *From the Thames to the Tamar*, in recording a conversa-



tion with a rabbi at Sir M. Montefiore's synagogue, near Rungate, says: "Our informant pointed out two alterations which should be made in the Lord's Prayer, which, he said, was mostly from Maimonides. One of these was the substitution of 'As we ought to forgive,' for 'As we forgive'; the other, 'Leave us not in temptation,' instead of 'Lead us not into temptation.'" By Maimonides (as a foot-note to the above points out) is doubtless meant the Talmud, which was revised by him. JOHN CHURCHILL SIKES.  
Chipstead, Kent.

DUCHESS OF CERIFALCO (6th S. x. 49).—The story of the Duchess of Cerifalco is told in *Adèle et Théodore*, an educational work by Madame de Genlis.  
E. A. BURTON.

Her story was introduced in *Adèle et Théodore*. See *Mémoires de Madame de Genlis*, p. 171, ed. Barrière.  
JOHN CROMPTON.  
45, Petworth Street, Cheetham, Manchester.

ROMANY LANGUAGE OF COIN (6th S. ix. 467).—*Balans*, or *bilanser*, is a sovereign. *Posh*, of course, is half. *Panah*, or *Pantcha*, is five in Sanscrit, the origin of our *Punch*. *Kull* is things or shillings. I make out from Smart and Crofton's *Dialect of English Gypsies* that half-a-crown is *posh kodrona*; that two shillings would be *dom-kelli*; a five-pound note is *panah bilanser lil*, or *panah engro*. The first of these means a five-pound paper.  
C. A. WARD.

Haverstock Hill.

COMMONPLACE BOOK (6th S. x. 46).—I have found that the best way of keeping manuscript notes is to write what is required on sheets of paper all of one size, and then arrange them in portfolios in alphabetical order. The paper can, of course, be any size. Experience has taught me that for my own use a half-sheet of note paper is the best for a mere reference, and post quarto for long extracts. The portfolios which I use are made after a Dutch pattern; the original from which mine have been copied was given to me by a librarian in the Netherlands. I never saw any like them in England, except my own and those made after the Dutch pattern I have spoken of. Mr. Jackson, bookseller, Market Place, Brigg, makes them for me.  
EDWARD PHACOCK.  
Bottesford Manor, Brigg.

The best plan for a commonplace book is that devised by John Locke, originally published in two parts, 1706. The system was also reprinted at the end of several editions of his great work on the *Human Understanding*. The principle laid down is the division and subdivision of the leaves of the commonplace book between the consonants and vowels of the alphabet, thus: P. 1, Aa; p. 2, Ac; p. 3, Ai; the headings of subjects to be divided accordingly—Aquatics going under Au; Earth-

quake, Ea; Thames, Ta. For some years I have had occasion to collect a large number of miscellaneous newspaper cuttings, statistics, and folk-lore, and have found the system, with some adaptation, to work very well. Where, as in my own case, a large amount of matter is accumulated, subdivision is an easy matter. I keep separate collections for newspaper cuttings, statistics, and literary varia. The first I do not arrange in any particular order, but paste in guard books and index on Locke's plan. Statistics I divide into classes, keeping each class in alphabetical order, thus: Electricity, Population, Publications, Rivers, Steam, Towns, Water, &c. Each class I arrange in strict alphabetical order; but in order to save binding, &c., keep them on separate slips of paper arranged between cardboard covers. I find this a practical method. The slips are easily found, easily added to, and sufficiently kept together in wooden trays. The third class I subdivide still more minutely, and add, as far as possible, to books of reference in my possession. Thus the numerous out-of-the-way quotations constantly found in "N. & Q." I add to my interleaved Bartlett; the foreign mottoes and proverbs to a similar copy of Bohn's *Polyglot*; new words to Roget's *Thesaurus*. By these means I have all the latest additions to hand, saving both time and labour.  
A. S. R.

John Locke invented a successful plan, which was so much approved his method was copied by a City shop. The forms, ready prepared, could be bought at various prices. I cannot give the name of the shop or the pamphlet in which I saw the fact recorded lately, owing to absence from home.  
C. F. A.

MR. J. READ-ROE will find the best plan by the best judge of a commonplace book, Mr. G. A. Sala, in the "Echoes of the Week" (July, 1882), in the *Illustrated London News*, reprinted in *Living London*; being *Echoes Recalled*, by Geo. Aug. Sala (London, Remington & Co., 1883), pp. 259-261. The excellent plan is equally useful for indexing newspaper cuttings when mounted in a "guard-book."  
ESTR.

BATTENBERG (6th S. x. 46).—I have submitted the question to an eminent German lawyer, and this is his answer. The princes of Battenberg are not entitled to ally themselves on terms of equality with members of the sovereign houses. But by a special family law (*Familiengesetz*) promulgated by the sovereign of Hesse, they hold a recognized position in the grand duchy. Princess Victoria of Hesse's marriage with her cousin Prince Louis of Battenberg is legitimate in the grand duchy, and there he ranks as her equal, but at any other German court she would precede him, and he would sit at the bottom of the table. The Counts Hohenau of Berlin are the morgagnatic sons of



Prince Albrecht of Prussia, nephews of the Emperor, cousins of the Crown Prince, but no *Familiengesetz* has been made in their favour, and they take rank as counts, and not as royal princes. Their position is the same as that of the Battenbergs at Berlin, but not as that of the Battenbergs in Hesse.

L. A. R.

The marriage of Duke Alexander of Hesse with the Countess Julie von Hauke was certainly a morganatic one, and consequently its issue are not entitled to the rank of princes and princesses of Hesse. A quarter of a century ago the issue of such marriages would not have been regarded as *ebenbürtig*, and so eligible for an alliance with any of the sovereign houses of Germany, great or small. But of late years the old rules have undergone considerable relaxation. I may remind C. C. B. that the Duke of Teck, who has now the rank of serene highness, and who has been for eighteen years the husband of a princess of Great Britain, is the off-spring of a similar morganatic union. No doubt this marriage, and still more that of another British princess to a subject, have had no slight influence in breaking down the old cast-iron barrier of partition between the little circle of thirty-nine or forty princely families and those who were considered without the pale of *ebenbürtigkeit*. I confess I have never been able to understand how a great British (and French) duke could consent to a morganatic marriage between his daughter and one whom C. C. B. terms "the scion of a junior branch of a Saxon grand duchy." I may mention, however, that the Grand Duke of Saxe-Weimar is the undoubted chief of the whole house of Saxony, being the head of the Ernestine, or elder branch, while the King of Saxony represents only the younger (or Albertine) line. Such a thing is hardly likely to happen again.

JOHN WOODWARD.

Montrose.

To begin with your querist's last point: let me say that the two unions which are put up for comparison are essentially of the same nature and standing, with only this slight difference, that the wife and descendants of Prince Alexander of Hesse, although at first styled "counts" and "countesses" of Battenberg, were, after the lapse of a few years, by the then reigning grand duke raised to the rank of "princes" and "princesses." But at this point attention should be called to the fact that we use the English word "prince" to translate the German *Fürst*, which might be compared with the English "marquis," as it follows in rank upon the *Herzog* (duke). Thus, Prince Bismarck is in German *Fürst* Bismarck, and Princess Battenberg is in Germany *Fürstin* Battenberg. In the houses of formerly sovereign *Fürsten* (known as mediatised princes) the sons and daughters are styled *Prinzen* and *Prinzessinnen*,

and morganatic families springing from members of actually sovereign houses observe the same rule. In this way Prince Louis is at present styled in Germany *Prinz* Ludwig von Battenberg, and will some day be called *Fürst* Battenberg, when, on the death of his father, he will succeed to the family property. As to the origin of the name and title of Battenberg, it suffices to say that it is taken from an old Hessian country town which belonged to the grand duchy till 1806, when it was incorporated in the kingdom of Prussia. The question of "inequality" would be more salient if we had to do with the union between a princess of Battenberg and a sovereign prince, where the succession to a throne might be at stake.

COR BOXO.

Battenberg is a small, once Hessian now Prussian, town. The marriage between Prince Alexander of Hesse and the daughter of the Polish Major von Hauke having been morganatic, the wife of the prince was raised to the title of a Princess of Battenberg, which title is likewise shared by the scions of this family (one of whom is the present Prince of Bulgaria), to mark their distinction from the reigning house of the Hessian grand duchy. Though the alliance between a Prince of Battenberg and a daughter of the sovereign family is not strictly equal, yet the recent marriage contracted between Prince Louis of Battenberg and the Grand Duke's eldest daughter was as well received in Germany as the marriage between the Marquis of Lorne and Princess Louise in England.

H. K.

Oxford.

ALEXANDER SMITH (6th S. x. 27).—See *The Early Years of Alexander Smith*, by the Rev. T. Brisbane (London and Frouse, 1869); *Smith's Last Leaves, Sketches and Criticisms*, edited, with memoir, by P. P. Alexander (Edinburgh, 1864); *Gent. Mag.*, fourth series, vol. iii. pp. 261, 262; *Annual Register*, 1867, pp. 194, 195. See also the many references given in the third edition of Poole's *Index to Periodical Literature* and in Thomas's *Universal Pronouncing Dictionary of Biography and Mythology* (1874).

G. F. R. E.

Alexander Smith, poet and essayist, was born at Kilmarnock, in Ayrshire, on Dec. 31, 1830, and died on Jan. 5, 1867. He was a pattern drawer in a manufacturing house at Glasgow when he published his first work, *A Life Drama*, in 1853. The next year he was appointed secretary to the University of Edinburgh, from which time he resided in that city. He died at Wardie, and was buried near the eastern gate of Warriston Cemetery. His monument is in the form of an Iron or West Highland cross of Bunsy stone, designed by Mr. James Drummond, R.S.A. In the centre of the shaft is a bronze medallion of the poet, the work of William Brodie, R.S.A. His life was written

in 1868 by P. P. Alexander in a memoir prefixed to the poet's *Last Leaves*. Miss Mitford, in one of her letters, writes:—"Alfred Tennyson says that Alexander Smith's poems show fancy, but not imagination; and on my repeating this to Mrs. Browning, she said it was exactly her impression." "His prose essays," says Stedman, "were charming, and his *City Poems*, marked by sins of omission only, may be rated as negatively good. *Glasgow* and *The Night before the Wedding* really are excellent" (Davenport Adams's *Dict. of Eng. Lit.*). Besides his poems and essays, he contributed to magazines, reviews, and encyclopedias.

ALPHA.

The best account of Alexander Smith is a biographical introduction to a posthumous volume of his essays, entitled *Last Leaves* (Edinburgh, Oliphant). This memoir is written by Mr. P. P. Alexander, an intimate friend of Smith, and is marked by characteristic insight, delicacy of feeling, and grace of style. Those familiar with one of the most striking philosophical parodies ever written, Mr. Alexander's "Discourse of Sauntering," in his powerful and entertaining volume *Mill and Carlyle*, will readily infer that an authoritative biographical sketch from the same hand will be of unusual interest and importance.

THOMAS BAYNE.

Helenburgh, N.B.

There is a book called *The Early Years of Alexander Smith*, but I cannot remember at present the author's name. Mr. WHITEHURST would probably be able to obtain it from Mr. James Thin or Mr. John Grant, booksellers, of Edinburgh.

B. DOBELL.

Queen's Crescent, Haverstock Hill.

Permit me to supplement your editorial note by adding a reference to an interesting biographical and literary sketch with portrait of Mr. Smith which will be found in *Good Words*, March, 1867. In 1869 was published *The Early Years of Alexander Smith* (London, 12mo.), by the Rev. T. Brisbane, and there is also, I am informed, a memoir by his friend Mr. Patrick Proctor Alexander, published some time about 1870, but this work I have not been able to trace. Mr. Smith was born in Kilmarnock, Dec. 31, 1829, and died in Edinburgh, Jan. 5, 1867. He was buried in Warriston Cemetery.

J. MANUEL.

Newcastle-upon-Tyne.

The best memoir of the author of *A Life Drama* is that by Patrick Proctor Alexander, M.A., prefixed to *Last Leaves* (Edinburgh, Nimmo, 1868). *The Early Years of Alexander Smith*, by Rev. T. Brisbane (London, Hodder & Stoughton, 1869), should also be referred to. If Mr. WHITEHURST finds a difficulty in obtaining either, he is welcome to the loan of my copies.

R. A. LAWRENCE.

LOST NOVEL OF GOLDSMITH (6th S. x. 29).—Mr. POULTNEY will find the latest summary of facts known with regard to the *History of Francis Wills*, the novel attributed to Goldsmith, in a note appended to the edition of the *Vicar of Wakefield* just published in Bohn's Standard Library ("Goldsmith's Works," vol. i. p. 234). These are, briefly: An edition of *Francis Wills* was published (in French) at Rotterdam in 1773 (the year before Goldsmith died); an edition in English was published at Upsala in 1799. Southey came across the first, or a corresponding edition, and in 1812 pronounced it "a fraud"; Mr. Robert Browning read the second, or some reprint of it, and condemned it similarly (vide his letter in *Forster's Life of Goldsmith*, 1852). Mr. POULTNEY's Berlin edition of 1786, however, seems to constitute a new fact, or at least it is new to me.

J. W. M. G.

I had, and perhaps have still, although I cannot now find it, a copy of the book inquired about by Mr. POULTNEY. My copy, however, although in most respects it resembled Mr. POULTNEY's, was not attributed to Goldsmith, but to some other author whose name I have forgotten. I suspect that the attribution of the work to Goldsmith was merely a publisher's device to help off an unsaleable book.

B. DOBELL.

Queen's Crescent, Haverstock Hill.

It may pretty safely be asserted that the writer of this little book was not Oliver Goldsmith. It was published by Verner & Chater in 1772, under the title of *The Triumphs of Benevolence; or, the History of Francis Wills*, 2 vols., 12mo. The *Monthly Review* said of it (lxvi. 457), "Some knowledge of life, with a considerable portion of humour, tenderness, and sentiment." The *Critical Review* (xxxvii. 255) observes, "We cannot say that his history is a masterly performance, but as we applaud the design we will not condemn the execution of it"; and the *London Magazine* (xli. 513) has, "This novelist affects to imitate his betters in this species of writing, but he is continually losing sight of his object. His narrative is tedious, and his incidents disgust by their uniformity." Goldsmith died on April 4, 1774, and there was very soon afterwards brought out in France "*Histoire de François Wills, ou le Triomphe de la Bienfaisance*. Par l'Auteur du *Ministre de Wakefield*. Traduction de l'Anglais." This is mentioned by Southey in *Omnia* as "a fraud upon Goldsmith's reputation" (*Prior's Life of Goldsmith*, ii. 418). The Berlin edition of 1786 is probably a similar publication, and neither scarce nor of much value.

EDWARD SOLLY.

"*Histoire de François Wills, ou le Triomphe de la Bienfaisance*. Par l'Auteur du *Ministre de Wakefield*. Traduction de l'Anglais," was published



in 1773 by D. J. Changuion at Amsterdam, and by H. Bennin and Bennet & Hake at Rotterdam. It may be thought worth noting that the translation into English of this book which was published at Upsala in 1799 is entitled "*The Triumph of Benevolence; or, the History of Francis Will's, in two volumes,*" and that all reference to the "author of the *Ficar of Wakefield*" is omitted on the title-page. G. F. R. B.

LARGE FOSSIL EYES (6th S. x. 27).—Dr. Buckland observes:—

"The enormous magnitude of the eye of the Ichthyosaurus (pl. xii. fig. 1. 2) is among the most remarkable peculiarities in the structure of this animal. From the quantity of light admitted in consequence of its prodigious size it must have possessed very great powers of vision; we have also evidence that it had both microscopic and telescopic properties... It was an optical instrument of varied and prodigious power, enabling the Ichthyosaurus to detect its prey at great or little distances, in the obscurity of night and in the depths of the sea."—*Bridgewater Treatise*, vol. i. pp. 376-1, Lon. l., 1853.

ED. MARSHALL.

ALEXANDER M. CAUL (6th S. x. 29).—Alex. McCaul was born of Protestant parents in Dublin on May 16, 1799. After an education at a private school he entered Trinity College, Dublin, Oct. 3, 1813, and there took the degree of B.A. in 1819. About this time he became tutor to William, third Earl of Rosse, afterwards the distinguished astronomer. Abandoning all chance of academical distinction, he went out to Poland in 1821 as a missionary to the Jews, and commenced studying the Hebrew and German languages. Upon his return to England he was ordained deacon at Christmas, 1822. In the following year he received priest's orders, and having married went back to Poland with his wife. He continued to act as head of the Jewish Mission at Warsaw until the autumn of 1830. His health soon afterwards failed him, and he finally settled in London in 1832. He still continued to show his great interest in Jews, and took an active part in translating the Prayer Book into Hebrew. He also preached at the Episcopal Jews' Chapel at Palestine Place. In 1837 he received the degree of D.D. from his old university, and in 1840 was appointed First Principal of the Hebrew College for the Training of the Missionaries of the London Society for Promoting Christianity among the Jews. In 1841 he was offered the bishopric of Jerusalem, which he declined. He, however, accepted the Professorship of Hebrew and Rabbinical Literature at King's College, vacated by the acceptance by the Rev. Michael Solomon Alexander of the post which he had refused. In 1843 he became rector of St. James's, Duke's Place, and in 1845 a prebendary of St. Paul's. In the following year he was appointed first Professor of Divinity at King's College, and upon Maurice's resignation of the chair of Eccle-

siastical History he was called upon to supply the vacancy in addition to his other work. Though much pressed to accept a colonial bishopric, upon the formation of the sees of Melbourne, Adelaide, Newcastle, and Capetown in 1847, he once more declined episcopal honours. In 1850 he was appointed rector of the united parishes of St. Magnus the Martyr, St. Margaret, New Fish Street, and St. Michael, Crooked Lane. Upon the revival of Convocation he was unanimously elected Proctor for the Clergy of the Diocese of London. He died on Nov. 13, 1863, in the sixty-fifth year of his age, and was buried at Ilford Cemetery on the 20th of the same month. See *A Memorial Sketch of the Rev. Alexander McCaul, D.D.*, by his eldest son, the Rev. Joseph B. McCaul (1863). His writings were very numerous, and "a tolerably complete list" of them will be found on pp. 28, 29 of the *Memorial Sketch*.

G. F. R. B.

Alexander McCaul was the great Hebrew scholar Dr. McCaul, formerly missionary to the Jews in Poland, afterwards Professor of Hebrew at King's College, and Rector of St. Magnus, London Bridge. The pamphlet in question, *Reasons for Believing*, &c., was dedicated to the Queen. It was published in 1840 by B. Wertheim, 14, Paternoster Row—probably the same firm known now as Wertheim & Macintosh.

CHARLOTTE G. BOGER.

St. Saviour's.

Alexander McCaul, born in Dublin about the beginning of the century, was Rector of St. Magnus and Professor of Hebrew in King's College, London. In early life he went to Warsaw as missionary to the Jews of Poland. He was singled out to be the first Bishop of Jerusalem, but declined the appointment, as he thought it more fitting that the newly founded see should be filled by a Jew. The short title of one of his books as given by your correspondent is rather ambiguous. *Reasons for Believing* would seem to denote some work in defence of Biblical truth; and one of Dr. McCaul's works which had a great popularity was:

An Examination of Bishop Colenso's Difficulties with regard to the Pentateuch, and some *Reasons for Believing* in its Authenticity and Divine Origin.

But perhaps something different is intended. And herein lies the curious ambiguity. The reference may be to a pamphlet entitled:—

*Reasons for believing* that the Charge lately revived against the Jewish People is a Baseless Falshood. Resisting to the Persecution excited against the Jews at Damascus upon the Renewal of the Accusation of using Christian Blood in their Ceremonies.

R. W.

Brompton.

GARIBALDI=SHAKESPEARE (6th S. x. 43).—Mr. Ferguson, in his *Shakespeare as a Scientist* (1863)





the shortening of his life. Though physically unfitted for addressing large audiences, he took a great delight in lecturing to the labouring classes, with whom he had a strong sympathy. It was by speaking, rather than by writing, that he naturally expressed himself; and so fluent a speaker was he that he neither wrote his speeches beforehand nor used his notes during their delivery. It would, therefore, hardly be fair to criticize too closely the lectures, addresses, and other fragmentary writings which are included in this book, as none of them was left by the author in a form intended for publication. There is, however, more than enough in these unfinished writings of his to show that he was a deep and original thinker. The notes of the lectures delivered by him in the Hall of Balliol College upon "The Industrial Revolution" are of much interest, and make us regret the more that he was not spared to write upon that subject his intended book, for which he had during the last year or two of his life been collecting the materials. Dr. Jowett's prefatory memoir is written in a sympathetic yet discriminating tone, and is a model of what memoir writing should be. The only fault that we can find with it is that it is too short.

*The Guagüence.* A Comedy Ballet in the Nahuatl Spanish Dialect of Nicaragua. Edited by Daniel G. Brinton, A.M., M.D. (Philadelphia, Brinton; London, Trübner & Co.)

Of the volumes of "Brinton's Library of Aboriginal American Literature" that have been so far published this possesses the highest interest. The *Baile del Guagüence* is said to be the only specimen of any length of scenic representation which has been preserved by the descendants of the Mangues. A *baile*, it may be said, is a species of dramatic representation, performed by masked actors and accompanied by songs and dances. Such performances have been common at certain seasons among the natives of Nahuatl and Mangue lineage. They are fully described by Oviedo, *Historia General de las Indias*. The present specimen is written in a curious dialect, in which, however, the Spanish predominates over the native language. It is curiously naive and very far from decent, and describes the adventures of an old man and his two sons with the governor, the chief alguacil, and other authorities. It is impossible to attempt a description of this curious production, which, while full of interest to the philologist, is not without value to the student of the drama. The book is illustrated with curious plates. The publication of works of this class, undertaken by Dr. Brinton, is a matter for congratulation.

*International Health Exhibition.—Official Handbooks.* (Clowes & Sons.)

This series seems now to be complete, and comprises *Infectious Diseases and their Prevention* by Shirley F. Murphy; *Alcoholic Drinks*, by J. L. Thudicum, M.D.; *Healthy Furniture and Decoration*, by R. W. Edis, F.S.A.; *Healthy and Unhealthy Houses*, by W. Barice, C.E., F.L.S.; *Food*, by A. W. Hylth; *Health in the Workshop*, by J. B. Lukeman; *Dress*, by E. W. Golwin, F.S.A.; *Accidental Injuries*, by T. Cantlie; *Contagion*, &c., by Capt. Douglas Galton; *Nurses and Endemics*, by Mrs. Gladstone; and *Athletics*, by Rev. E. Waue.

CARPENTER students of "N. & Q." will be prepared for the announcement made in the *Athenæum* that Col. Ferguson is preparing for the press the *Letters and Journals of Mrs. Colclough of Felton*, a volume of Jacobite letters of singular interest, the contents of which are little known. Mr. David Douglas, of Edinburgh, will be the publisher.

On the 16th inst the *Essex Standard* will add to its interesting matter an antiquarian column.

We learn that Dr. Macaulay, the editor of the *Lancet*, has in the press a new life of Dr. Johnson. It will be the third of the "Centenary Series," published by Mr. T. Fisher Unwin, and will be entitled *Dr. Johnson: his Life, Works, and Table Talk*.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HAMPTON COURT.—1. "Twas whispered in heaven," &c.—These lines, erroneously attributed to Lord Byron, were written at Deepdene, in the year 1814, by Miss Catharine Fanshawe. The original MS. appears in the Deepdene album. See "N. & Q." 1<sup>st</sup> S. v. 214, 238, 322. The first work in which we have seen them in print is a collection of miscellany poems by Joanna Baillie, published somewhere near 1820. 2. "They couldn't sit down," &c.—The French story from which this is taken is older than Ingoldsby. It is told variously of St. Cecilia and the cherubs when her music attracted, and of Lot and his celestial visitors. The English lines we have not seen.

H. GIBSON, Buenos Ayres ("Disfranchised Boroughs").—We are obliged by your explanations, which, however, have been anticipated. See 6<sup>th</sup> S. ix 449-51. Your other communications will appear.

BOULEAU.—Gannister is given in the *Imperial Dictionary* (Ansdale's edition) as "a close-grained hard sandstone or grit found under certain coal beds in the lower coal measures of Derbyshire, Yorkshire, Lancashire, &c."

CLERK ET ALPAX ("Bough Houses")—The use of the bough to indicate the sale of beer, &c., is a survival of the old practice of indicating taverns by the employment of the bush. See 1<sup>st</sup> S. v. 371.

J. O. ("MS. Verses by Cowley")—The two poems you mention are included in the edition of Cowley's works published in 2 vols. 8vo., 1740, with a third volume added. The first, "Hail, Learning's Pantheon," &c., appears vol. ii. p. 548, and the second p. 557. The pagination in this edition is continuous through the two volumes.

JOSEPH LECOMTE ("Faire fumer un 'rapaud'").—We cannot give publicity to this cruel experiment.

ST SWITHUN ("Jingo"). The derivation of this word from a Basque name for the Deity is supplied by Mr. E. H. Marshall, 6<sup>th</sup> S. x. 7.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print: and to this rule we can make no exception.

6th S. X. Ave. 2, '84.]

NOTES AND QUERIES.

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Conducted by CHARLES DICKENS.

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NOTICE.

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LONDON, SATURDAY, AUGUST 16, 1886.

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## Notes.

## THE STALLS OF THE KNIGHTS OF THE GOLDEN FLEECE IN THE CORD OF THE CATHEDRAL OF BARCELONA.

(Continued from p. 83.)

9. Frederic, Count Palatine of the Rhine, Duke of Bavaria, and Elector (No. 127). Quarterly, 1 and 4, the Palatinate, Sa., a lion ramp. crowned or, armed gu.; 2 and 3, Bavaria, Fusilly bendy arg. and az. Over all the Electorate, Gules, an orb or. Crest, out of a ducal coronet the lion of the Palatinate between two horns of Bavaria. This prince was born in 1482, and elected Knight of the Order in 1516. He married Dorothea, daughter of Christiern II., King of Denmark, by Isabella of Austria, and died in 1556.

10. Guy de la Baume, Comte de Montreuil (No. 129). Or, a bend dancetté az. Crest, out of a ducal coronet a swan issant or, beaked gu. Fifth son of Pierre de la Baume by Alix de Lorieux, he was Chevalier d'Honneur to Margaret of Austria, daughter of the Emperor Maximilian and widow of Philibert, Duke of Savoy. He was elected a Knight of the Order in 1516, which year Maurice gives as the date of his death (see *Le Blason des Armoiries des Chevaliers de la Toison d'Or*, p. 119); but this can hardly be correct, since we find his arms blazoned here at the chapter of 1537.

11. Laurent de Gorrevod, Comte de Pont de Vaux, &c. (No. 131). Az., a chevron or. Crest, a unicorn's head arg., armed and crined or. Son of Jean de Gorrevod by Jeanne de Château-Renard. He was brought up in Spain, was Grand Ecuyer of the Duke of Savoy, and, like the precedent, Chevalier of Honour to his wife, the Archduchess Margaret. He was Governor of Bresse in 1516, and Chamberlain to Charles V., who gave him the life rent of the Sicilian duchy of Nola and of the Discayan mines. He was elected Knight of the Order in 1516, and died in 1527.

12. Jacques de Gavre, Seigneur de Fresin, &c. (No. 133). Or, a lion ramp. gu., crowned and armed az., within a bordure échanquée ss. Crest, —it is not very easy to say what this crest is. As drawn in Maurice it appears to be two wings erm. issuing from a cap argent. Chifflet says, "Heaume couvert d'un bonnet plat de gueules renversé par derrière d'hermines. Timbre: deux moufles de gueules dedans, d'hermines en dehors" (*Insignia Gentilitia Equitum Ordinis Velleris Aurci*, Antwerp, 1632). Rietstap blazons it, "Un chapeau de gu. retr. d'herm. soutenant deux gants renv. celui à dextre de gu. celui à sin. d'herm." Son of Godefroy de Gavre by Marie de Ghistelles, he was Chamberlain to Charles V., Governor and Captain-General of the county of Hainault. He was elected a Knight of the Order in 1516, and died in 1537. He is buried in the church at Mons, under a slab with the inscription: "Cy gist Messire Jacques de Gavre, Seigneur de Fresin d'Ollegnies, d'Vgies, Musaing, &c. En son vivant Grand Bailli d'Haynant, Chevalier du Toison d'Or, Chambelan de l'Empereur Charles quint de bonne memoire, lequel trespassa le V d'Aoust, 1537. Priez Dieu pour son Ame."

13. Antoine de Lalain, Comte de Hoogstraten, &c. (No. 135). Gn., ten lozenges conjoined (3, 3, 3, 1) arg., on the first a lion ramp. of the field. At Barcelona the lozenges seem to be tintured or (probably arg. tarnished), and each bears a lion ramp. seemingly sa., which is certainly a mistake. Crest, out of a coronet an eagle's head or beaked arg. between two wings of the second (these wings, like others of the series, are what is known as "un vol à l'antique," each demi-vol generally consisting of only nine large feathers in rows of three each). Second son of Jouse de Lalain, Seigneur de Montigny, &c., by Bonne de la Vienville, he was brother of Charles, first Count of Lalain, Knight of the Order (No. 117) (*vide infra*, stall No. 5 on the Cantoris side). He was himself Chamberlain to the Archduke Philip, whom he accompanied into Spain. He filled the offices later of Counsellor and Chamberlain of the Emperor, and was Governor of Holland. He was elected a Knight of the Order in 1516, and in the same year was publicly created Count of Hoogstraten, receiving investiture of that dignity in the

Church of St. Gudule, at Brussels, from the hands of the Archduke Ferdinand. He married Isabella de Culembourg, and died in 1510, and was buried in the church he had built at Hoogstraten.

14. Charles de Lannoy, Seigneur de Senzelles (No. 136). Arg., three lions ramp. vert, armed gu. crowned or. (My note gives the tincture of the field at Barcelona as or, but, as in the precedent case, the original tincture was silver, which very frequently becomes tarnished in the lapse of time. Maurice in his blazon adds a crescent gu. in the centre point for difference; this I did not note at Barcelona.) Crest, out of a coronet or a unicorn's head arg., armed and maned of the first. Son of Jean de Lannoy, Seigneur de Mingoal, by Philipotte de Lalaine, he was Grand Ecuyer to Prince Charles, and accompanied him to Spain for his coronation. He was elected Knight of the Order in 1516. Later in life he was one of the Imperial Generals at Pavia and Viceroy of Naples. He died in 1527.

15. Michel von Wolkenstein (No. 142). Quarterly, 1 and 4, Wolkenstein, Per bend nebulé gu. and arg.; 2 and 3, Villanders, Az., three pallets pointed issuing from the base, arg. Crest, out of a coronet or, and between two horns gu., the exterior edges ornamented with the eyes of peacocks' feathers, a hedge of the first surmounted by three ostrich feathers arg. At Barcelona the tinctures of the Villanders quarters seem to be or and ea., but this probably is only the result of time, under which azure often turns black. Maurice and Chifflet agree in putting the argent first in the first quarter, but incorrectly. Neither their blazons nor the stall at Barcelona gives any indication of the champagne gu., from which the three pallets issue in the correct blazon of the arms. (See Rietstap, *Armorial Général*, p. 1139, sub voce; Tiers, *Einkleitung zu der Wapen-kunst*, p. 654; Siebmacher *Wappenbuch*, i. 26, and Supplement, vi. 12; Spener, *Opus Heraldicum*, p. spec. p. 509, plato xxv.) He was son of Oswald von Wolkenstein (of a great Tyrolese family) by Barbe Trautson, and, next to the kings of Portugal and Hungary, was the first knight elected after the extension of the Order to the number of fifty by Charles V. All the knights who sit below him on this side of the choir were also elected at this time.

16. Guillaume, Seigneur de Ribaupierre (No. 144). Quarterly, 1 and 4, Ribaupierre, Or (but really arg.), three escutcheons gu.; 2, Hobeneck, Or (really arg.), three ravens' heads sa. (crowned or); 3, Geroldseck, Or (really arg.), billetty az., a lion ramp. gu., crowned or. In all the quarters the silver has now the appearance of gold. Maurice's cut of the arms of this knight omits all the crowns. Both he and Chifflet arrange the quarters differently, thus, 1 and 4, Hobeneck; 2 and 3, Geroldseck; over all Ribaupierre, otherwise

Rappoltstein. Crest, the bust of a man habited in the arms of Rappoltstein, on his head a pointed cap arg., turned up gu., and ornamented with a pheasant's feather in front ppr. It may be noticed that all the quarterings above appear in the shield of the present Prince of Waldeck, whose ancestor Christian Lewis married Anne Elizabeth, daughter and coheiress of George Frederick, last Count of Rappoltstein. The actual possession of the lands appears to have passed to Christian, Prince Palatine, of Birkenfeld, the husband of Catharine Agatha, the other daughter and coheiress. No doubt, however, a friendly arrangement was made, for in the next generation Antony Ulric of Waldeck married his first cousin Louisa of Birkenfeld, daughter of Christian and Catharine Agatha; the present Duchesse of Albany consequently numbers this Chevalier among her ancestors. He was the son of William, Seigneur de Ribaupierre, by Jeanne de Neuchâtel. He was counsellor and chamberlain of the empire, served with distinction in the wars of his time, and died in 1547, aged seventy-nine.

17. Jean, Seigneur de Wassenaar, Vicomte de Leyden (No. 146). Quarterly, 1 and 4, Wassenaar, Gu., three crescents arg.; 2 and 3, Leyden, Az., a fess or. Crest, out of a tub gu., banded or, a penache of ostrich feathers az. (The modern tincture is sa.) Son of John, Viscount of Leyden, by Catherine de Halewyn. This knight served in the war in Italy, and was severely wounded at Pavia. He served later in the Low Countries against the Duke of Guelders, and was Governor of Western Friesland. He died in 1523, aged forty, from the effects of a wound from a musket-ball received at the siege of Sloten. His arms are also depicted on the stalls in the choir of the cathedral at Haarlem. (See my papers on these stalls in "N. & Q.," 5th S. ix. 61, 101.)

18. François de Melun, Comte d'Espinoy (No. 148). Arms and crest as No. 4 above, but with the addition of a label of four points in chief for difference. (This label is not noticed in Maurice or Chifflet.) He was the son of Jean de Melun, Seigneur d'Espinoy, by Isabella de Luxembourg; and nephew of Hugh de Melun, Chevalier of the Order. He was Hereditary Constable of Flanders and Chamberlain of the Emperor. From him and his wife, Louise de Foix, descended the Princes d'Espinoy and the Ducs de Joyeuse.

19. Fadrique de Toledo, Duke of Alva, Marquis of Coria, Count of Salvatierra (No. 150). Chequy of fifteen (in five tiers of three panes), arg. and az. Crest, out of a coronet or an angel issuant ppr., habited and winged as the arms, crowned, crined, and holding a cross Calvary of the first. Son of Garcia Alvarez de Toledo, first Duke of Alva, by Maria Henriquez. Served under King Ferdinand at the conquest of Grenada, and was captain-general in the war with France. He



was an able leader of the armies of Charles V. in Italy and in Spain. He married Isabella de Zuñiga, daughter of the Duke de Bejar, and was grandfather of the more celebrated Duke of Alba, Governor of the Netherlands under Philip II.

20. Diego Hurtado de Mendoza, Duke de l'Infantado (No. 152). Per saltire, the chief and base vert, on a bend or another gu.; the flanks or, charged in orle with the angelic salutation, AVE MARIA, GRATIA PLENA, &c. Crest, between two wings arg. the head of a wolf or. Son of Inigo Lopez, second Duke de l'Infantado, by Maria de Luna, daughter of Alvaro, Duke de Truxillo. He served at the conquest of Grenada, and filled many important charges in Spain up to the time of his death.

21. Alvaro de Zuñiga, Duke de Bejar (No. 161). Arg., a bend sa., over all a chain of fetters in orle or. Crest, a hydra or. Son of Pedro, Duke de Bejar, by Teresa de Guzman. He married his aunt, Marie de Zuñiga, but died without issue by her.

22. Fernando Remontfolck, Duke de Cardona, &c. (No. 166). Quarterly, 1 and 4, Per pale, 1, Arragon-Cardona, Per saltire, in chief and base or, four pallets gu. for Arragon; in dexter flank, Gu., three thistles or, for Cardona; in sinister flank, France ancient, a label gu., Anjou. 2, Arragon-Urgel, Per saltire, in chief and base Arragon; in flanks chequy or and sa., Urgel. 2 and 3, Remontfolck de Paillas, the arms of the empire, the eagle bearing on its breast an escutcheon gu., thereon three ears of straw bendways in pale or. Crest, an ostrich argent beaked and membered or, in its mouth a horse-shoe of the first. Son of Juan Remontfolck, first Duke of Cardona, by Aldonce Henriquez, cousin-german of Ferdinand and Isabella.

23. Fradrique Henriquez de Cabrera, Count de Melgar, Admiral of Castille (No. 158). The arms on this stall have been left unfinished, and are certainly incorrect. The count bore, Quarterly 1 and 4, Henriquez, tierced "en mantle arrondie," 1 and 2 Castile, Leon in base. 2 and 3, Cabrera, Per pale: 1, Or, a goat rampant within a bordure embattled sa.; 2, Per saltire, in chief and base Arragon, in flanks Anjou. The whole within a bordure, Quarterly 1 and 4, Or, four lancers mounted gu.; 2 and 3, Arg., four anchors or, the beams az. Crest, an eagle rising sa., crowned and ducally gorged or, from the collar an anchor pendant as in the arms. Nephew of the preceding knight, and of royal but illegitimate descent, this noble was son of — Henriquez by Marie de Velasco. During the absence of Charles V. from Spain he was joint regent of the kingdom with Luigo de Velasco, Duke de Frana. He died in 1638, and left no issue by his wife Anna de Cabrera, whose arms appear in the shield above, the whole forming one of the most curious pieces of heraldic marshalling extant.

24. This stall bears only a plain gold shield, surrounded by the collar of the Golden Fleece. It was the one which was to be filled at the chapter by the election and installation of Jacques de Luxemburg (*vide infra*).

25 and 26. The space of both these stalls, situated at the east end of the south side of the Coro, is occupied by the episcopal throne. We have now completed our survey of the stalls on the Decani, south, or sovereign's side.

JOHN WOODWARD.

Montrose.

(To be continued.)

### GRANTS OF WILLIAM III.

The following contemporary account of grants during the reign of William III. may be of interest to your readers. It will be of use to compare with the public records, and was written by or for a Yorkshire gentleman of position of the time.

*An Account of the Grants made since the First Day of Jan<sup>y</sup>, 1697.*

Febr, 1697. A Grant to Francis Vaughan of several Goods and Chattells of Fran. Plomleya to y<sup>e</sup> value of 1200*l*. seized by Rob. Syderfin, Esq., late Sheriff of y<sup>e</sup> County of Somerset, upon a special *Capias Utlagatum* issued against y<sup>e</sup> s<sup>d</sup> Plomleya at y<sup>e</sup> suit of y<sup>e</sup> said Vaughan.

A Grant to Sr. Fran. Leigh, Knt., in consideration of 600*l*. to be p<sup>d</sup> into his Maj<sup>ty</sup> Excheqr., and 1,000*l*. to Sr. Hen. Sheers of several Messuages, Lands, and Tenem<sup>ts</sup> within y<sup>e</sup> Parish of Sutton at Hone, in y<sup>e</sup> County of Kent, forfeited by J. Stafford, Esq., alias Howard, who stands outlawed for High Treason, Habend. to y<sup>e</sup> s<sup>d</sup> Sr. Fran. and his Heirs for ever under y<sup>e</sup> yearly rent of 6*s*. 8*d*.

March, 1697 &. A Grant to Ralph Gray, Esq., Governour of Berbadoss, of 1,200*l*. per annum out of y<sup>e</sup> duty of 4 and 3 per cent. arising within y<sup>e</sup> s<sup>d</sup> Island from 24<sup>th</sup> July, 1697, during his Maj<sup>ty</sup> Pleasure, for his support in that Governmt.

A Grant to Sam. Day, Esq., Governor of Bermudas or summer Islands, of 240*l*. p. ann. out of y<sup>e</sup> Excheqr. in England from 14<sup>th</sup> Jan<sup>y</sup>, 1697, during his continuance in y<sup>e</sup> Governmt.

April, 1698. A Release or Discharge unto Antho. Stoner and others as suretys for Dan. Ballard of a Bond of 2,000*l*. entered into by them to John Dutton Colt, Esq., head Collector of y<sup>e</sup> Customs in y<sup>e</sup> Port of Bristol (to whom y<sup>e</sup> said Ballard, who had withdrawn himself, was Clerk), with an Authority to give Allowance of y<sup>e</sup> s<sup>d</sup> 2,000*l*. to y<sup>e</sup> s<sup>d</sup> Mr. Colt (who assigns y<sup>e</sup> s<sup>d</sup> Bond to his Maj<sup>ty</sup> upon his Acc<sup>t</sup> of Customes not specially appropriated by Act of Parliam<sup>t</sup>).

May, 1698. A Privy Seal for paying unto y<sup>e</sup> Prince of Denmark 85,000*l* with Interest after y<sup>e</sup> Rate of 4*l*. per Cent. per Ann. from 31<sup>st</sup> July, 1691, in lieu of 340,000 Rixdallars due to y<sup>e</sup> s<sup>d</sup> Prince upon two Mortgages w<sup>ch</sup> he had upon y<sup>e</sup> Isle of Temaren and the Baillages of Trensbutell and Steinhorst, part of y<sup>e</sup> Duke of Holstein's Territorys, w<sup>ch</sup> Mortgages were surrendered to y<sup>e</sup> s<sup>d</sup> Duke upon his Maj<sup>ty</sup> promise to pay y<sup>e</sup> same.

His Maj<sup>ty</sup> signed a Warrant authorizing y<sup>e</sup> Lords Com<sup>rs</sup> of y<sup>e</sup> Treas<sup>ry</sup> to direct y<sup>e</sup> Trustees for sale of Fee Farm Rents to convey a fee farm Rent of 66*l*. 13*s*. 4*d*. per annum issuing out of Brigstock Park, in y<sup>e</sup> County of Northampton, to Frances, Countess Dowager of Salis-



bury, her Heirs and Assigns for ever, in Corroboration of her Title to y<sup>e</sup> s<sup>d</sup> Rent and the Arrears thereof w<sup>ch</sup> she had purchased under his Maj<sup>ty</sup>.

A Grant to Isaac Manley, Esq., of 200*l*. per annum for the life of his Father John Manley, Esq., payable out of y<sup>e</sup> Revenue of y<sup>e</sup> Post Office from Lady Day, 1698.

A Privy Seal for granting a pension of 120*l*. per annum unto Th. Fielding, Esq., into one of y<sup>e</sup> Pages of honour, from Lady Day, 1697, during his Maj<sup>ty</sup>'s pleasure.

June, 1698. A Grant to y<sup>e</sup> Mayor and Burgesses of y<sup>e</sup> Town of New Castle upon Tyne of y<sup>e</sup> Office of Trower and Poisor there for y<sup>e</sup> term of 3 lives therein mentioned.

A discharge unto y<sup>e</sup> Marquess of Winchester of 1,050 ounces of White Plate delivered him from y<sup>e</sup> Jewell Office for y<sup>e</sup> service of his Table as Chamberlain to y<sup>e</sup> late Queen.

July, 1698. A Warrant for paying unto y<sup>e</sup> Treas<sup>r</sup> of Greenwich Hospital 19,500*l*. being y<sup>e</sup> Fines lately imposed by Parliament on John Gault and others.

A Grant unto Nat. Crow of y<sup>e</sup> forfeited Estates both real and personal found by Inquisition to belong to Arthur Mauczy, Robert Child, and I. Hurst, convicted of High Treason, subject to y<sup>e</sup> pay<sup>mt</sup> of 250*l*. 6*s*. and interest to Ric. Ashton, Esq., and 300*l*. to such person as his Maj<sup>ty</sup> shall appoint.

A Grant to y<sup>e</sup> Churchwardens of St. Margaret's, Westminster, for y<sup>e</sup> Benefit of y<sup>e</sup> Poor of y<sup>e</sup> said Parish, of y<sup>e</sup> Old Clock-house and y<sup>e</sup> Bell therein in y<sup>e</sup> Pallace Yard, Westminster, the ground whereon y<sup>e</sup> s<sup>d</sup> Clock house stands being only excepted.

A Grant to Otto, Baron of Schewin, his Heirs and Assigns for ever, of y<sup>e</sup> Estate of Eriugent Maria his Wife, w<sup>ch</sup> by reason of his being an Alien Born is vested in his Maj<sup>ty</sup>.

A Grant to Dr. Titus Oates for 99 years, if he and Rebecca his wife or either of them shall so long live, of an Annuity of 200*l*. per ann. out of y<sup>e</sup> Revenue of y<sup>e</sup> Post Office from Lady Day, 1698.

A Grant and Donnee to Sidney, Lord Godolphin, of y<sup>e</sup> Isles of Scilly habend. for y<sup>e</sup> term of 99 years after the Expiration of y<sup>e</sup> lease in being, of y<sup>e</sup> yearly Rent of 40*l*., payable to y<sup>e</sup> Receiver General of Cornwall.

Aug. 1698. A Grant to Eliz. Tillotson, Widow of y<sup>e</sup> late Arch Bishop of Canterbury, of an Annuity of 200*l*. per annum in addition to her former Annuity of 400*l*. payable out of y<sup>e</sup> Duty of 4 and 4 per cent. during her life.

WM. SYKES, M.R.C.S.

Morborough.

(To be continued.)

N.B.—The other contents of the manuscript book from which I have quoted the above are:—

1. Abstract of letters signed to y<sup>e</sup> Lords Justices of Ireland importing Grants to be made in y<sup>e</sup> Kingdom from 1<sup>st</sup> Jan<sup>y</sup>, 1697.

2. An Account of Grants made since the 15<sup>th</sup> March, 1698.

3. Abstract of letters, &c. (as in No. 1), from 18<sup>th</sup> March, 1698.

4. Report to Parliament on forfeited Estates in Ireland, &c., signed Frs. Annesley, John Trenchard, James Hamilton, and Hen. Langford.

5. Rents Granted out of the Honour of Windsor and County of Oxon and Berks.

6. The Humble Petition of Jno. Bennett, Esq., to the Chancellor of the Duchy of Lancaster, &c.

CHRYSON AS A DIALECT WORD.—In your kindly review of the volume of *English Dialect*

*Words of the Eighteenth Century*, from Nathan. Bailey's *Dictionary*, which I have edited for the English Dialect Society, an objection is made to the inclusion of the word *chryson*. But this is a dialect word, used, Bailey points out, to signify children who died before they were "christened." In Devon they were called *chrycimers* (Henderson's *Folk lore*, p. 132). I should hardly have troubled you on this subject but for the opportunity of saying that the *Sabbath Memorial* for July (where the review is quoted) contains a facsimile of the autograph of Nathan. Bailey from the Church Book of the Mill Yard Seventh Day Baptist Church.

WILLIAM E. A. AXON.

SINGULAR EPITAPH.—The following, with its curious comment, from *Church Bells* of July 5, should find a place in the columns of "N. & Q":—

"At the parish church of Rollesby, deanery of Plegg, and diocese and county of Norfolk, is the following singular inscription upon a large flat stone in the chancel:

'Nee Person that's on earth can happy be,  
Beatitude comes after Exequie.'

The rhyme appears to require false quantity and incorrect spelling (*Exsequie* or *Exequie*), though placed over one of a goodly family."

H. W. HIRWELL.

17, Hildrop Crescent, Camden Road, N.

HAVRE.—"Temps de Madame Havre." This phrase is given by De Linzy (i. 81) as equivalent to *mauvais temps*. It is cited from Oudin's *Charbon de France*, p. 523, but no explanation of any kind is attempted. In Le Roux, *Dict. Comique*, I find the word *have* "pour *unigre*, sec, décharné, pâle," &c. Roquefort gives "*Havre*, détreché, maigre." Littré has "*Havre*, pâle, maigre," &c., and adds that in the seventeenth century they also said *havre*. D'Aubigny uses the expression "*les yeux havres*, la barbe blanche et longue." In Michel's *Dict. d'Argot* "*Havre*" and "*Le Grand Havre*" stand for "*Dien*," and Michel supposes this to be due to the crucifix and the appearance of Christ on the cross; he quotes Cotgrave as translating *havre* by grim, fell, horrid, ghastly. If now we take this name, accent the last syllable, and so convert it into a surname; it might roughly be rendered into English as the "weather of Mrs. Ghasly," and in this way a kind of sense may be attached to it that even Frenchmen have scarcely invested it with. I doubt if one Frenchman in a thousand would attempt to explain it in any way. It must, after all, rest with Frenchmen to accept or reject the above. I only put it forward as a curiosity that is possible, and as being better than leaving so strange a phrase with no explanation at all.

C. A. WARD.

Haverstock Hill.

ROBERT SOUTHEY AND FRANKING.—I have seen a letter written by Southey's son-in-law, the Rev. J. W. Warton, in which he says that

"nothing could ever induce his father-in-law to frank a letter." The same gentleman enclosed to my friend the late Mr. Wm. Blott, of the General Post Office, the following autograph lines, sent by Southey in reply to a gentleman named Simpson, who had asked him for a frank:—

"Oh! friend of the Autographs, look not so blank  
At receiving my answer and getting no 'frank'.  
It is not, believe me, because I am willing  
To fine you for asking the sum of one shilling;  
A day or two hence the newspapers will show  
To all the king's subjects why I have done so;  
In guessing the reason mean time be amused,  
And hold Robert Southey from franking excused;  
And be sure that you ever will find, son of Sin,  
The frankest of men, though no franker, in him."

It should be said in explanation that Southey was once returned to Parliament for a pocket borough in his absence from England, and that on returning home he lost no time in applying for the Chiltern Hundreds.  
E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**KEY OF CHURCH BURIED WITH CLERK.**—The key of Bishop's Norton Church, Lincolnshire, was found under the head of Matthew Lidgett, who was clerk, and died in 1742. It was given to the Rev. E. G. Jarvis, Vicar of Hackthorne, by Zachariah Wilson, parish clerk, in 1849, and is now in the possession of his son, Mr. Jarvis, the Vicar of Burton Stather.  
J. T. F.

Rp. Hatfield's Hall, Durham.

**SPRINK**, meaning a thatch-peg, does not occur in Halliwell's Dictionary. It is there explained as "A splinter or narrow slip of wood. Hence a very lean person." We are told that it is a North-country word. It appears to be the popular term for a thatch-peg in the neighbourhood of Pontefract. Thatch-pegs are so designated in an advertisement card of a sale of farming stock and implements which took place at Fair Leigh Farm, in that parish, on April 30.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**AUTHOR OF "THE CAMP OF REFUGE."**—In *The Forty Shires*, by Charlotte M. Mason, the authoress, in her description of "The Fen Counties," refers her readers to "Miss Martineau's *Camp of Refuge*." This is not the first time that I have seen the book ascribed to Miss Martineau. I believe that it is a fact that the real author was Charles Macfarlane, Esq., father of that Miss Macfarlane who figured as Miss Longworth's friend and companion in "the Yelverton trial." The historical story called *The Camp of Refuge* was published, in two small volumes, by Charles Knight & Co., 1844, and was the first of the series of "Old English Novelets," the word *novelet*, or "little novel," being then used for the first time.

CUTHBERT BEDE.

**WHITE'S "SELBORNE," CURIOUS MISPRINT.**—In Letter xlvii. (Barrington series) of this work (edit. 1853, Nat. Cooke, Strand, p. 174), speaking of house crickets, it is said that "from the burning atmosphere which they inhabit they are a very thrifty race." A few lines further it is added, "They are not only very thrifty, but very voracious." Of course the word is *thirsty*, the long *s* having been taken for *f*, and the *r* and *i* transposed. As thrift is a subject now enjoying some attention, this error, if it has got into other modern editions of the work, should be amended. A pleasing *thirst* has not generally been associated with the idea of *thrift*.  
F. KING.

Peasmarsh, Sussex.

**A CURIOSITY IN NAMES.**—The *Eastern Daily Press*, Norwich, Monday, July 21, records that a dealer at Newton St. Faith's was summoned to show cause why his child, "Shelomith Bathsheba Adora Bone," should not be vaccinated. These names may not be unworthy a corner in "N. & Q."  
WM. VINCENT.

Belle Vue Rise, Norwich.

**BIG-HEADED CHEAMERS.**—One of our medical men here tells me that the inhabitants, and specially the smaller inhabitants, of the next village of Cheam are often called by their "chaffing" neighbouring friends "Big-headed Cheamers." I do not know the derivation of this rather uncomplimentary epithet, nor can I say I see much reason for it.  
J. L. McC.

Eaton, Surrey.

"No go."—May I call attention to a recent cock-fight as explaining the common expression "no go" in the sense of failure? It is stated that there were on the occasion so many rounds and so many no goes.

Peasmarsh, Sussex.

**SCOTLAND.**—In discussing the races of Great Britain, Dr. Freeman has claimed that the river Forth is the true boundary of the English people, and not the Tweed. It is interesting to find that he is supported in this, not only on ethnological grounds but by authentic historic record. In the *Regium Majestatem*, or book of laws, compiled in the time of David, the son of King Malcolm III., there is a direct statement on the subject. King David began his reign in 1124, A.D., and reigned twenty-nine years. When sales were made, for example, of cattle, the buyer required from the seller another person to warrant that they had not been stolen. If any one afterwards challenged the cattle as his, the warrant was called to court, and if the challenger proved his case the warrant was fined to as much, sometimes, as thrice the value of the cattle. The historic and geographical interest lies in these three sentences of book i., cap. 17, numbered 6, 7, and 8:—



"If he who is challenged alleges that his warrant dwells in Argyle, which pertains to Scotland, he shall pass to the Earl of Athole or to the Abbot of Glendocheroch, and they shall send their men with him, who shall be witnesses to this assize and ordinance. If any man dwelling in Kintyre or Cowall is called as a warrant, the Earl of Menteith shall send his men with him who call the warrant to be witness. All those who dwell beyond the water of Forth, in Lothian, Galloway, or other places, shall answer to their challengers of Scotland within the space of six weeks at the bridge of Stirling, in conformity with the ordinance."

In the time of James I. of England, 1609 A.D., Sir John Skene, of Curriehill, then "Clerk of our Sovereign Lord's Register, Council, and Rolls," and who was also Lord-Advocate of Scotland, added notes to the above passage. With respect to Argyle as pertaining to Scotland, he defines Scotland as "the parts of this realm north of the water of Forth"; and on the reference to "Lothian, Galloway, or other places," he has the further note, that they are "the parts of this realm upon the south side of the water of Forth." If Scotland at that period may have been popularly considered as extending to the Tweed and the Solway, it is clear that the older limits were well known to the lawyers, statesmen, and historians of the seventeenth century. T. S.

FAIRFAX.—The following original unpublished (I think) letter of Sir T. Fairfax, in my possession, may be interesting to some of your readers. It has been pronounced by good authority to be genuine. I give it exact:—

Jan. 1648. L. Chelsey.

My Verie good Lord,—The men in the West seem to favour our cause much—and the Lord Generall is in high spirits therat—the Diurnall hath latly given much false intelligence and all vigilance is on foot to discover the printer of it. Ashburnham hath bene in our parts lat and is greatly suspected to lean much to the Enemy—butt we have a watchfull eye on him and his movements and he goeth nott long att large should all prove as we thinke—Itt hath bene proposed to send over 20,000 Red Coats into Ireland which is yett much disturbed—the rebels having rose in large numbers—all things are verie troublous and giueth great perplexity to myself and the Lord Generall butt we do hope with the Almighty assistance to our Councils all will be settled—Hammond we have found a trusty and worthy brave man and nobly fitt for his great employment. In truth thine and honestly,

T. FAIRFAX.

Endorsed on outer side. To be Earle of M<sup>tt</sup> West.

The above proves two important historical facts—that Ireland then was disturbed, and that the soldiers of the Fairfax cause wore red coats, which has been considered a disputed point.

Colchester.

C. GULDING.

PEACOCK FOLK-LORE.—The peacock's intense self-consciousness of his caudal glories, with his avowed intolerance of rivalry in such decorations, has not only always been a popular belief, but is

a touch of nature that has even made its way, exceptionally, into the formal and artificial science of heraldry. The severe language of blazon has been content in his special favour to set aside its usual conventional word "displayed" for the extension of his tail, and has replaced it by describing him as "a peacock in his pride." But is popular belief exceeding the truth when it goes a step further? It is also said that he is equally conscious of his defects, so that when he is fully expanded and basking in the admiration of all nature and the world, if he should be reminded of his harsh and shrieky voice by the words "Sing us a song," his crinoline would immediately collapse.

THOMAS KESLAKE.

Bristol.

A PARALLEL.—There is this parallel in "Mr. Steele's" Prologue to Ambrose Philips's *Distressed Mother* to the well-known lines in Johnson's *Vanity of Human Wishes*:—

"Let observation with extensive view  
Survey mankind from China to Peru."

Johnson.

"'Tis nothing when a fancied scene's in view  
To skip from Covent Garden to Peru."

Steele.

Mr. J. E. Payne, in his edition of Johnson's poem for the Clarendon Press, 1881, has this note, p. 15:—

"'China to Peru,' a suggestion from a contemporary:

"The wonders of each region view  
From frozen Lapland to Peru."

Soame Jenyns, *Epi. to Lord Lovelace*, 1735.

My copy of the *Distressed Mother* is Lond., 1735, the same year with the quotation of Mr. Payne. But Steele's use of the rhyme "view—Peru," must have been the earlier one. He was knighted on the accession of George I., and died in 1729. The *Distressed Mother* was published in 1725, probably with "Mr. Steele's Prologue."

ED. MARSHALL.

A NEW TRADE, 1891.—In Stamboul water is sold in the streets, and at the Porte there are men selling, at a penny a tumbler, water from a choice aqueduct, "Taxim Soo." There are also many shops selling nothing but water, plain or iced, at a penny a glass, and yet next door, perhaps, there is a *sebil*, or public drinking station, where water can be got free. Here there is no shop for water, and in many of the refreshment stations there may be lemonade, wine, or beer when one's fancy is for water, where it is not sold. The Brighton Railway Company, in the month of July, has provided water, to be sold to the passengers in the trains at a penny a glass; so some day we may be as well off as our friends in Turkey.

HENRY CLARKE.

HISTORICAL MSS. COMMISSION, JER. TAYLOR.—In the new volume of the *Reports of the Hist.*



torical MSS Commission there is an extract from a letter of Jer. Taylor, in which the name of the person to whom it is sent is left blank. The letter is printed in full in *Heber's Life of Taylor*, and it appears there that it was addressed to John Evelyn. Taylor's *Works*, Elen's edition, vol. i. p. lxi.

ED. MARSHALL.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**TOPOGRAPHIA INFERNALIS.**—1. "Five miles beyond hell, where Peter pitched his waistcoat."—I much regret that when I met with this curious phrase I neglected to make a note of its whereabouts.

2. "An eminent book collector, noted for his good nature, declared that a man who published a book without an index ought to be put into the thistles beyond hell, where the devil could not get at him" (*Temple Bar*, October, 1882, p. 191).—Yet the thistle appears to be in some sense one of the devil's plants. "Having met the Lord one day, the devil asked for oats and buckwheat as his reward for having taken part in the creation of the world. The request was granted, whereupon the devil began to dance for joy. The wolf came up and suddenly asked the meaning of this frivolity. In his confusion the devil forgot what had been given to him, and replied that he was dancing for joy at having received the rush and the thistle, to which plants he still adheres" (*Athenæum*, Sept. 23, 1882, review of *La Mythologie des Plantes*, by Angelo de Gubernatis).

3. Hecklebirnie or Hecklebirnie.—The only account given of this place is that it is "three miles beyond hell." In Aberdeenshire it is used nearly in a similar manner. If one says, "Go to the devil," the other often replies, "Go you to Hecklebirnie" (*Jamieson's Scottish Dictionary*, 1 vol., 1846).

4. "You're straight and tall, handsome withal,  
But your pride overgoes your wit;  
But if ye do not your pride refrain  
In Pirie's chair ye'll sit.  
In Pirie's chair ye'll sit, I say,  
The lowest seat in hell:  
If ye do not amend your ways  
It's there that ye must dwell."

Quoted in "N. & Q.," 6th S. viii, 517.

5. In the early old English of *Hyckescorner*, the hero, in describing his travels, says:—

"Sir, I have been in many a country

Also in the land of Rumbelow,  
Three mile out of hell."

Quoted in "N. & Q.," 6th S. viii, 186.

Will somebody explain for me (1) Peter and his

waistcoat; (2) the thistles; (3) Hecklebirnie; (4) Pirie's chair; (5) the land of Rumbelow?

H. K.

**HISTORICAL TREES.**—In the MS. letters of Dr. Richard Pococke, Bishop of Ossory, famous as a traveller in the East as well as over these islands, there are references to trees which it would be interesting to hear something of now from knowledge of the localities. The query is if there are relics or traditions still existing with regard to what the Irish bishop recounts, as under, in his autograph volume of 1757, preserved among the MSS. of the British Museum. In his letter dated "Dunkton, March 24, 1757," the following appears:

"I left Southampton on the 21st, and passing through Eling came to the turnpike in Salisbury Road, in which I went for some time, and left it to the right to go in the road to Ringwood, which is made very good near as far, if not quite, as the castle of Malwood. The castle is only a large Roman camp. Towards the end of this road we saw the boundary stone between Eling and Minsted parishes. Ascending the hill, we passed through the castle of Malwood without knowing it, which is described as consisting of many acres, and that large oaks grow on the banks round it. But a little beyond it, half a mile to the right of the road at the summit of the hill, we were directed to the site of the famous oak which, it is said, blew on Christmas Day and withered before night. Palings were put up round it by Charles II., and the tree being quite decayed, and the wood taken away, a triangular pillar was set up, about sixteen feet high. These inscriptions are on the three sides of it: First, 'Here stood the oak on which an arrow, shot by Sir Walter Tyrrel at a stag, glanced and struck William II., surnamed Rufus, in the breast, of which he instantly died, on August 2, A.D. 1100'; second, 'King William II. being slain, as before related, was laid on a cart belonging to one Purchess, and drawn from thence to Winchester, and buried in the cathedral church of that city'; third, 'A.D. 1745, that where an event so memorable had happened might not hereafter be unknown, this stone was set up by John, Lord Delawarr, who has seen the tree growing in this place.'"

From Ellesmere, in Shropshire, with date of June, 1757, the bishop wrote an account of another tree associated with an important event in English history:—

"Seven miles from Wolverhampton is Boscobel, famous in history for being the place where Charles II. lay hid after the battle of Worcester. Richard Peverel, a wealthy farmer, who lived at Hubal, a mile to the east of Tongal, had the greatest hand in the transaction of this affair. In the house they show, up in the garret, the trap-door by which the king went down and sat in an enclosed place to which there was no other entrance, being separated from a closet below by a plastered partition, and the whole room was plastered over so that the trap-door could not be seen. In a parlour below is the bed he lay in, to which the waistcoat opens, and I suppose the landlord, Fitz-Herbert, a Roman Catholic, hung up over it a print of a young person with the ornament of a cross and this motto, 'Misero succumbere reulo.' Opposite is another closet, where the king used to sit. We were then conducted to the site of the oak. Close to it is an oak about seventy or eighty years old, which they raised from an acorn of the tree. Upon a bough of that tree





1623, to wit, George Syng, eldest son, born in 1594, died in 1653, buried at St. Mary Magdalen's, Bridgenorth (he was Bishop of Cloyne, was twice married, leaving children by both wives); Joseph, second son; Thomas, fourth; Richard, fifth; John, sixth; Samuel, seventh (Samuel Syng, inquisition taken at Cahirkenles, co. Limerick, March 2, 1688 or 1689; Samuel Sing, inquisition taken at Brey, co. Wicklow, June 1, 1688 or 1689, vide Rec. Rept. of Ireland, p. 612. Query, Do not both of these inquisitions refer to one and the same person, namely, Samuel Syng, seventh son of Richard Syng, of Bridgenorth?); Joshua, eighth.

I have not mentioned either the third or ninth son of Richard Syng, because the former (Benjamin) left no issue, while that of the latter (Bishop Edward) is well known. Answers may be addressed to

P. S. P. CONNER.

129, South Eighteenth Street, Philadelphia, Pa.

DANIEL NUNEZ DE TAVAREZ, LL.D., D.D.—Can any of your correspondents furnish me with a clue to this personage, a citizen of Zwolle, in Holland, who practised as a physician in Paris more than a century ago? FREDERICK L. TAVARÉ.

23, Thomas Street, Cheetham Hill, Manchester.

WILLIAM WARD.—A biographical notice of William Ward, late of Spa House, Derby, appeared in the *Derby Mercury* immediately after his death, Jan. 10, 1840. I am anxious for a copy, and am told that a file of the paper is preserved in the British Museum.

FREDERICK L. TAVARÉ.

23, Thomas Street, Cheetham Hill, Manchester.

DATES OF NEWSPAPER COMMUNICATIONS.—Can any of your readers oblige me with a reference to (a) a long letter, printed in leaded type, about between 1854 and 1860, in the *Times*, headed "Railways and Revolvers in Georgia"? (b) Reference, date, &c., to a similar letter, between the same dates, signed "One More Unfortunate"? (c) When did the account in the *Daily Telegraph* of "A Man and Dog Fight" appear? NEMO.

"THE LAST SUPPER."—Can any of your readers inform me what foundation there is for the following legend about Leonardo's famous picture of "The Last Supper," and where it is to be found in print? It is related that the great artist introduced many accessories, beautifully painted, into his picture, and amongst these one especially attracted the attention and admiration of all spectators, so much so that Leonardo, indignant that people should give so much notice to a subordinate detail instead of fixing their gaze on the figure of our Lord as the central object of the picture, hastily rose and brushed out the object. The offending vessel being effaced, henceforth he observed with satisfaction that the gaze of the

spectators was fixed, as he desired, upon the Lord. I am told that some poem in rhyme exists recording this story, which, however, I cannot find related either by Mrs. Jameson or Messrs. Crowe and Cavalcaselle, nor by the translator of Leonardo's *Life and Essay on Painting* from the Italian. I shall be much obliged for information on this subject.

E. A. W.

OLDMIXON.—"Justice Oldmixon put me in the parish stocks for a vagrant." What made Canning pitch on the name of Oldmixon for the justice in his *Neddy Knife-grinder*? Was there any justice of the peace in or about Eton at that time of the name, or was it merely a selection from the wide range of good old English names taken at haphazard?

C. A. WARD.

Haverstock Hill.

BOOKPLATES.—Can any one inform me of the identity of the following?—(1) Arms, Per bend sinister or and arg., in chief a demi griffin holding a palm branch ppr.; in base, two bendlets gu. Crest, a demi griffin, as in the arms, between two elephants' trunks, the dexter one per fess or and sa., and the sinister per fess gu. and arg. Inscription, "Bibliotheca Thebesiana," and a monogram, D. A. T. S. (2) A religious house, "Domus SS. Adelbaidis et Caietani." (3) Arms, Quarterly, 1 and 4, quarterly (1 and 4, az., a tower arg.; 2 and 3, or, a fess sa.); 2 and 3, per pale vert and az., on a pale between two mullets arg. a branch (? olive) ppr. Ensigned with a bishop's hat. Motto, "Virtutis amore cano." H. ASTLEY WILLIAMS.

Cardiff.

REV. SAMUEL MATHER, son of the Rev. Increase Mather, was born in Boston, Massachusetts, Aug. 28, 1674, and graduated at Harvard College in 1690. He went to England in 1688 with his father, and became a minister (probably dissenting) at Witney, in Oxfordshire. He is said to have had seven daughters, of whom six were married. I wish to ascertain the place and date of his death, and other facts concerning his life in England. He was a younger brother of the Rev. Cotton Mather, author of the *Magnalia* and other works. JOHN WARD DEAN.

18, Somerset Street, Boston, Massachusetts, U.S.

"THE PARLIAMENT CAPTAIN IS GOING TO BE KING."—A lady, whose parents were married in 1745, knew a song in which occurred the following lines:—

"I heard a little bird sing

That the Parliament Captain is going to be King."

The allusion is clearly to Cromwell. Can any of your readers tell me where it may be seen in full?

ANON.

AN EASTERN KING'S ESTIMATE OF A EUROPEAN MARKET.—Can any of your readers refer



me to a passage in Herodotus, which I well remember, but cannot find by the help of any index / Some Eastern king (the King of Persia, I suppose), being told that the Greeks hold weekly markets, replies that "he does not think much of a people who meet week by week to cozen and cheat each other."

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

TENNYSONIANA. — Looking casually over *Elaine*, the following two passages struck me as not being quite correct:—

"King, duke, earl,

Count, baron—whom he smote he overthrew,"

"Sir Launcelot's azure lions, crowned with gold,  
Ramp in the field."

In the former passage, is not *count* a tautology, and are not both *count* and *baron* anachronisms? In the latter passage, the lions as described could not be in any "field," on the metal upon metal, tincture upon tincture, principle. They would do as supporters, of course. Cf. Lord Falkland's and Lord Feversham's sinister supporters.

MICHAEL FERRAR.

Etah, India.

### Replies.

SIR ROBERT BOOTH, CHIEF JUSTICE OF THE COURT OF KING'S BENCH, IRELAND.

(6th S. x. 27.)

The accounts of this notable Lancashire person are neither ample nor satisfactory. Cf. *Mosley Family Memoirs*, p. 36; Gastrell's *Notitia Cestriensis*, ii. 94; *Liber Munerum Publicorum Hibern.*; Henry Newcome's *Diary and Autobiography*, *passim*; Booker's *History of Blackley*, p. 26; *Manchester Foundations*, ii. 83.

Robert Booth is associated with Manchester and Salford by birth, breeding, burial, and benefactions. He was baptized at the Collegiate Church, Manchester, July 2, 1626. His father having died when he was a boy, his education devolved upon his mother (a daughter of Oswald Mosley, Esq., of Ancoats, Manchester), who August 8, 1637, was remarried, at Stockport, Cheshire, to the Rev. Thomas Case. Case had been introduced into Lancashire by Heyrick, Warden of the Collegiate Church, and the Booth family presented him to their newly erected chapel in Salford. His influence upon his stepson's career was very marked. Dr. Jacobus relates that Case had no children of his own, but that he was as tender over his wife's children and as affectionate as if they had been his own: "His love to them and care of them was scarce to be parallell'd, sure not to be excelled. And how he pray'd for them, instructed them, us'd all means for their Spiritual Good, I hope they will never forget" (p. 51).

While yet at the Manchester Grammar School,

Booth was entered at Gray's Inn, February 18, 1641/2, being described as son of Robert Booth, of Salford, gentleman. He entered St. John's College, Cambridge, as a fellow-commoner Sept. 20, 1644, aged eighteen, described as son of Robert Booth, gent., deceased, of Manchester; bred at Manchester under Mr. Bridesake, his tutor and surety being Mr. Creswick (*Adm. St. John's*, ed. by Mayor, pt. i. p. 69). Henry Newcome, afterwards of Manchester, who was admitted at St. John's the same year, says it was then in the very heat of the wars, and that only nine students were admitted that year into that great college.

Booth was called to the bar on November 26, 1649. Meanwhile Mr. Case, who was appointed Rector of Stockport in July, 1645, had established himself as pastor of St. Mary Magdalen in Milk Street, having been induced to go up to the metropolis with some persons of quality from Lancashire and Cheshire, who were urgent for him to go. In the society which the future judge would meet with under his mother's roof there would frequently be many of the staunch adherents to the Parliamentary party. There is apparently nothing to show how Booth bore himself in the civil troubles; but the absence of his name from contemporary annals and other records implies that he kept aloof from public life. In this respect he strikingly contrasts with his stepfather, who, as a popular preacher and a very prominent member of the Assembly of Divines, was laid hold of by Butler for a Hudibrastic rhyme which has immortalized him. Amongst the Leigh MSS. at Lyme Hall are some letters from Robert Booth's pen, dated February, 1659/60, which show that he was very keenly watching events. He describes, amongst other matters, the rejoicings in London consequent on the accord between the soldiers and the City; and he takes off the industrious Lawyer Prynn, whom he saw "with a basket-hilt sword."

The Carte Papers in the Bodleian Library give the date of Booth's first legal promotion. He was recommended to the king by Sir Maurice Ruston, Chancellor of the Realm of Ireland. Accordingly a royal letter, dated Whitehall, Dec. 1, 1660, afterwards enrolled in Cuncery in Ireland, commending "the learning and sufficiencie of Robert Booth, Esq., and his faithfulness to US," ordered letters patent to be made out granting him "the place or office of third Judge in our Court of Common Pleas in Ireland" during pleasure (vol. xli. No. 103; and *Thirty-second Rept. Dep. Keeper*, p. 202). This promotion fairly implies that the king bestowed it by way of reward for services, and it also shows that Booth was not enamoured of his stepfather's principles. Newcome on coming to Manchester in 1656 had renewed his acquaintance with his college associate, who in 1654

was acting as one of the feoffees of the Manchester Grammar School. Newcome mentions him on Sept. 3, 1661: "Mr. Case desiring to keep a private day in the behalf of Judge Booth, who was now exceeding weak in Ireland, it was kept in the chamber I studied in; and we had about sixty at it, all the chief in the town." Again, Saturday, April 26, 1662: "W'n in ye market place, I met Iudge Booth, who is perfectly recovered. A very gracious returne to prayer. See Sept. last." In July the judge was attending the assizes at Longford. On November 12 he was made "ancient" of Gray's Inn. On "8th March, 1662," he was at the assizes at Naas, co. Kildare. In June he was at Kilkenny assizes. On Aug. 19, 1664, he got a pass to take six horses into Ireland.

On Sept. 20, 1663, Newcome heard of the death of "yong Mr. Booth," who may be the judge's own son; and if so, it would, as we shall see, place the date of his first marriage in the year 1661, or thereabouts. This son does not appear in the genealogies of the family, but he is introduced with some interesting particulars in one of the religious treatises of Thomas Case. When in 1670 Case published a quarto volume called *Mount Pisgah*, otherwise "Words of Comfort over the Death of our Gracious Relations," he dedicated it "to the Honourable and his much Honoured Son-in-law, Sr. Robert Booth, Knight, Lord Chief Justice of the Common Pleas in Ireland." He says that the meditations were

"first intended for a diversion to your and my sorrow, conceived by the death of that Excellent Child your first-born, your *Benjamin*; but his Precious Mother's Remembrance, for she brought him forth, not with the hazard only, but with the loss of her own Life; his Birth was her Death; from which very moment of time, you were pleased to concredit his Education to his tender Grand-Mother, your pious Mother [Mrs. Case], and my Self; a Depositum than which there could nothing have been more sacred to us in the world. I am sure we were as tender of it as of our own Lives; yea verily our Lives were bound up in the Child's Life. He was indeed *Natus delirum*, a Delectable child in whom Nature and Grace seemed to beat a strife which should excel in her workmanship; and as he grew in age, so he grew in sweetness of disposition, and in all Natural and Moral Endowments of which his Age was capable. Before he was Eleven years old God snatch't him out of our Tution, and removed him into an Higher Form."

Case adds that the deaths of his relatives had retarded the publication of the volume. This is signed, "Your Faithful and most Affectionate Father-in-law, Thomas Case." Here, then, is a record of the death of the judge's first wife, called by the Rev. J. Booker the daughter of Spencer Potts, Esq.

The same treatise gives particulars of another overlooked member of the Booth family. A second dedication, "To my Worthy Son-in-Law, William Hawes, Dr. in Physick and to Mrs. Hawes his

vertuous Consort," explains that these religious meditations, "conceived upon the death of your hopeful Nephew, the only Son of your Elder Brother, Sir Robert Booth, now in Ireland," had been prevented from being published by reason of those distempers which had ever since pursued him (Case) incessantly, but they now appeared "when our sorrows are doubled in the death of your precious child Martin Hawes, your first-born." He dwells at length on the two children, who were brought up together: "Though there were some distance of years, yet there was the greatest parity of persons observed between them, that though they were but the Brother's and Sister's Sons, you could not (had they been together) have distinguished them from natural Brethren, or Tynnes (rather) of the same birth." We are also told that they were so "studious in learning Catechisms," that they could give as rational account of them as if they had been candidates for the university. And it is added that many, both of the nobility and others, in the parish of "Giles's in the Fields" (the parish of which Case was lecturer and rector), could (at that day) witness the statement.

The judge's second wife, whom he also survived, was a daughter of Sir Henry Oxenden, of Deane, near Wingham, Kent; and she is given as second wife in Mr. Booker's pedigree, though Canon Raines's note implies that she was the only wife. She died October 27, 1669, leaving four daughters.

Le Neve mentions (*Knights*, pp. 217, 258) the knighting of the judge May 15, 1668; and amongst this herald's queries is the memorandum, "Qre, of Sr. Anth. deane, the whole," i.e., the whole pedigree, to be obtained, as it seems, from Sir Anthony Deane. It was in 1669 that Sir Robert was promoted to the Chief Justiceship of the Common Pleas in Ireland. The office of Lord Lieutenant was in Booth's time in the hands of the Duke of Ormonde and his sons, followed by the Earl of Essex, and these years comprise the period of the "settlement" of Ireland, when the position of a judge or Privy Councillor was no sinecure. Booth's last and highest promotion was in the year 1679, when he was made Chief Justice of the King's Bench.

In the following year, being fifty-four years of age, he made his will, which is in the Prerog. Court Cant. (55 North). The late Col. Chester, the accomplished genealogist, most kindly made for me an abstract of it in the year 1877, as follows. The instrument is dated August 2, 1680. The testator describes himself as Sir Robert Booth, Knt., Chief Justice of H.M.'s Court of King's Bench in the kingdom of Ireland. He directs his body to be buried in the place lately made in Salford Chapel, in England. He bequeaths

"all my lands in Strabally, Croxtowne, and Ballyhooke, in co. Dublin, in Ireland, to my brother Humphrey



Booth and his heirs male of his body, remainder to my right heirs. To my nephew Robert Booth all my books. All my plate, jewels, rings, &c., and all my late dear wife's paraphernalia, equally among my dear daughters. All other real and personal estate in Ireland to my friends Sir Rd. Reynell, Knt. and Bart., one of the Justices of the King's Bench there; Sir John Temple, Knt., H.M.'s Solicitor General; and Mr. Thomas Crew; and I appoint them executors in trust as to my said estate in Ireland. My lands, &c., in co. Lancaster were settled on my marriage to go at my death to my daughters. To my dear mother Ann Case, 40*l.*; to my sister Hawes, 50*l.*; to my cousin Edward Mosley, 20*l.*; to my cousin William Crowther, sundry books; to my daughter Elizabeth, 100*l.*, which will be due from the executors of Sir Henry Oxinden at his death. I appoint executors as to my estate in England my father-in-law, Sir Henry Oxinden aforesaid, Sir James Oxinden his son, and my uncle Edward Mosley, Esq. All the residue equally amongst my said daughters at twenty-one, or when married after the age of sixteen. To my uncles Edward and Francis Mosley, and my cousin Oswald Mosley, 100*l.*, the interest whereof to be for the benefit of the clerk and sexton of Salford Chapel aforesaid; to poor of Salford 100*l.*"

Proved April 15, 1681, by the said Sir Henry Oxinden, Knt. and Bart., and Sir James Oxinden, Knt., power being reserved to the said Edward Mosley, Esq.

Henry Newcome, most diligent in recording the acts of his friends, notes the judge's burial on Wednesday, March 2, 1680/1, in these words, "Sir Robert Booth buried at Salford this day. Mr. Hyde preached on Is. lvii. 1." Booth's benefaction is duly recorded by Bishop Gastrell: "Given by Sir Rob. Booth, L.C.J. of King's Bench, 100*l.* Int. to ye clerk." It is to be regretted that the details of the judge's career are too few and too general to enable us to arrive at an accurate estimate of his character.

The will of Sir Robert Booth formed the subject of litigation sixteen years afterwards. The complete records connected with this case (Exchequer Depositions, Michaelmas term, No. 49; *Forty first Rept. Dep. Keeper*, p. 151) would supply some of the other details inquired after, and would answer a question asked by Mr. Booker in "N. & Q.," 2nd S. iii. 168.

JOHN E. BAILEY.

Stretford, Manchester.

SERGEANTS' RINGS (6th S. ix. 446, 511: x. 29).

—The following will give your correspondent Mr. MORRIS an idea of the value of the sergeants' rings. I have taken it from a tract *On the Antiquity and Dignity of the Degree of Sergeant-at-Law*, by Edward Wynne, Esq., barrister at law (son of Sergeant Wynne). Under the heading "A General Account of the Expenses of the Call" (viz. relating to the call, 9 George II., of — Parker, Inner Temple; Thos. Huxey, Middle Temple; Abraham Gupper, Lincoln's Inn; Robert Price, Middle Temple; Michael Foster, Middle Temple; Thos. Burnet, Middle Temple; Wm. Wynne, Middle Temple; Richard Draper, Gray's

Inn; Robert J. Kettleby, Middle Temple; Wm. Hayward, Middle Temple; Samuel Price, Middle Temple; Thos. Barnardiston, Middle Temple; and Edward Bootle, Inner Temple) is the following:—

"To the goldsmith for rings of duty, including the king's, weighing in gold, 4*l.* 13*s.* 4*d.*

"Fashion, being polished and enamelled, 1*l.* 10*s.* 4*d.*

"To the Queen, ditto and ditto, 8*l.* 1*s.* 2*d.*

"To the Prince of Wales, in gold and fashion, 6*l.* 10*s.*

"To the Princess of Wales, ditto, 6*l.* 10*s.*

"To the Duke and four Princesses, 4*l.* each, gold and fashion, 20*l.*

"The Lord Chancellor, Lord President, Lord Privy Seal, Lord Great Chamberlain, Lord Steward, Lord Chamberlain of the Household, the three Chiefs and Master of the Rolls, each had fourteen rings, of 18*s.* w<sup>t</sup> besides fashion.

"To the two Secretaries of State, Chancellor of the Exchequer, Chancellor of the Duchy, to the nine puisne Judges, each had fourteen rings, of 16*s.* value in gold.

"To the Attorney General and Solicitor General, to twelve King's Council, to nineteen ancient Serjeants, to the three Prothonotaries, to the Master of the King's Bench, to the Master of the Crown Office, to the Curator Baron, each had fourteen rings, of 12*s.* value in gold.

"To the Colts, each Serjeant presented his own with a ring of 18*s.* value.

"To Custos Brevium of the Common Pleas and King's Bench, to the Warden of the Fleet, to the Clerk of the Crown in Chancery, each fourteen, of 8*s.* value gold.

"To the Chronographer, to the Clerk of the Warrants, to the Usher of the Exchequer and Common Pleas, being only one officer, each had fourteen, of 6*s.* value, gold.

"To fifteen Philazers, to four Baileys, each fourteen, 3*s.* 6*d.* value.

"To the Steward and Comptroller, each 1*l.* 10*s.*, and fashion, each 10*s.*, being enamelled. Both together, 3*l.* 8*s.*

"The number of rings given as of duty, great and small, amounted to 1,402, and came in all to the sum of 773*l.*

"Besides what every Serjeant had made upon his private account, and gave away to Gentlemen of the Bar, Attornies, and others of his friends in Westminster Hall, and upon their respective circuits, which came to more than all the rest of the expense."

The book itself which contains the above-mentioned tract, and from which I copied the above, is entitled *A Miscellany, containing several Law Tracts*, 1765, by Edward Wynne, Esq., and has the following note on the fly leaf, "A few copies only of this volume were printed to give to Friends and none sold."

ARTHUR T. WINN.

The following extract from the *Fifth Report of the Historical Manuscripts Commission*, p. 353, may be of some interest, especially as it contains the motto for the sergeants' rings for the year 1692:

"30 April, 1692. This day were installed the call of new Serjeants, and Sir J. Roby made Lord Chief Justice of the Common Pleas, the formality of walking was dispensed with by reason of the exceeding wet weather, they being called in coaches. The motto of their rings is 'Lex domi, arma Jovis.' Mr. Rero, who should have had an one, lies a-dying, here is our countryman, Mr. Smyth, of the Middle Temple, refusing it, Mr. Bonithon, a Commissioner, had that vacancy."

EMILY COLE.



I remember reading in the pages of a newspaper or periodical, six or seven years ago, that a number of serjeants' rings were being made into candlesticks, I believe for Her Majesty the Queen. This information is rather vague, but possibly it may serve as a clue for some one else to give more particulars.

JOHN LANE.

37, Southwick Street, Hyde Park, W.

#### POUNDS (6th S. x. 68).—

"A common pound belongs to a township, lordship, or village, and there ought to be such a pound in every parish, kept in repair by them who have used to do it time out of mind, the oversight whereof and want of it is to be by the steward in the Leet, where any default herein is punishable."—From Jacob's *Law Dictionary*.

E. F. B.

The *hayward*—hedgeward is the officer in charge of a pound, and he is appointed by the overseers.

C. K. P.

Pound-keeper is the proper name of the officer in charge of a pound. At Pevensey and Winchelsea he was called the pound-driver. See *Index to Municipal Offices*, p. 30, and the references there given.

G. F. R. B.

[The Rev. E. Marshall supplies the same extract as E. F. B.]

#### PRINCESS POCAHONTAS (6th S. ix. 508; x. 36).—

After all, I am afraid it is far from certain that the Elwin picture ever hung on these walls. The only fact favouring that supposition is that it belonged to the Rolles of Tuttington before it passed into the Elwin family. I may add that it is now in the possession of Mrs. Herbert Jones, of Sculthorpe Rectory, near Fakenham; and I am authorized by her to say that she will show it to any one who comes to her with a proper introduction. But if that portrait of Pocahontas never hung on these walls, another picture, representing both the princess and her son, whose descendants founded Heacham in Virginia, will soon do so. This, which is the picture referred to by Mr. Ellis (at the second reference), is now in the possession of Mrs. Stewart, of Heacham, and is as accessible to persons interested in the princess and her descendants as that at Sculthorpe. The latter represents her in the English court dress of the period, as described by Mrs. Herbert Jones in *Sandringham, Past and Present*, 1883, p. 301. The picture at Mrs. Stewart's represents the princess in an American Indian costume, seated, with her son standing on her right, i.e., on the left of the picture. Her face is full and (as the heralds say) regardant. I have inspected this picture several times, and with increasing interest. The expression of the face is touching. There does not appear to be any inscription on the canvas, but I have not yet seen it out of its frame. It favourably contrasts with the one at Sculthorpe in being exceedingly natural, whereas the Elwin pic-

ture, though much better painted, has a very artificial look, and, so far as I can judge, the two faces of the lady are not very much alike—some might say, not at all so, but the get-up makes a great difference: and the hair parted in the middle, without headress, imparts a feminine, and even maternal, expression to the lady's face in the Rolfe picture, which is absent from the other portrait.

C. M. I.

Heacham Hall, Norfolk.

THAMES LONG (6th S. x. 106).—Would A. S. K. greatly oblige one who much desires to form a similar collection to his own by sending a list of the works on the Thames in his possession, or known to him to exist, through the Editor of "N. & Q." to

D.

If A. S. K. likes to send me his list, I dare say I can add to it; but it would be labour in vain to write down a number of titles without knowing what his list of a hundred consists of.

C. A. WARD.

Haverstock Hill.

ROMANT (6th S. iv. 513; ix. 394, 504).—Gipsies know nothing of their history, and there is no evidence of their Egyptian origin, whilst there are many reasons for assigning them an Asiatic descent. That they have borrowed words from the languages of the countries through which they have passed, and from those of the countries where they are for the time being located, is quite true. Their language (one dialect contains about 2,800 words) is based upon Hindi, Bengali, Persian, and other Oriental languages. Mr. Fenton says the Egyptian origin of this people is not inconsistent with the fact that their dialect contains Sanskrit words. It appears to my mind to be very inconsistent. Again, your correspondent tells us that, save some relics of the Coptic heard in the tents of the gipsies, the Egyptian is a lost language. Perhaps he is unacquainted with the dictionaries of Coptic, Bashmuric, and Sahidic by Peyron, Parthey, and Tattam. Before coming to any conclusion as to the origin of the gipsies and of their dialects, it might be as well to consult the works of Pott, Grellmann, Raudrimont, Kogalnitschan, Parpati, Miklosich, Vailant, Ponsart, Predan, Liebig, Richardson, Irvine, Leland, Harriot, and Smart and Crofton.

R. S. CHARNOCK.

FITZARDING CREST (6th S. ix. 449; x. 54).—The best authority on the armorial bearing of the Berkeleys is Smyth, who, in his *Lives of the Berkeleys*, which has just been printed for the members of the Bristol and Gloucestershire Archaeological Society, gives descriptions of the seals of arms used by all the lords of Berkeley down to his own time, A.D. 1613, with drawings of most of them. The series is well worth studying, as it shows how armorial bearings were at first

gradually assumed, and how crests, supporters, and mottoes were adopted and varied in successive generations of the same family. It also illustrates the use of armorial seals. Your correspondents appear to refer to the Fitzhardings and Berkeleys as if they were two distinct families. No family has, however, used the former as a distinctive name. Robert Fitzharding's son and successor Maurice was at first styled Maurice Fitz-Robert, but after the completion of Berkeley Castle and his taking up his residence there, he was called Maurice de Berkeley, which name has ever since been that of his descendants. Perhaps, however, it is intended to distinguish between the descendants of Robert Fitzharding and the older family of the Berkeleys of Dursley, Coberley, and Kingswood, which became extinct in 1352. The arms of the latter were Arg., a fess between three martlets sa. The mitre was first used as a crest by the Berkeleys of Berkeley Castle about the middle of the fourteenth century, but was not at first charged with the family arms. It was most probably adopted to indicate the devotion to Holy Church for which the Berkeleys in the Middle Ages were remarkable, as is shown by the long list of their benefactions to, and endowments of, religious and monastic foundations. As Bishop Berkeley died in 1753, it is clear that there can be no reference to him in the present matter.

J. H. COOKE, F.S.A.

OK (6th S. ix. 428; x. 13).—There is no difficulty about this termination: *o* in Danish and Swedish stands for island. *Karlo* is Charles's Island; *Sand* is Sand Island; *Uto*, Outer Island. This converts into *eu* or *ey* as a terminal to Jersey, Guernsey, and Alderney, and in Cantaleu. *Holm* is also an island; Isaac Taylor says "a river island," as La Houline, near Rouen, but I do not think it is strictly so.

C. A. WARD.

Haverstock Hill.

Can Danish colonization explain Martin-hoe, Trentis-hoe, and Morte-hoe, in North Devon, or the Hoe at Plymouth? These are all high places by the sea. In Cornwall there are Lo-oe, Perranzibul oe, Gunwall-oe, and others; and many Cornish place-names end in o.

G. B. LONGSTAFF.

Isaac Taylor, p. 333, ed. 1875, of his *Words and Places*, says *Oe* means an island, and is Teutonic.

In Norfolk we have Carlton Forehoe, Haddiscoe, Hoe, Limpenhoe, and Stanhoe; also Ashmanhaugh, Belauagh, and Bylaugh. These last three are pronounced as in the preceding terminations.

WM. VINCENT.

Helle Vae Rise, Norwich.

"SAL ET MALIVA" (6th S. ix. 429, 514).—To what has been already communicated on this

subject may be added the following passage, from "*The Popish Kingdome*, Englysshed by Barnabe Googe," 1570:—

"A number great of crosses first, he makes and lustily,  
He blowes out sprights, commanding them with  
cruell words to flye.  
The foole beleues the infantes yong, with sprights  
to be possed,  
Whom faythfull christian people here begat, and  
parents blest,  
Then thrustes he salt into their mouth, annoynting all  
the while,  
The infantes tender eyes, and eares, with stinking  
spittle vile."

P 31, reprint 1880.

F. C. BIRKBECK TERRY.

SOLOMON PENNY (6th S. x. 27).—He was concerned as legal adviser in the affairs of many Huguenot refugees, and his name is frequently found among the witnesses to their wills. Apparently he resided in New Broad Street. He married the daughter of a wealthy jeweller, Denis Chivae, who, as the *Gentleman's Magazine* tells us, died Dec. 9, 1738, worth 70,000*l.*; and he himself was dead in December, 1752. The latter fact I gleaned from papers which had belonged to another trusted adviser of the refugees, the Rev. Israel Anthony Aufrere, with whom he had acted as co-executor. Any information H. W. F. H. may already possess—the exact date of his death, for instance, or whether he left issue—would be very acceptable.

H. W.

13, Half Moon Street, W.

DATE OF PHRASE (6th S. ix. 309; x. 15).—No example or quotation is given by Miss BURN for "Meine arme Mutter." It may be a "common" phrase, but in the *Rheinstette* at Bonn Schiller wrote upon his mother's grave only the terse and tender apostrophe, "O! meine Mutter."

W. F. HOBSON.

Temple Ewell, Dover.

"DON JUAN," CANTO XV. STANZA 66 (6th S. ix. 510; x. 56, 76).—As in Murray's "new edition" (1856) the line runs presumably as Byron wrote it, how is it that in the Pearl Edition (1867) the line reads thus?—

"'A l'Espagnole,' 'timballe,' and 'salpicon.'"

I ask the question because Mr. Murray says, in the preface to this edition, "he has taken the pains to collate carefully the text by the original MSS. in Lord Byron's writing, and has thus been able to discover and expunge numerous errors from which no other edition is free." I think it is perfectly clear how Byron intended to word the line, and that if he wrote it as above it was nothing more than a *lapsus calami*. Mr. Murray alone can say if the *lapsus* be in the original MS. FREDK. RUCK.

I have not seen Murray's "new edition" of Byron's *Poetical Works* (1856) referred to by G. F. R. B. In Frederick Warnke's edition



(Byron) of the "Chandos Poets," published circa 1882, we have:—

"Then there was God knows what 'à l'Allemande,  
'A l'Espagnole, timballe, and salpicon,' &c.,

which leaves us very much where we were before, and shows us that Murray's correction passed unheeded. *En revanche*, I find in my American edition of *The Works of Lord Byron, in Verse and Prose*, the following ingenious compromise:—

"Then there was God knows what 'à l'Allemande,'  
'A l'Espagnole,' 'timballe,' and 'salpicon.'"

The *salpicon* is charming, and rhymes perforce with "upon the whole," in the fourth line of the stanza. It matters "not a jot" that there is no such word. I do not know whether Mr. Dixon is justified in saying that *salpicon* is a Spanish dish. Everything turns on that. Littré says: "*Salpicon, s.m.*, Mets composé de toutes sortes de viandes et de légumes." An olla podrida, in short.

RICHARD EDUCUMBE.

"A" AS A WAR CRY (6th S. ix. 306; x. 59).—Probably the reason why no more examples are given in the New Dictionary may be that they are so numerous that every one may be supposed to be acquainted with them. I have pleasure in pointing one out to Miss PEACOCK:—

"Newes were brought to him that at the tounes and at the countrey adiacent was in a great rore, and made fier and sango songs, crying king Henry, kyng Henry, a Warwycke, a Warwycke."—Hall's *Chronicle*, 1550, Ed. IV. f. 19 verso.

Most likely both Grafton and Holinshed copied this passage, after their usual manner, but I have no time to refer.

R. R.

Boston, Lincolnshire.

In Warkworth's *Chronicle of the First Thirteen Years of the Reign of Edward I.*, printed for the Camden Society, 4to. Lond. 1839, mention is made of this cry having been used by Edward himself after his landing in Yorkshire, 1271: "Afore alle peple, he cryed, 'A! Kyng Henry! A! Kyng and Prynce Edward!' " (p. 14).

ALEX. BEAZLEY.

Thornton Heath.

WILLIAM BRADBIDGE (6th S. ix. 428).—In a genealogical tree of a family of the name of Robinson of Chesbunt, Chauncy (vol. i. p. 588, ed. 1826) states that Peter Robinson married Anne, daughter of Thomas Marston, of London, merchant, by Sibyl, sister and co-heir of William Bradbridge, Bishop of Exeter. This may interest PRÆTORIUS.

M.A. OZON.

SMITH'S "DICTIONARY OF GR. AND ROM. BIOG. AND MYTHOLOGY" (6th S. ix. 486; x. 35).—If the correspondents criticizing Smith's *Dictionary* for the omission of names wish to increase the list, they can refer to Hesiod's *Theogonia*, vv. 243 sqq.; Homer's *Iliad*, xviii. 40 sqq.; and Vergil's *Georgic*,

iv. 335 sq. To those who ask for the reason of omission, the answer is, these are "fancy" names. If a classical phrase for this description is wanted, it is supplied by the Scholiast on *Il.*, u.s., who says: ἰστίον δὲ, ὡς ὀνόματα ταῖς Νηρηΐδαι "Ὀμηρος πλάττει, καθὶ τὸν καὶ Ἡσίοδος, ἀπὸ τῶν συμβεβηκότων ἢ ἄλλως ἐνθεωρουμένων τῇ τε θαλάσῳ καὶ τῷ σταχείῳ τοῦ ὕδατος. I presume that the editor thought that merely fictitious, poetical, and descriptive names were properly to be relegated to a classical lexicon. So in Liddell and Scott there is, e.g., "Κυμαδοκη, 'wave-receiver,' a Nereid: *Il.*, Hes." But there is not commonly in this lexicon a notice of proper names; e.g., Alexander is only entered in the verbal forms, as ἀλεξανδρίζω, derived from the name, or the adjectival form, applied to Paris. Miltades is not there at all, nor Themistocles. ED. MARSHALL.

NEW VERBS (6th S. ix. 469).—I am not going to try to settle the question started by Mr. WATFORD. I believe it to be beyond the power of Prof. Skeat or any other scholar or grammarian to settle what substantive, or even adjective, shall be turned into a verb when the many-mouthed beast takes it into its head to make one. *Umpired*, in the sense of a launch that carries the umpire, is assuredly not a good coinage. But is there much danger of its going beyond the boating slang of the river? I think not. Cricket has its slang; football has its slang; and lawn tennis has its genteel slang. But fresh slang coming up destroys old slang, and it is this we must look to, and not to grammarians, to rid the dictionaries of the jargon that "neweth every day." Are there not, however, barbarous verbs in all languages? ἀλλ' ἐμεγαλυνεν αὐτοὺς ὁ λαός, but the people magnified them, to make great or *embiggen*, if we may invent an English parallel as ugly. After all, use is nearly everything.

C. A. WARD.

Haverstock Hill.

FONTENELLE (6th S. ix. 467).—

"A story is told by Grimm of a visitor arriving at Ferney, and being greeted by the patriarch with the news that he would find his host a changed man. 'One grows a bigot in one's old age; I have a habit of having some pious work read to me when I sit down at table.' And, in fact, some one began to read a sermon of Massillon, Voltaire throwing in exclamations on the beauty, eloquence, imagination of the preacher. Suddenly, after three or four pages, he called out, 'Off with Massillon!' and lunched forth during the rest of the meal with his usual verve and fanciful extravagance of imagination."—Morley's *Voltaire*, 1872, p. 334.

HENRY G. HOFFE.

Freegrove Road, N.

THE WORLD CREATED MARCH 25 (6th S. ix. 365, 497; x. 53).—Not only did our forefathers know the exact day on which the world was created, but they also knew (or thought they did) the place where Adam was made, the time he entered



garden of Paradise, how long he was there, and the very hour the fatal apple was eaten :—

"Adam was made of erthe\* in y<sup>e</sup> felde of Damasco the vi. day of y<sup>e</sup> world & broughte into paralysse & synned y<sup>e</sup> same day & was put out after mydday."—Higden's *Polyconicon*, 1527, f. 61.

"Eve at the last daie will exceed all women in sorrow and miserie, never came upon the world a more miserable and sorrowful woman than Eve, shee saw, that for her sake wee were all to die. Therefore aliother women may hold their peace and stop their mouths before Eve. Som affirm (said Luther) that Cain was conceived before the promise of the seed that should crush the Serpents head. But (said Luther) I am persuaded that the promise was made not full half a daie after the fall. For they entred into the Garden about the hour at noonday, and having appetites to eat, shee took delight in the Apple, then, about two of the clock (according to our account) was the fall."—Luther's *Colloquies*, 1652, p. 364.

R. R.

"BOZ, THE COCKNEY PHENOMENON" (6th S. ix. 498; x. 52).—It would be interesting as well as amusing to collect the contemporaneous criticisms on the earliest productions of Boz, and his contemptuous designation as a "cockney" author. Thus, in *The Mirror*, April 16, 1836, there is a review of the *Sketches by Boz*, with several extracts therefrom. The critic says :—

"We think them either too numerous, or too everydayish; they want relief, and their incidents border too closely on the commonplace, so as to belong to the slightest magazine writing, which can only be said to amuse without any higher effect. This is to be regretted, because sketches such as Boz can write may be pointed with a moral, and made the vehicle of some excellent instruction and improvement of the heart. Here is too much cockney vulgarity; and the incidents savour too strongly of low London life."

A more recent critic has cynically described the author of *Pickwick* as the writer of "a comic middle-class epic"; while Mr. W. D. Howells has pronounced Dickens and Thackeray to be obsolete mannerists, who could not be suffered at the present day, before the finer art of that new school which finds its "chief exemplar" in Mr. Henry James, jun. (see *the Century*, November, 1882). *Credat Judæis!*

CUTHBERT BEDD.

THE PARTICLE "DE" IN SURNAMES (6th S. ix. 469, 516).—There can be little doubt that up to the fourteenth century the nobiliary particle "De" attached to a surname derived from a manor was a sure indication of the bearer's noble birth; but since that period it has been assumed in the most fantastical manner, and in the directories may be found De Jones, De Smith, De Young (perhaps a corruption of De Jongh), De Long, De la Telle (for Doolittle), and lately De Flan Nagen (for Flannagan). IDONEA.

NORMANUS may profitably consult the little brochure of which I append the title, *La Parti-*

\* Of red earth, I have somewhere read.

*cule Nobiliaire*, par Louis Vian (Paris, Dentu). It has no date, but it contains a document dated 1872, so is posterior to that year. The author had *sous presse* another work, *Questions de Droit Nobiliaire*, but this I have not seen. There are some papers on this particle, &c., in *Le Herant d'Armes*, Paris, 1863. See also *La Particule Nobiliaire*, par M. de Tardy, 1861.

J. WOODWARD.

Montrose.

One of the commonest methods, perhaps, of employing *de* was in attaching it to the name of a locality as sign of *fiat* or possession territorial. Once it became an indication of gentle birth, the *parvenu* would assume it. But admitting this to be the most general way in which *de* was used as an affix, there still must have been many other ways. Take, for instance, De Mauger and De Guérin. If, as NORMANUS says, they are both derived from Christian names, then *de* need only mean son of So-and-so: Guillaume (fils) de Mauger. Even now I might say Matsys of Antwerp; that would only mean he was an iron-worker of Antwerp. There is the name of De la Dene, which used formerly to be often written *Atte Dene*, but that did not mean that the place belonged to him. The Power family in Ireland had an ancestor Nicholas le Poer, summoned to Parliament 1375. They were Powers of Gorteen down to 1863, and then absurdly they got a royal licence to use the name De la Poer in lieu of Power, and now with the new landlord system of Ireland they will lose both Power and power, and be Poer indeed. But it is a doubt whether Power meant originally any more than poor, like St. Peter le Poor in the City. Why should there not be a family at Hautvilliers called Maistre, as at York there might be one called Master, and then a son might well be called Jean de (la famille de) Maistre? I do not see the least necessity for supposing that it *must* have had *le*, any more than I should assume that Des Fontaines was Les Fontaines. It would puzzle one to say, without a good deal of family research, how Antoine Laurent de Jussieu got his name; in the *Imperial Gazetteer* there is no such place as Jussieu. Shall we suppose the botanist's ancestor to have been a great bird-catcher and called *le justier*, an old word in connexion with birds? I do not dispute the possibility; I only desire to show there is no *must* in the case.

C. A. WARD.

Haverstock Hill.

Your correspondent NORMANUS is surely in error in asserting of the French *noblesse* that they were in ancient times almost the *sole* proprietors of the soil. It is exactly what they were not. The feudal law prevailing in full vigour, there were many and varied rights in the soil. The peasants were to a certain extent proprietors of

a large part of the soil, subject to onerous rights of the lords. It was the oppressive nature of these rights over the property of the peasants which hastened on the Revolution. Had the land belonged to the lords there would have been no room for the exercise of these ancient rights. The essence of their existence was that they were exercised by one party over the lands of another. When the feudal law was introduced there were many allodial proprietors in France, who were gradually brought under the feudal law and retained their lands, no longer free, but subject to that law.

WILLIAM WICKHAM.

If NORMANNUS will examine Prof. Paulin Paris's *De la Particule dite Nobiliaire* (Paris, Techener, 1862), pp. 34, I think he will obtain the information he desires. This essay was delivered at the meeting of the Academy of Reims, July 31, 1861, but is too lengthy to be inserted here.

ALBERT R. FREY.

Astor Library, N.Y.

TRANSLATIONS OF JOSEPHUS (6th S. x. 69).—I have in my possession a fine edition of Maynard's *Josephus* (size 15 in. by 10 in.), published by subscription by C. Cooke, 17, Paternoster Row. It contains sixty beautiful engravings taken from original drawings of Messrs. Metz, Corbould, T. West, and others, and among them is a plan of the city of Jerusalem, "with very full and fanciful details," 16 in. by 14 in. It also has full and copious indexes, further accounts of the Jews, &c. The royal licence and authority for the printing and publishing of the work was granted in the reign of George III. and signed Sydney, but no date is fixed to any part of the publication. Can any of the readers of "N. & Q." furnish the year of publication?

V. B. REDSTONE.

Woodbridge.

[The work was published in numbers about 1700.]

Robert Traill, D.D., translated the *Jewish War* of Flavius Josephus, and it was edited in 2 vols. by Isaac Taylor from 1846 to 1851. The *Athenæum* pronounced it to be very superior to Whiston's, but I do not think it has a good index, if any. Taylor's notes would be likely to be good, but the work has, I believe, had little vogue.

C. A. WARD.

Haverstock Hill.

HAWCESTERRIE (6th S. x. 49).—In Camden's *Britannia* there is an allusion to "Hawcester rigg on Blackmore, two miles north of Leedes," where "Mr. Thoresby describes a Roman pottery."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

ARMS OF CHILDLESS FRENCH KINGS (6th S. x. 46).—It certainly is very unusual that the dolphin should be represented in connexion with the arms of a king of France. Still, I suppose the dauphi-

nate of Viennois was then vested in the Crown, just as the principality of Wales and the duchy of Cornwall (with its revenues) are in the sovereign until the birth of a Prince of Wales.

J. WOODWARD.

FURSEY, SAINT (6th S. ix. 509; x. 73).—This was probably the Fursey (referred to in Bede's *Ecc. Hist.*, bk. iii. ch. xix.) who about the year 633 came from Ireland and founded a monastery amongst the East Angles. He passed to France in 648, resigning his monastery to Dicul, and died at Poitou in 650. Dicul subsequently had a monastery at Bosham in Sussex, and was there when St. Wilfrith visited the county in 681 (Bede, bk. iv. ch. xiii.).

FREDERICK E. SAWYER.

Brighton.

The authority for St. Fursey being "a name significant of the virtues wherewith he was endowed" is Southey's *Vindictæ Eccles. Anglic.*, p. 148.

C. A. WARD.

Haverstock Hill.

MITRES, &c. (6th S. x. 48).—In answer to my esteemed friend, the antiquary and poet, NORVAL CLYDE, anent mitres, I have to say that not one Protestant bishop in England, Scotland, or Ireland wore such upon his head since the Reformation. Mitres then descended from the caput to the four-wheeled chariot or signal coat of arms. The crozier or pastoral staff also ceased in ecclesiastical use until recently, when not only prelates, but laymen generally, have adopted this useful appurtenance. Your subscriber was the first ecclesiastic in the Episcopal Church of Scotland to wear at certain festivals both mitre and crook, *as de facto de jure* "Abbot of Susanna Rig, Willow Acre."

J. F. S. GORDON, D.D.

St. Andrews, Glasgow.

In the *Annual Register*, 1781 (p. 187), it is recorded that "His Grace the Archbishop of Cashel, dressed in his full pontificals, with his mitre on his head," officiated at the funeral of Mrs. Mathew in Tipperary. The Roman Catholic archbishop was present also.

EDWARD H. MARSHALL, M.A.

Hastings.

Mitres ceased to be used in the Church of England after the publication of the second Book of Common Prayer of Edward VI.

S. M. K.

RABAN (6th S. x. 10).—There is a family of this name residing at Hatch Beauchamp, Somersetshire.

EDWARD MALAN.

"WITH HOW LITTLE WISDOM THE WORLD IS GOVERNED" (3rd S. iii. 288).—The query as to the original authority for this saying appears still unanswered, but we are now all twenty-one years older, and perhaps wiser. Oddly enough, Chalmers, 1816, does not include Oxenstiern. The *Biog. Universelle*, however, gives us the exact words,



"Nescis, mi fili, quantilla prudentia homines rogantur," and says they occur in a letter written by the Chancellor to his son John, then young in diplomacy. The *Biog. Générale* states that the correspondence between the two, 1642-9, has been published by Gjerwell, but I cannot refer to it here. The game is now marked down, and ought to be bagged by some one with better weapons than I have.

A MANCHESTER MAN.

SCHWABENBACH (6th S. x. 27).—There is a résumé of *The Twenty-fourth of February* in Messrs. Gostwick and Harrison's very useful *Outlines of German Literature*. Carlyle, in his essay on Werner, says he has "not room to speak" of this tragedy, but refers to Madame de Staël's criticisms.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

Werner's *Twenty-fourth of February* was translated by the Rev. E. Riley, and published in 1844 by H. Hughes, of 15, St. Martin-le-Grand, London.

G. F. R. B.

SOURCE OF STORY WANTED (6th S. viii. 368; ix. 497; x. 53).—

"It is true that the great rapidity of dream-thought has been proved, e.g., by the experience of Lord Holland, who fell asleep when listening to somebody reading, had a long dream, and yet awoke in time to hear the conclusion of the sentence of which he remembered the beginning."—*Encyclopædia Britannica*, s.v. "Dream."

EDWARD H. MARSHALL, M.A.

Hastings.

The real source of the several stories and of the exemplifications of Lord Brougham is to be found in the process of unconscious thought. This was first discovered by myself, but first published by Dr. Wm. Carpenter, F.R.S., under the title of unconscious cerebration. It affords the explanation of dreams and many remarkable phenomena. The great number of ideas and impressions in an individual, and the rapidity of the operations of thought, really unconscious, but made known to us in the conscious result, are marvellous in their character, and have received scanty elucidation.

HYDE CLARKE.

PRENDERGAST: PENDERGAST (6th S. viii. 20, 139, 335).—Lewis derives his information from Lower's *Patronymica Britannica*. Edmunds, in *Traces of History in the Names of Places*, obtains the name from *preu*, tree; *dre*, water; and *gwest*, an inn or lodging-place. Hence Prendergast—the inn by the tree near the water.

Astor Library, N.Y.

ALBERT R. FREY.

A HUNDRED YEARS BETWEEN THE MARRIAGE OF A FATHER AND HIS SON (6th S. ix. 465).—In the family history of the Maudea there occurs an interval between the marriages of a father and a son similar in circumstance, and nearly approach-

ing in length of time, to that which has been noted in the case of the lords of Leicester. The Lord Hawarden, with whom the dignity commenced, was married to his first wife in 1756, and his son, Capt. Francis Maude, R.N., was married to his second wife June 28, 1849. The interval falls but little short—only seven years—of the full hundred.

R. W.

LAMB AND MINT SAUCE (6th S. ix. 448; x. 14, 54).—By family tradition I also had originally believed mint sauce as an accompaniment to lamb to have been derived from the bitter herbs of the Passover, but constant continental travel in after life has raised a doubt. If the custom has really been adopted from the Jews, why should this have happened only in England, and not in any other country of Europe?

R. H. BUCK.

STICKLEBACKS (6th S. ix. 448).—Nashe has *stickle-back*: "The silliest miller's thombe, or contemptible stickle-back of my enemies, is as busie nibbling about my fame, as if I were a deade man throwne amongst them to feede vpon" ("Leuten Stuffle," 1599, in *Works*, v. 199, Grosart, 1881).

GEO. L. APPERSON.

Wimbledon.

EARL FITZWILLIAM PAINTED BY SIR JOSHUA REYNOLDS (6th S. ix. 468, 511).—In 1764 Lord Fitzwilliam, when sixteen, sat to Reynolds for a head-sized portrait; this picture was engraved in the sixth volume of Reynolds's works. The picture belongs to the Earl of Zetland, and was exhibited by him at the British Institution in 1865, and at the Portrait Exhibition in 1867. It now hangs at Aske Hall, Yorkshire. The 1785 portrait of the earl, at the age of thirty-seven, has never been exhibited at any loan exhibition since it was painted; the only record of ownership is in the table of contents of the 1845 edition of Reynolds's works, where it is described as belonging to the Fitzwilliam family.

ADGERSON GRAVES.

BALLAD WANTED (6th S. viii. 447).—

"I swear by the light of the Michaelmas moon,  
And the might of Mary high."

These lines are from an unfinished poem by Sir Walter Scott, entitled *The Reiver's Wedding*.

M. N. G.

REFORMADES (6th S. ix. 348, 432, 511; x. 50, 97).—"Took pepper in the nose": the French catch this with the expression "*La montarde lui montait au nez*," and use is made of it in "*Histoire de la Femme aux Deux Maris*," an English folk-tale translated into French for *Melusine* (tom. i. c. 352-356): "*Le fermier sentait la montarde lui monter au nez et se trémoussait dans son fauteuil*." How this passage may run in the English version of the story I have no means of telling.

ST. SWITHIN.



**BROAD ARROW** (6th S. ix. 206, 294, 418).—From a transcript of the MS. entitled "Naval Minutes," now, I believe, in the Pepysian Library at Cambridge, I take the following notes by Pepys on the broad arrow. There is internal evidence to show that the date of these notes is, in all probability, after he left office in 1689, but nothing more can be said:—

"Queers of the Mark generally used under the Name of the Broad Arrow upon all Goods recovered of the King or forfeited to him, as at the Custom house or bought for his use in the Navy, it being said also (examine the truth of it) that it is by the Act of Parl<sup>t</sup> for Tonnage and Poundage expressly established for that use upon goods forfeited."

"One would have thought that had our Princes valued themselves so much in all Ages upon their Sea-doings, and Sea-Power, they would have taken their publick Brand, especially that which was to serve them in Sea matters (as is just now observed) from something relating to that Element, rather than from an Arrowhead. A consideration that would easily have inclined me from the common Figure of it to have drawn it to the signifying (tho' rarely) an Anchor rather than an Arrowhead, were it not that our very Laws, as I lately herein noted, have determined it for the latter."

This is, perhaps, sufficiently decisive to convince the many persons who, like Pepys, have conjectured that the broad arrow was a corrupted representation of the anchor. **GEORGE F. HOOPER.**

Streatham.

**"HODER-MODER"** (6th S. ix. 507; x. 51).—In another passage than the one quoted by Prof. SKELTON, Skelton gives the more usual form, *hugger-mugger*:—

"As men dare speke it *hugger-mugger*."

Skelton's *Magnificence*, l. 392;  
Dyce, vol. i. p. 238.

There are several examples of it in the translation of the *Paraphrase of Erasmus*, where it always means secret, and is generally spelt *hugger-mugger*; but in 2 Timothy, f. 21, it is given *hucker mucker*. Drant, who was a Lincolnshire clergyman, gives the same spelling:—

"What wayles it thee so quakinglye  
to grubbe and grippes the moulde!  
And there in *hucker mucker* lye  
thy Idolle God thy gould!"

Drant's *Horace*, 1567, l. iii.

*Muggy* weather means dull, thick weather in this county, and, in this part of it, *huddle-muddle* is the term for disorder and confusion, but *hugger-mugger* is seldom or never heard; thus, apparently, we differ from the usage of the more northern part of the county, where Mr. PEACOCK lives.

R. R.

Boston, Lincolnshire.

In connexion with this discussion, it may be worth while to note that in the wonderfully picturesque old town of Hildesheim (Hanover) there is a street called *Eckemecker Strasse*. There is nothing particularly *hugger-mugger* or concealed

about it, as it leads from the Andreas Kirche to the Alte Markt, and is not more of a back street than many others in the town, except that it has one queer twist in it, the corner of which may possibly be the *Ecke* which has given rise to the name. Does the name occur elsewhere as the name of a street?

B. W. S.

**HERALDS' COLLEGE: DEGRADATION FROM THE HONOUR OF KNIGHTHOOD** (6th S. ix. 418, 512).—May I point out that Mr. Walter Thornbury, in *Old and New London* (vol. i. p. 206), gives Barclay, instead of Harel or Harelay, as the name of one of the three degraded knights; while the date is given as 1322, instead of 1323? The date, again, of Sir Ralph Grey is stated to be 1464, whereas G. F. R. B. says 1468. It is because *Old and New London* is generally accepted as an authority, and much quoted, that I think these discrepancies ought not to be passed unnoticed. The surname may well be a misprint; but which of the dates is correct? If incorrectly stated in *Old and New London*, it will be rectified, I hope, in future editions. **ALPHA.**

**THE SNIP LONDON** (6th S. x. 48).—The London, of London, 267 tons, William Andrews master, was built in the river Thames in 1778. By *Lloyd's List* for March 17, 1801, she sailed from Portsmouth for Minorca, and was lost near Lisbon; date not given. Thomas, John, and James Mather, merchants, of Finsbury Square, owners.

EVERARD HOME COLEMAN.

71, Brecknock Road.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Montenegro*. By William Carr. The Stanhope Prize Essay, 1884. (Oxford, Thornton.)

No stronger proof can be given of the effect of geographical situation, soil, and climate on the history of a people than is to be found in that of Montenegro. The heroic story of the five hundred years' war for independence was not known when the late Henry Thomas Buckle wrote the marvellous fragment of *A History of Civilization*. Had he been aware of what we know, we may be certain that he would have used the history of the tribes of the Black Mountain to sustain one side of his great argument. Mr. Carr's pamphlet is a prize essay, and is therefore far too short. We have, however, under the circumstances, no right to complain of its not being longer. We trust a time may come when he may have leisure to give us a more extended account of one of the most interesting experiments in civilization which the world has seen. He is conspicuously fair. There is in his pages none of that unreasonable abuse of Islam which one sometimes finds in authors of high repute; and, on the other hand, he tells plainly how the wrongs that the Montenegrins had suffered have driven them at times into acts of wanton barbarity. Ardent politicians of all parties often talk fluently about "the Eastern Question" without the slightest knowledge of the subject. To such persons we should recommend a careful study of Mr. Carr's essay.

*Holiday Haunts by Cliffs and Riverside.* By Bernard H. Becker. (Harrington & Co.)

Few collections of newspaper articles are more breezy, more inspiring, and more stimulating than are the descriptions of holiday haunts Mr. Becker now supplies. Necessarily short, and intended to convey a glimpse rather than a picture, they are yet marked by close fidelity and accurate observation. Concerning such northern watering places as Harrogate, Scarborough, Saltburn-by-the-Sea, &c., nothing better has been said, while pleasant gossip is furnished about southern haunts, and even a few foreign places like Scheveningen. Though composed of collected articles, *Holiday Haunts* provokes to continuous reading, and few who open the book will fail to read it through at a breath.

*Illustrations of the Author of Waverley: being Notices and Anecdotes of Real Characters, Scenes, and Incidents supposed to be described in his Works.* By Robert Chambers. Third Edition. (W. & R. Chambers.)

THIS edition is a posthumous work, and must, therefore, be regarded, to a certain extent, as a monument of the editor's *pulvis erit patri*. The book was well worth reissuing, but it was also worth careful annotating on points where the author's own judgment, had he still been among us, would probably have suggested annotation, if not textual alteration. For instance, we cannot suppose that Mr. Chambers would, in his later life, have spoken of Traquair House as taking its name from the earls, whereas, in point of fact, the converse was the truth, and any Scottish historical student would know that Traquair was to be found in the Scottish Records long before a Stuart of Traquair was in existence. And in his discussion of the supposed originals of the principal scenes and characters in *The Duke of Languemore* Mr. Chambers was equally unfortunate in some of his language.

*Official Year-Book of Learned and Scientific Societies.* (Griffin & Co.)

THIS is a most praiseworthy and useful compilation. It is a list, with full particulars, of every learned society, not only in Great Britain and the colonies, but also on the continent of Europe. Having compared it with a similar German catalogue, we can testify to its accuracy in the latter respect, and the whole work, attended as it must have been with great trouble and patience, is creditable to the compiler.

*Picturesque Wales.* (Adams & Sons)

THE above, a handbook to that part of Wales traversed by the Cambrian Railway, is a marvel of neatness and also of cheapness. It contains two excellent maps, and is filled with well-executed woodcuts; but it is a pity that the extremely pretty coloured picture on the outside cover was not placed inside the book, as it is well worth preservation.

THE current number of *Le Livre* contains two readable and valuable papers—one on 'Les origines de l'Encreux l'Encre et les Euciers,' and a second, with a casual illustration, upon 'La Bibliothèque du Bibliophile Jacob.' The number also contains a *résumé* of English literature by Dr. Westland Marston and a reproduction of a superb Italian binding of the eleventh century.

THE *Church Quarterly* opens with an essay on "The English Reformation and the Study of Greek." "Mind in Animals" and "The Church in Old London" are also included among the contents.

THE International Literary Association, founded in Paris at a congress held in 1878, has lately added to its title the epithet "Artistic." The programme of the

coming Madrid congress has just been distributed to the members, and readers of "N. & Q." may like to know that the Spanish Association of Men of Letters and Artists is organizing what promises to be a very interesting exhibition, illustrative of Spanish arts and letters, during the congress, which is to be opened on September 29. The exhibition will include sketches and plans and models of ancient and modern theatres in Spain, and of theatrical properties; collections of *autos sacramentales*, and of rare MSS. and documents connected with the literary, artistic, and dramatic history of Spain. Our chief regret on reading such a varied programme is that it will only be carried into execution for the short space of a fortnight—from October 1 to 15.

A SOCIETY for the Conservation of Antiquities found in the City of London and its Vicinity, which has just been established, has strong claims upon antiquaries. Its action has commenced, happily enough, by rescuing some Roman remains discovered in Bevis Marks. An influential committee, with Sir John Lubbock, Bart., M.P., P.R.S., as treasurer, and Mr. John E. Price, F.S.A., as secretary, has been appointed.

### NOTICES TO CORRESPONDENTS.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. G. MORAX (Erebro, Sweden).—A book dealing with the expressions employed by bathers and keepers of baths is not easily found. The most promising title is *History of Cold Bathing, both Ancient and Modern*, in two parts, the first written by Sir John Floyer, of Highfield, Kent, the second by Dr. Edward Baynard, Fellow of the College of Physicians, sixth edition, London, 1732, pp. 532. If we hear of any other work we will inform you of it through this column.

C. A. WARD AND OTHERS ("An American View of London Topography").—It appears unfortunately necessary to state that the passages given between brackets, *ante*, p. 105, concerning Stratford-atte-Bowe, are from the *New York Critic*, and are advanced as specimens of confused and misleading information. Some of our correspondents have supposed the paragraph, quoted as 'a little startling,' to have been an editorial communication. The marks of quotation should surely have prevented such an assumption.

DEER ("Pouring oil on troubled waters").—There is no decisive answer to the question you put, which presents itself every few weeks.

F. C. ("Let no man be called happy before his death").—This sentence is said to have been uttered by Solon to Croesus, King of Lydia.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

FRIDAY, APR. 14, '54.]

## NOTES AND QUERIES.

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SATURDAY, AUGUST 23, 1884.

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## Notes.

## MAGYAR FOLK-TALES.

(Continued from p. 101.)

The "Baa Lambs" may be taken as a fair specimen of the quaint and dry way in which the folk-tale hits off some weakness of the people, or deals ely raps at some section or class of the community. Of course, there are the usual tales about the foolish men in certain villages, e.g., men who tried to carry a ladder crosswise through a forest, and so set to work to cut a passage of that breadth through the wood; of others who hoisted, with a rope tied round his neck, a bull up to the roof of the church in order that he might feed on the grass there—noticing the animal's tongue hanging out of his mouth, they said, "See, he wants it already"; and many others, some of which can scarcely be translated. Next we meet "lying tales,"\* such as the account a man gives of what he did before his mother was married or he was born,† full of absurdities and the most monstrous lies. Other tales tell of the friendships and enmities of animals, such as the story about a pig who had a most valuable document. As he was going away from home he asked his friend the dog to take care of it for him; but the dog, having some business to do,

passed it on to the cat, who in turn, getting tired of it, hid it behind a beam, and went out to have a friendly chat with a neighbour; but it so happened that a mouse passing that way smelt the document and nibbled it up, so when the pig wanted his document no one could produce it; there was mutual recrimination, and they have never spoken to each other since. (Arany.)

The cat reminds us of a humorous tale told under the name of the "Lazy Cat,"‡ which we will begin in the Magyar fashion. There was once—I do not know where, even beyond seven times seven countries, and a cock's crow beyond that—an immensely tall poplar tree. This tree had seven times seventy-seven branches, on each branch there were seven times seventy-seven crows' nests, and in each nest seven times seventy-seven young crows. May those who do not listen attentively to my tale or who close have their eyes pecked out by all those young crows! and those who listen with attention will never behold the land of the Lord.

A lad married a lazy rich girl, and made a vow that he would never beat her. Now, the mistress went about from house to house talking and making mischief, but never did anything at home. Still the lad never beat her. One morning, as the husband was going out to work, he said to the cat, "You cat, I command you to do everything that is needed while I am away; cook my dinner, tidy the house, and get some spinning done. If you don't, I'll give you such a thrashing as you have never had in your life." The woman thought her husband was mad, and asked him why he gave his orders to the cat. "Because I have no one else to give orders to," replied the husband, "and whether she understands or not, woe be to her if she does not carry out my commands." So the man went to work, and the wife warned the cat to do as she was bid; but the cat blinked on, and the wife went a-gossiping, and so night came and nought was done. When the man entered and saw how matters stood, he took the cat by its tail, fastened it to his wife's back, and began to beat it unmercifully. "Don't beat that cat any more!" cried the woman. "Mercy! stop! The cat doesn't understand." "Will you do the work instead of her?" said the man. "Yes, yes; only stop beating that cat." Next morning the cat received the same warning, and evening saw the same scene enacted as before. On the third morning the cat was in an agony of terror and died, but the woman listened, and that day nought was left undone; for the ends of the two-thonged whip reached some one else's back besides the cat's, and the animal stuck its claws through all in its pain. That night all was done when the husband returned, and he said, "Don't be afraid,

\* *Luggermarchen.*

† *My Father's Wedding.* Kriza, x.

• Kriza, xl.

cat; I will not thrash you now." Ever after that the cat had no more beatings, and the mistress became such a good housewife that you could not wish for a better.

Of course it is true, as Mr. Ralston has shown us in his charming work, *Russian Folk-Tales*, that it is the same jests, to a large extent, that form the stock-in-trade of the rustic wags among the vineyards of France and Germany, that have for centuries set beads wagging in Cairo and Ispahan, and in the cool of day have cheered the heart of the villager weary with his day's toil under the burning sun of India. Yet one is inclined to credit the Magyar with a fair share of native wit, and certainly a vivid and an active imagination. Many of the tales contain striking and even beautiful parts, and, although told by peasants, are as polished in their construction as if from the pen of the most cultured writers. This often strikes me, as the tale is told, as a special feature in many of the stories in the collections I have specially chosen for consideration. Full of picturesque incidents—such as when the Persian prince meets the elk bearing a golden coffin between its horns, in which the most beautiful creature in the world lies, supposed to be dead, but really only in a trance caused by a pin hid in her hair—the tales of Hungary are well worthy of careful and patient study. Of course, one meets the old themes over and over again (sometimes four or five tales woven into one); but there are also others which, so far as my knowledge goes, are by no means common, and rarely met with elsewhere.

Superstitions and strange customs, proverbs and *bons mots* turn up on every side, coming out with peculiar clearness from the lips of those who as yet have not ceased to believe in the wonders they relate; for to them thunder is still St. Peter playing skittles, and the wood singing in the fire the groans of the poor souls in purgatory, who must be relieved by salt thrown upon the crackling fire. Spirits still live in the water, and must be propitiated; mischievous sprites torment the unfortunate farmer; sickness and disease are the results of witchcraft, and so the folk-doctor flourishes as the green bay tree.\* Moreover, the peasant life finds its reflex in the tales. Now we have a full and particular description of the mowing and consuming of millet cakes, and now a jolly gathering of peasant girls met to strip the feathers which they have collected during the summer; we see the country folk by their hearths, in the market, on the wayside, following the plough, in

sorrow and in joy. We find remains of old times, when kings addressed their servants as "my dear servant,"† for the whole folk-lore monarchy is more in the style of father and family than the stiff and rigid etiquette which surrounds our present courts.

But I must cease now, and leave unexplored the region of Jahara and the Operencian Sea,‡ beyond which lie untold wonders: giants whose heads pierce the clouds, and whose spread is so great that no mortal can keep his eyes open as the giant carries him to his destined place; witches of intolerable ugliness; magic horses, so mighty that their feet stand in different lands, and their heads in another, where they feed on the grassy plains; they rush to the end of the world like the hurricane, and ascend glass mountains with their diamond-nailed golden shoes with as great ease as if they cantered along the smoothest highway; nay, they can even ascend to the very gates of heaven itself. And if their journey be so long that youth departs, and their teeth begin to drop out, they can renew their strength and that of the hero whose good fortune favours him with a Tátor. I must pass by dragons with seven and nine heads, and by the towns of "Black Sorrow" where streets are in mourning because day by day a dragon devours a part of its fair daughters. Yet weep not, fair reader; the gallant knight already is careering on the plain, and though crafty "Knight Red"§ will try to persuade the people that he is their deliverer, and walk with high head adown their streets, yet the real man has the dragon's tongue wrapped up in his pocket-handkerchief ready for the crucial moment.

We must mount our Tátor to get through the wonderland within our limits, and pass by with hasty glance the prince who for love steals into the fair lady's presence, concealed in a silver horse; and poor Cinder Jack, Cinderella's brother, who sits among the ashes behind the oven, and calmly bears all his brothers' unkindness, for he has a good friend, and three times springs over the high pile, and wins the golden prize, and finally the lovely princess, by means of his frog friend.¶

\* The Emperor of Austria, as King of Hungary, is accessible to all his subjects at Budapest, and not long ago personally decided a dispute between two Magyar peasants who had fallen out over a sucking-pig.

† Little is known about the cosmology of our Magyar story-tellers. There is, however, sufficient evidence forthcoming to show that they espouse the doctrine of Zetetic philosophy. The earth is flat, and surrounded by the inveterate "Operencian Sea" (*Operenczai tenger*). Beyond this lies Fairyland.

‡ Cf. Finnish tale "Mikko Metsäkäinen." This story also contains incidents common to such tales as the Spanish "Lancelot's Last."

§ In the Lapp and Finnish tales the story often begins by a lord or giant or demon stealing the golden leaves of the king's tree, with which he set, but all is of no avail, till at last Cinder Jack succeeds. The well-known Cinderella

\* In a recent number of an Hungarian daily paper (April, 1881) it is stated that the "wise men" of a certain village sent to a clergyman requesting him to send them some one learned in natural history, particularly one versed in the life and habits of dragons, as they declared that there was one in the neighbourhood of their village.



Yonder couple turn somersaults, and one becomes a millet field, the other the *garde champêtre*, or one an old chapel, and the other a friar in the pulpit, and so escape the rage of the infuriated parents, who follow them like dragons or falcons. We meet his Satanic majesty, but find him very meek and mild, and very much imposed upon, in one case by his own son Johnnie, who runs away with the little heroine. Now we meet a king crying with one eye and laughing with the other; castles swivel round on the legs of geese; loaves speak and terrify dragons as they describe their sufferings since they were seeds; wondrous wells bubble and foam, and restore cripples to strength and health, making hands and feet grow that envious sisters have cut off from the poor youngest sister. Magic oranges wait for us to open and to find therein castles of gold, presided over by princesses whose beauty dazzles the eye, and dim even the light of the sun by its splendour; or mayhap within the skin lies coiled up a fairy girl, as a moon in brightness, and lithe as the gazelle, whose eyes flash as the diamonds; but, oh, what woe if opened in a land where no water is, for then will the fragile beauty fade away before our eyes! All these wonders, yea, and myriads more, we must leave for the present, but you, courteous reader, meanwhile can find them, "I don't know where, in an old petticoat, over a hundred years old, lying in the tucks thereof, where I found my stories. May they all be your guests to-morrow!"

Comparatively few references have been given to the immense number of folk-tales which are connected with, or similar to, the stories mentioned in the present article, as it will readily be seen that such would be far beyond the limits of a sketch like the present. For this reason I have confined my notes chiefly to materials which have been sent to me by the kindness of foreign friends, or the scraps I have collected myself. The Lapp references are principally from *Lappiske Eventyr og Folkesagn*, and Prof. Fries, the Swedish from Hofberg's *Svenska Folksagor*, and the Finnish from *Suomen Kansan Sateja ja Tarinoita*. With the hearty and kindly help of the authors and collectors of the above works, I have completed an English translation of them all, and some day or

appears again and again in all manner of ways, one story in especial bearing great resemblance to our own version, and that the Finnish story of the wonderful birch, which opens in a wild and savage manner. The heroine is tested and protected because she will not eat the soup made of her mother's bones. Then follows the usual theme, the prince putting tar upon the door-handle, the door-post, and the threshold, upon the threshold the maid appears at the palace, as obtaining her ring, husband, and slave. The witch step-mother, however, still manages to get her daughter married to the prince, and it is only after a variety of adventures that she settles down. Of Steen's story, "Tales of Sultan Majnun," *Tales from the Land of Hope*, "Klein

other I hope to be able to publish them with notes, believing them to be of great interest to the folk-lore student.

W. HENRY JONES.

Yorks House, Skirbeck Quarter, Boston.

#### THE NAMES OF THE SEASONS OF THE YEAR IN ENGLISH.

Those who have much to do with the aged will often hear them complain that our seasons have changed of later years, and that practically we have only two left to us—a damp, misty winter and a mild, humid summer. They say that the old seasons only now exist in the imagination of the poets, and that, except for the evidence of the sun's regularity, the summer may be called a six months' spring, and the winter a six months' autumn. No doubt these feelings are chiefly owing to an increasing inability on the part of the old to resist changes of temperature, and especially to tolerate humid and gloomy weather. Perhaps this necessary consequence of old age has something to do with an eloquent lecture which I recently heard given by Mr. Ruskin at the London Institution on "The Storm Cloud of the Nineteenth Century," a lecture full of striking phrases, but of doubtful philosophy and more doubtful science. That lecture suggested to my mind some reflections on the character of our seasons, and particularly on the origin of the names by which we call them.

It seems to me that, making every allowance for changes produced through cultivation and civilizing influences on the earth's surface, our seasons are much the same as in ancient England, and that, like our earliest known ancestors, we have but two indigenous seasons, summer and winter. Spring and autumn are modern and foreign inventions for the latter part of winter and the latter part of summer. Before the advent of astronomy and civilization the seasons could not have been distinctly marked out, and must have differed according to the climate and the customs of the people in different countries. The Greek *ἔαρ*, *ἔρος*, *ἑρῶς*, and *ἔρως* did not exactly correspond with the Latin *ver*, *arctus*, *autumnus*, and *hiems*, still less with the English spring, summer, autumn, and winter. Is not *ἔρος* used by some Greek writers for a longer season than our summer—for the whole period of seed-sowing, cultivation, and harvest? Our Teutonic ancestors knew of only two seasons, summer and winter, and I think also these are the only two specially mentioned in the Bible. I often used to wonder why we have no Teutonic word for the autumn, and why "spring" is so exclusively English, although "summer" and "winter" are identical in English, German, Flemish, and Dutch. Tacitus (*Germania*, c. xvi.) implies that our ancestors had no season of autumn, because



they had no fruits to gather. Still both "spring" and "autumn" must have come early into existence, especially after intercourse with the South. Popular language confirms the idea that the Teutonic people had formerly only "summer" and "winter." Occasionally we may hear the peasantry in different parts of England designate the Feast of St. Thomas, December 21, Midwinter Day, just as we all call St. John Baptist's Day, June 24, Midsummer Day. In Brabant and Flanders Midlent Sunday is always Zomerdag, or the first day of summer, and the feast of the Baptist is Midzomerdag, as with us; while the Feast of St. Matthew, September 21, is Winterdag, or the first day of winter, and Christmas Day is in Flanders Midwinter. I venture to think that "spring" was not originally employed for a three months' season, but only to mark the beginning of the year, like the French *printemps*, or perhaps the beginning of summer, as in Flanders. The year in old England began at the end of March. In Belgium the year began differently in different provinces, till by a proclamation of the Duc de Requesens, Governor of the Netherlands, in June, 1675, it was ordained that the year should begin on January 1.

As to the origin of the names of the seasons, "spring" is identical with the Flemish *spring* in *oorsprong*, origin. The usual Flemish word for this season is *lente*, coming from the same root as *lent*, soft. "Summer" (*zomer* in Flemish and Dutch, *sommer* in German) is commonly referred to the same root as Sunday, viz., *Sunna*, the goddess of the sun. "Autumn" (from the Latin *autumnus*) we never seem to have had in English literature before Chaucer. It occurs in his translation of Boethius, bk. i., "the plentiful autumn," and in *The Complaint of the Black Knight* "harvest" is found before autumn. "Winter" is perhaps from the same root as "wind," or from the same root as "wet," just as *hiems* and *hibernus* are likely to be from *imber*. But I am no professed authority on etymology, and I should like to know more about the origin and history of our words for the seasons.

J. MARKELL.

Emanuel Hospital, S.W.

LETTERS OF SIR JOHN BOWRING TO M. FAURIEL. (See ante, p. 4).—The *Annual Register* for 1822 contains the following paragraph:—

"M. Bowring, translator of the Russian anthology, came from Paris to Calais on Saturday, and was about to step into the Dover packet, about noon on Sunday, when the commissary of police conducted him and his portmanteau to the Hôtel de Ville. Here a rigorous examination took place, and several letters and papers, being taken out, were read up, and kept by the mayor, who told M. Bowring he must wait till the pleasure of Government was known. The answer of Government, transmitted by telegraph this morning, was that M. Bowring should be arrested and sent to Boulogne, to be

placed at the disposition of the Procureur du Roi, and that all the papers should be forwarded to Paris. After some time he was liberated, without being brought to trial."

The letters I now print belong to the period of Sir John Bowring's incarceration. His relations with such notorious Liberals as Augustin Thierry and Fauriel had brought him under suspicion, especially at a time when General Berton's conspiracy and other movements of the same nature were revealing the deep-seated animosity which existed in France against the government of the Bourbons.

Mon bien aimé Fauriel.—Je remets ces deux mots à M. le Procureur du Roi en l'engageant, s'il n'y voit aucun obstacle, à les faire mettre à la poste.

Je m'occupe toujours dans ma prison de mes traductions russe et allemande; mais cela m'enlève un peu. C'est toujours perdrix. Je vous engage à me remettre au plutôt une vingtaine de pages des pièces grecques, que vos traductions (et notes) les accompagnent, et nous verrons le parti à tirer. J'aimerais bien à avoir les chœurs de Manzoni, aussi avec une traduction, et j'en ferais un article pour un de nos journaux. Saluez mes amis. Vous pouvez adresser les fragmens grecs au vice-consul anglais M. Hauvillat pour moi, ou peut-être à la maison d'arrêt même, avec ordre d'être examiné par M. le Procureur du Roi. Les articles sur l'histoire de l'Angleterre sont faits, et j'espère que vous serez content de ce que j'y ai ajouté.

Je rêve à une Trilogie historique sur ce sujet. Dieu sait si l'embryon m'entraînera jamais!

Je voudrais bien avoir les cahiers qui ont paru de votre société asiatique. Vale et me verra.

Tout à vous

BOWRING.

Maison d'Arrêt, Boulogne, 16 Octobre, 1822.

A Monsieur Fauriel, Rue des Vieilles Tuileries, No. 22, Paris.

Londres, 11 Avril, 1823.

Christiano.—Je vous donne deux mots de réponse à votre aimable. Pour les chansons grecques, j'ai une maison qui se chargera de la traduction anglaise, en payant tous les frais; s'il y a du profit, et j'en suis assuré, je voudrais le donner au comité grec. Une traduction française ne se vendrait pas ici. Je doute même si nous pourrions trouver un libraire qui se chargerait de la publication. Moi, peut-être, parmi mes amis je pourrais trouver une quarantaine de personnes qui les prendraient, mais l'un n'aime pas, on ne veut pas de traduction en prose (les vôtres ne sont pas poétiques quoiqu'en prose). En vers ces pièces auraient un charme singulier. Ce qu'il y aura de plus difficile à arranger, ce sera de vous rémunérer, et vous devez me parler franchement sur ce point; je ferai ce que je peux. Pour la publication des chansons, pour la traduction en vers anglais, je vous réponds.

Notre retour à ce que j'espère ira bien. Le premier numéro ne paraîtra qu'au 1<sup>er</sup> Décembre. Je voudrais bien y avoir quelque chose de vous pour montrer com-

\* M. Fauriel was preparing for publication his *Chants Populaires de la Grèce*, which appeared in 1824.

† A notice to Fauriel, a French translation of Manzoni's tragedies *A Soligo and Carmagnola*, published in 1822.

‡ The *Westminster Review* is the periodical here alluded to. It was issued for the first time in 1824.





the details of the operation, the ligatures, &c.; which are exceedingly curious. The operation as represented is briefly this. For a "sympathetic snout" a slip of skin is cut out of the inside of the arm, between the elbow and the shoulder, but left adhering to, or rather not cut off from, the fourth side. The opposite end is brought into conjunction with the snout, or lip, &c., as the case may be; and the hand is pulled over the head. The patient is clad in what seems to be a tight-fitting jacket of leather with a hood, and with apertures for the ears, but without sleeves. By an ingenious system of straps and thongs the arm is so secured as to be rendered immovable. Thus there was no fear of the conjunction being disturbed. But, according to this process, the "brawny part" of Porter's — could not have been available.

EDMUND WATERTON.

[A copy of this scarce work was not very long ago in the possession of Mr. John Wilson, bookseller, of King William Street.]

**ADMIRAL TROMP.**—We laugh at the French journalists who write of Sir Wellington, Sir Peel, and Sir Gladstone, but happily such mistakes have not obtained a place in the literature of the country. The Dutch laugh at us, for we have for more than two hundred years perpetuated the error of prefixing "Van" to the name of Tromp. It is, perhaps, vain to hope, after such constant usage, to correct so patent a blunder, but at any rate it may be worth the trouble to attempt it. There can be no better evidence of a man's name than that afforded by a monument erected to his memory by the government of his own country. I am indebted to the courtesy of Mr. Venning, late Professor of English Literature at the University of Utrecht, for an introduction to Dr. C. de Wilde, Advocaat-Notaris of Utrecht, who has procured for me a copy of the epitaph on Tromp's tomb in the old church at Delft. It is as follows:—

*Aeternae Memoriae*

Qui Batavos, qui virtutem ac verum laborem amat,  
lege ac luce.

Batavæ gentis decus, virtutis Bellicæ fulmen,  
jacet, qui vivus nunquam jacuit et imperatorem  
stantem mori dolere exemplo suo docuit, amor  
civium, hostium terror, Oceani stupor,

Martinus Harpertii Trompius.

Quo nomine plures continentur laudes, quam hic lapis  
capit, tanto argutior ei; cui Schola Oriens et Occidens  
mare, materia triumphorum, universus orbis theatrum,  
gloria fuit, prædonaum certa perniciēs, Commerci felix  
assertor, familiaritate utilis, non villa, postquam nautas  
et milites duram genus paterno et cum efficacia benigno  
Rexit Imperio, post L prælia quorum Dux fuit aut pars  
magna, post insignes auspiciis flem victorias, post summus  
infra mentium honores, tandem Bello Anglico tantum  
non victor certe invictus X Aug. An. Aoræ Christianæ  
cristianæ.

Aet. LVI, vivere ac vincere decessit.

Fœderati Belgii Patres Heroli optimo merito

M.P. [monumentum posuere.]

By this testimony it appears that the name of the

celebrated admiral was Martin Tromp. "Harperti" is the translation of the Dutch form "Harpert-zoon"—the son of Harpert. His son, Cornelius Tromp, Earl of Salisbury, lies beneath the same monument. Pepys, in his *Diary*, under date of May 15, 1660, makes a singular error in regard to the locality of this monument. He says:—

"We returned to the Hague.... We got a boy of the town to go along with us, and he showed us the church where Van Tromp lies intombed with a very fine monument.... From thence to the great church, that stands in a fine great market-place, over against the Stadt-house, and there I saw a stately tomb of the old Prince of Orange.... here were very fine organs in both the churches."

Now this describes exactly the situation and character of the two monuments in the old and new churches at Delft respectively, and it is probable that Pepys (who calls Tromp indifferently Van Tromp, Tromp, and Trump) mistook the locality, owing to the very short distance between Delft and the Hague.

HUGH OWEN, F.S.A.

"PETITS MAÎTRES."—I have just come across the following in Seward's *Anecdotes of Distinguished Persons*, vol. ii. p. 144 (1790):—

"The term *Petits Maîtres* was first applied to the Prince of Condé and his followers, who, flushed with the victories of Lens, &c., which he [sic] had gained, on their return from the army to Paris gave themselves a great many airs, and were insufferably impertinent and troublesome."

If this is correct a considerable change has come over the spirit of the phrase as it is now used by English speakers and writers.

E. OGDHAM BREWER.

"THE MOON IS MADE OF GREEN CHEESE."—

This is also found in Swedish, "Månen skall blifva en grön ost förr än du kan göra"—"The moon shall become a green cheese before you can do—"

R. S. CHARNOCK.

Helgoland.

**PORTRAIT OF THE FIRST DUCHESS OF BUCKINGHAM.**—On a recent visit to Hawkwell Hall, near Richmond, in Yorkshire, the seat of Col. Wade-Dalton, a noble portrait of the Duchess of Buckingham, by Vandyck, was shown me. She is depicted as a majestic woman, in a standing posture, three quarter length and life-sized. This must be the wife of George Villiers, first Duke of Buckingham, who was assassinated by John Felton at Portsmouth in 1628. Sir Antony Vandyck died in 1641. At Castle Ashby, the seat of the Marquis of Northampton, may be seen a remarkable picture—attributed to the same artist—of her husband the Duke of Buckingham, painted after his assassination, in which the closed eyes and death-like paleness are admirably depicted. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.



**Queried.**

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**SHAKESPEARIANA: THE LOACH.**—The allusion to this little fish in the play of *1 Henry IV.*, II. i., seems to have greatly puzzled the commentators. The First Carrier declares the inn to be "the most villainous house in all London road for fleas: I am stung like a tench." Hereupon Malone makes a very bad shot. He says, "Why like a tench? I know not, unless the similitude consists in the spots of the tench, and those made by the bite of vermin." Every fisherman knows that the tench is not spotted at all. But as to the loach—to "breed fleas like a loach." Steevens suggests that the fleas were "as big as a loach," a guess quite worthy to stand beside Malone's, seeing that the fish is commonly found from two to four inches long. Nowadays, except to naturalists and very young anglers, the loach is unknown; but probably in Shakespeare's time, and certainly long afterwards, the strange practice existed of swallowing loaches whole, and this made the fish a familiar object. Nares, *s.v.* "Loach," says:—"In *The Trip to the Jubilee* Sir Harry Wildair speaks of loaches being swallowed whole: 'to swallow Cupids like loaches.' This is curiously illustrated by Mr. Pennant, who says that this fish is frequent in a stream near Amesbury, where the sportsmen, through frolic, swallow it down whole in a glass of wine. See *Donovan's Fishes*, pl. xxii." The editors of Nares (1859) here add within brackets, "Nares is mistaken in this explanation. A loche was a solid form of medicine, to be swallowed by sucking." The editors give no quotation in proof of the word *loche* meaning a form of medicine. They probably confused it with *loch*, or *lohock* (with a hard c), which really was the old name for a kind of electuary. The swallowing of loaches survived till Swift's day, for towards the end of the *Memoirs of P. P., Clerk of this Parish*, it is recorded that "he had been taken notice of for swallowing loaches." There remain, then, two subjects of inquiry for Shakespeare commentators. (1) Why was a flea-bitten man said to be stung like a tench? and (2) Why was the loach supposed to breed fleas? Perhaps I might add, as a third question, What does the Carrier mean by saying, "There is ne'er a king in Christendom could be better bit than I have been"? Why a king? J. DIXON.

[Does not the last phrase simply mean "I have had a royal biting," *royal* being familiarly applied to anything superlative?]

**DE BOHUN OF MIDHURST.**—In most accounts of this family Franco de Bohun II., who died

Sept. 14, 1272, is said to have married Sibyl, daughter of William de Ferrars, Earl of Derby. There is one authority, however, viz., Thomas Milles, who, in his *Catalogue of Honour*, 1610, asserts that his wife was Sibyl, daughter of William de Kyme by his wife Maud, fourth daughter of the above William de Ferrars by his wife Sibyl Marshall, sister and coheiress to Anselm, Earl of Pembroke. Which is the correct account, and where did Milles get his information from?

D. G. C. E.

**DENNIS.**—Is there any evidence that Dennis wrote the epitaph on Samuel Butler that D'Israeli published, for the first time, in his *Curiosities of Literature*, i. 240? D'Israeli evidently was not sure, for he says, "If it be Dennis's, it must have been composed at one of his most lucid moments." Where did D'Israeli get it from? He does not say. There is one strange line:—

"He was a whole species of poets in one."

C. A. WARD.

Haverstock Hill.

**CODOCH OR ODOACH.**—What is a *codoch*? In old MS. accounts of Sir Alexander Maxwell I find it frequently. Thus:—

Jan. 7, 1713. To Thomas Little, in full of his *codoch* sold this year, 8s.

Jan. 4, 1714. To Alex. Bratney's wife, as price of a *codoch* bought (3*l.* Scots money), 13*l.* 4*d.*

Feb. 10, 1711. To Archibald Monies in full of his two *codachs*, price 9*s.* 4*d.*

I think it is old Scotch (Gaelic) for some kind of farm stock. HERBERT MAXWELL.

**LORD MATOR'S BANQUETING HOUSE.**—In an old map (1764) I find the above marked on the old Tyburn Road, just within the three miles from the standard in Cornhill, and at a spot near where Stratford Place now stands. Can any of your readers give me, or refer me to, information respecting this banquetting house? J. J. S.

**SIR JOHN BERNARD BOSANQUET.**—It is stated in Foss, vol. ix. (1864) p. 151, that this judge "published without his name a *Letter of a Layman* on the connexion of the prophecies of Daniel and the Apocalypse, embodying in a small compass a great amount of research." Can any one tell me where I can see a copy of this work? G. F. R. B.

**THENTOFOR.**—In a book published 1785 I find this word used for "before then." "Bishop Atterbury had *thentofore* written largely," &c. (Disney's *Life of Sykes*). Was the word one in common use then or "thentofore"? G. L. F.

**PURCHAS'S "MICROCOSMUS."**—I have a copy of this work, bound in vellum, which answers in pages and date to the description given by Lowndes's *Bibliographer's Manual* of the first

edition, 1619, but instead of being 8vo. it is 12mo. Is this a mistake in Lowndes? H. GIBSON.  
Buenos Ayres.

STEYHOR OR STAINOR COURT, DROITWICH.—Can any one state in whose possession this house (now demolished) was about the middle of the seventeenth century? JOHN MEREDITH.  
Chesterfield Lodge, Sydenham.

BRONZE FIGURE OF SOLDIER.—I have a bronze figure of a soldier—French, I think—on march, with child in knapsack. I think there is a tale connected with it. Any information as to this will greatly oblige. WM. PALMER.

PELISSON AND LOVELACE.—Pelisson and Lovelace were contemporaries, both of the seventeenth century. Pelisson was sent to the Bastille, and Lovelace to prison by the Long Parliament. In prison Lovelace wrote the following well-known lines:—

"Stone walls do not a prison make,  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage."

Pelisson wrote on the walls of his cell:—

"Double grilles à gros cloux,  
Triples portes, forts verroux,  
Aux âmes trahissent mechantes  
Vous représentez l'enfer;  
Mais aux âmes innocentes  
Vous n'êtes que du bois, des pierres, du fer."

That one of these is borrowed from the other there can be little doubt; but which is the copy and which is the original? The third and fourth lines of the French version look like an amplification, and certainly are no improvement.

E. CODHAM BREWEN.

MR. JOHN SAYAOK, OF THE INNER TEMPLE, 1604-1708.—See his *Moral Essays*, at the end of vol. ii. of the *Miscellany Essays*, by Charles de Marguetel de Saint-Denis, Seigneur de St. Evremond; also his translations of various French, Italian, and Spanish letters, dialogues; of *The Comical Works of Mons. Scarron*; of *The Art of Prudence*; and of *The Life of Guzman d'Alfarache*; or, *the Spanish Rogue*. I require biographical particulars of him; also dates and places of birth, baptism, marriage (if), death, and burial. If he had a wife and children what were their names? C. MASON.

29, Emperor's Gate, S.W.

ARMS OF PEMBROKE COLLEGE, CAMBRIDGE.—The arms of the above college are generally blazoned, Barry of ten arg. and az., an orle of martlets gu. dimidiated with gu., three palets vair, on a chief or a label of three points throughout. This blazonry I cannot reconcile with older authorities; indeed, from haphazard works directly to hand hardly two give the same blazonry. In *Le Keux*, Cam-

bridge, and Woodham's *Application of Heraldry*, published by the Cambridge Antiquarian Society, 1811, it is blazoned as above. Carter (hardly an authority) blazons it, Barry arg. and az., an orle of martlets gu. dimidiated with vair, three palets gu. In the maps of Camden and Speed, 1610, I find it as at present, while Moule appears to follow Carter. All these agree with respect to the coat of Valence; but turning to older authorities I cannot find one to uphold this blazonry.

In the *Cole MSS.*, vol. xvi. p. 368, a sketch is given of the seal of Denny Abbey (*vide* *Clay's History of Waterbeach*); here the arms are clearly Arg., four bars az., an orle of martlets gu. dimidiated with vair, three palets gu.; not Gu., three palets vair, as now shown. Again, from the same MS., in a roll of arms temp. Edward I., "Le Conte de Pembroke" is painted Arg., five bars az., and in the Camden Roll, "N. & Q." 6th S. viii. 42, "No. 146. Will de Valence," I find, Arg., four bars az., an orle of nine martlets. This, as I understand it, is a description of the painted shield mentioned by the writer. The blazon appended slightly differs, "Munsire Will de Valence lescu burele de azur et de arge't od les merloz de gules." This blazonry seems to be the only old authority that I can turn to to warrant the Barry of ten now generally given. I should be glad of some authority for the three palets vair on the femme side, &c., notwithstanding three centuries of use, the seal of Denny Abbey, A.D. 1513, as given above, seems pretty conclusive. The arms were probably granted or confirmed in the Visitation 1675, which has never been printed, and to which I have not access.

CHARLES L. BELL.

Chesterton Road, Cambridge.

PORTRAITS OF BISHOPS OF LICHFIELD.—Can any of your readers kindly inform me if there are any pictures or engravings still in existence of the following Bishops of Lichfield: John Arundel, 1496; Geoffrey Blyth, 1603; Rowland Lee (Dean of York), 1534; Richard Sampson (Dean of St. Paul's and Bishop of Chichester), 1536; Ralph Bayne, 1554; Thos. Bentham, 1560; William Overton, 1580; Robert Wright (Bishop of Bristol), 1632; Accepted Frewen (Archbishop of York), 1644; Thos. Wood, 1680. J. R. KENT.  
St. John's, Lichfield.

KNOCKATOUCHIN.—This is evidently an Irish place-name; but where, in what county?

P. S. P. CONNER.

129, South Eighteenth Street, Philadelphia, Pa.

MINESHEAD ELECTION, 1620-1.—The members returned were, according to Brown Willis, "Mr. Secretary Francis Pearce, Esq." and "Sir Thomas Wentworth, Knt." All reference to this return is, unfortunately, omitted from the official Blue-book, but the legality of the election was, it seems,



disputed, and the following allusion to it in the *Commons' Journals*, when the matter came before the House, proves in this instance the accuracy of Willis: "16 Mar., 1620-1. Resolved that the election of Mr. Secretary and Sir Thomas Wentworth is good." My question is, Who were these members? No "Francis Pearce" is to be found in my list of Secretaries of State. There were, at least, two contemporary Sir Thomas Wentworths, the one, "Knt. and Bart.," afterwards the celebrated Earl of Strafford, who sat for Yorkshire in this Parliament, but may have been elected also for Minehead; the other, "Sir Thomas Wentworth, of North Elmham, Knt.," who was twenty-two years old in 1612, and may have been knighted before 1621.

P.

**CALLIS.**—What is the derivation and meaning of the word *callis*, of which there are three at Stamford; viz., Snowdon's Hospital, or St. John's Callis; All Saints' Callis; and Williamson's Callis? Each of these callises consists of a certain number of rooms for poor women.

CELEST ET AUDAX.

**THE "SUTTA NIPATA."**—Mr. Lilly, in *Ancient Religion and Modern Thought*, p. 285, cites, as being pictured by Gotama the Buddha, a description of a monk Kokūtiya in hell:—

"Of whom we read in the *Sutta Nipata*, condemned, for speaking evil of the brethren, to the Paduma hell, where the wicked are beaten with iron hammers, and boiled in iron pots.....and where their torments last 512,000,000,000 times as long as it would take to clear away a large load of tiny sesamum seed, at the rate of one seed in a hundred years. This appears foreign to the teaching of Buddha, who, it would seem, recognized no hell, but the various forms of existence on earth. As his disciple Schopenhauer puts it, 'This world is hell, and men are partly the devil and partly the tortured souls.'"

Possibly Mr. Lilly is quoting the ghastly creation of the brain of some heretical Buddhist or fanatical Brahmin. I should like to know what is the *Sutta Nipata*. I do not see it mentioned in Max Müller's *History of Ancient Sanskrit Literature*.

W. G.

**SCIOPPITS.**—The books of Caspar Scioppius were burnt in Paris and London by the hangman. But in London he was hanged in effigy in 1612. On Tower Hill, or where? By what authority?

C. A. WARD.

Haverstock Hill.

**LAUDER.**—Can any of your readers tell me the origin of the name of Lauder, or De Lawedre, as it was written in the earliest records of the name? A griffin segreant was carried by this family. Does this throw any light on the origin of the family, and what is the signification of the emblem?

J. YOUNG.

Glasgow.

**OLEO, LOWLAND SCOTCH FOR HORSE-FLY.**—What etymology does Prof. Skeat suggest for this common local word? Jamieson, in his *Scottish Dictionary*, mentions the Danish *klaeg*, tabanus. No one can look at a horse-fly, sticking his head down and his tail up, without thinking of *cling*.

HERBERT MAXWELL.

**"MAJOR BROWN."**—Can any one send me a copy of some witty lines called "Major Brown," which, I am informed, appeared in one of "the annuals" in 1829?

L. WRAY.

The Greenaways, Leamington.

**ARMS ON SEAL.**—I have an impression of the following seal, and should be glad to receive some information respecting it: Ga., two lions pass. arg.; crest, the Stanley eagle and child; motto, "Sans changer." The Duke of Athole quarters the arms for Strange, but, of course, it is not his crest and motto.

J. H.

**VOYAGE OF PRINCE CHARLES TO SPAIN.**—Can any of your readers, conversant with the versification of the period, inform me if the following is in print, and where? There are several verses in my MS., but I only give the opening lines:—

"Verses upon Prince Charles his Voyage for Spayne on Febr., 1622.

"What sudden change hath darkt of late  
The glory of the Arcadian State!  
The sleepy flocks refuse to feed,  
The lances to playe, the Ewes to breed,  
The Altars smoke, the offerings burne,  
Till Jack and Tom doe safe returne."

F. W. C.

**STANDARD IN CORNHILL.**—Have there been two standards; if so, from which were the distances measured? One, I have always understood, was at St. Andrew Undershaft, to which church Cornhill formerly extended. As a boy, I remember a cab-rank and milestone opposite St. Peter's upon Cornhill, and fancy the distances were measured thence.

J. J. S.

[The water standard with four spouts (hence called the Carrefour or Quatre-Voies) stood at the east end of Cornhill, at its junction with Gracechurch Street, Bishopsgate Street, and Leadenhall Street. It was erected by Peter Morris, a German, and was believed to be the earliest instance of raising water in England by means of an artificial force. It was impaired by the great fire, and was finally removed July, 1671. See 3rd S. i. 498.]

**SCHAAACK, ARTIST.**—Prefixed to the first volume of Churchill's *Poetical Works* (Aldine edition, 1866) is a portrait of the author, after a painting by Schunck. Where can I find a notice of this artist? His name does not occur in Bryan's *Dictionary*, by Stanley, 1849; nor in Redgrave's *Artists of the English School*, 1878.

JAYDRE.

[An inquiry concerning this artist, to which no answer was received, appears 5th S. i. 83.]



## Replies.

## DEATH OF SIR CLOUDESLEY SHOVEL.

(6th S. x. 88.)

The ship Association, with Admiral Shovel, the commander-in-chief, on board, struck on certain rocks near the Scilly Islands, known by the name of "the Bishop and his Clerks," on the evening of Oct. 22, 1707, and Shovel and all on board, being nearly 900 in number, perished (see Boyer's *Annals of Queen Anne*, 1707, p. 241). John Tatchin commences his *Observer* of Oct. 25, 1707, "The news of Sir Cloudesley Shovel and the Association's being lost has quite sunk my spirits." I fail to find in Chamber's *Book of Days*, ii. 623, any statement that Admiral Shovel perished in the great storm of 1703. On the contrary, he says, "The Admiral and part of his Ships anchored near the Gunfleet, rode out the gale with little damage; but of the vessels lying in the Downs few escaped." Perhaps the mistake has arisen from the fact that Admiral Beaumont, who was on board the *Mary*, was lost, with 269 men, in the great storm of 1703. Boyer (*Annals*, p. 168) gives full details of the ships lost on that occasion. Sir Cloudesley Shovel was traced after death, in a curious way, by means of his fine emerald ring, which a sailor had abstracted from the corpse. This led to a public funeral and monument in Westminster Abbey. On this the Association is represented in the act of striking on the rock (see Dart's *Westminster Abbey*, vol. ii. p. 80).

EDWARD SOLLY.

It is obvious that Sir Cloudesley could not have died in 1703, as mentioned in "N. & Q.," ante, p. 88, nor in 1707, as recorded in Mr. Thompson Cooper's *Dictionary*, but undoubtedly in 1707.

When the Duke of Savoy and Prince Eugene besieged Toulon in July in the year last named, Sir Cloudesley blockaded the place by sea; and on returning to England, with fifteen ships of the line, his flagship, with two others, owing to unaccountable carelessness, in the dark and during a calm, "ran foul on the rocks beyond the Land's End known by the name of the Bishop and his Clerks," on the night of Oct. 22, 1707, and the crews of the Association, the *Eagle*, and the *Romney* all perished. That "the greatest seaman of the age" should have been shipwrecked in the month named is a coincidence, for Walpole states "that Sir C. Shovel said that an admiral would deserve to be broke who kept great ships out after the end of September, and to be shot after October." But the loss of Shovel and all his crew has been attributed to an excess in liquor in drinking their "safe arrival." There is also a remarkable legend connected with his fate, and on the authority, too, of his grandson, the Earl of *Romney*:—

"Many years after the wreck an aged woman confessed to the parish minister, on her death bed, that, exhausted with fatigue, one man who had survived the wreck reached her hut, and that she had murdered him to secure the valuable property on his person. This worst of wrecks then produced a ring taken from the finger of her victim, and it was afterwards identified as one presented to Sir Cloudesley Shovel by Lord Berkeley."

*Vide* Barnet's *Own Times*, v. 333; Dyer's *Europa*, iii. 194; Hone's *Year-Book*, iv. 612; Knight's *England*, v. 333; Walpole's *Letters*, iii. 277.

HENRY G. HORA.

Proegrove Road, N.

Admiral Sir Cloudesley Shovel was wrecked and drowned off Scilly, Oct. 22, 1707. See the interesting monograph on the subject by Mr. J. H. Cooke, F.S.A.; and, since the admiral was buried in Westminster Abbey, reference may also be made to the unimpeachable authority of Col. Chester (*Abbey Registers*, p. 261). The false reference of the wreck to the storm of 1703 appears to have had considerable currency. Thus Mr. Neale, in his story of the storm in *Leat Legends*, says, "Sir Cloudesley Shovel's fleet was dashing to pieces on the Scilly rocks." But W. L. is wrong in quoting *The Student's Hume*, p. 564. At that page there is no mention of Sir Cloudesley under the head of the storm, and the correct account is given at p. 569. These are the pages of the original edition; those of Prof. Brewer's new one are 552 and 557.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

The correct date of Sir Cloudesley Shovel's death is Oct. 22, 1707. The following extract from the *London Gazette*, No. 4397 (Dec. 29, 1707, to Jan. 1, 1707-8) is of sufficient authority, and the inscription on his marble monument in the nave of Westminster Abbey confirms it:—

"Whitehall, Dec. 21. On the 22<sup>d</sup> Instant was performed the Interment of Sir Cloudesley Shovel, who was unfortunately lost in the Association on the Rocks called the Bishop and Clerks off of Scilly, on the 22<sup>d</sup> of October last, and his Body taken up under the Rocks of St. Mary's."

The above extract is quoted, though without the reference, by Curnock, *Biographia Navalis*, ii. 27, note.

Shovel was in the great storm of Nov. 26, 1703, but he fortunately escaped. The *London Gazette*, No. 3972 (Dec. 2-6, 1703), contained the following account:—

"Whitehall, Dec. 5. An Express arrived here yesterday in the Afternoon from Sir Cloudesley Shovel, on board Her Majesty's Ship the *Triumph*, with an Account, that he sailed from the Downs the 24<sup>th</sup> of the last Month, with the Squadron under his Command, for the River, and Anchored that evening off the Long Sand-head, about 6 Leagues S.W. of the North Foreland. Her

\* The *London Gazette*, No. 4671, contains news from Deal, dated Nov. 30, which says that he sailed from the Downs on the 25<sup>th</sup>. This certainly seems to be the more probable date.

Majesty's Ships the Triumph, St. George, Royal-Oak, and Cambridge, rid out the Storm, since which they got in near the Gunfleet, where the Express left them; But the rest of the Squadron, viz. the Association, Russell, Revenge, and Dorsetshire, were forced from their Anchors, and drove off to Sea."

This storm was at its height between midnight of Nov. 26 and seven o'clock the next morning, the wind being S.W. to W.S.W.

According to Campbell's *Lives of the Admirals*, Shovel was forced to cut his mainmast by the board in order to save the ship from running on the Galloper, and all the vessels with him were in great danger. In my own copy of *The Student's Hume*, bearing imprint of 1862, the date and circumstances of Shovel's death are correctly given.

GEORGE F. HOOPER.

Streatham.

There can be no doubt that Oct. 22, 1707, is the correct date of Sir Cloudesley Shovel's death. If any evidence is required to prove the fact, see the inscription on his monument in Westminster Abbey, given in Neale (1823), vol. ii. p. 249, and *The Life and Glorious Actions of Sir Cloudesley Shovel, Kt., Admiral of the Confederate Fleet in the Mediterranean Sea, who was unfortunately Drown'd upon the 22nd of October, 1707, through his Ship the Association splitting on the Rocks near Scilly in her Passage from the Straights for England* (London, 1707). In the 1864 edition of *The Book of Days*, vol. ii. p. 623, it is stated that Shovel "rode out" the great gale of Nov. 27, 1703, "with little damage," and on p. 482 of the same edition the date of the admiral's death is given correctly.

G. F. R. B.

The shipwreck and death of this gallant but unfortunate admiral on the night of Oct. 22, 1707, is abundantly proved by the references to the sad event in the newspapers of the period, and in the journals of the ships of his fleet which escaped, which are preserved in the Public Record Office and British Museum, as well as in several contemporary publications. How the statement that Sir C. Shovel perished in the great storm of November, 1703, could have got into such authorities as Chambers's *Book of Days* and *The Student's Hume*, seems inexplicable.

J. H. COOKE, F.S.A.

Berkeley.

Writers seem to vary as to the date of this rear-admiral's death, but the probable date was Oct. 22, 1707. This is the date given in the *British Chronologist* (1775), as also in Smith's *Smaller Hist. of Eng.* The former work gives a full account of the shipwreck. A *Guide to Westminster Abbey*, published in 1882, in a short account of his death, supplies the same date. Hone, in his *Year-Book*, gives the date as Oct. 23, 1707, while Mr. R. A. Davenport, in his

*Dict. of Biog.* (1831) puts forward 1705 as the year.

ALPHA.

FOREIGN MONUMENTAL BRASSES (6th S. x. 26, 98).—Your correspondent ANON. states that "continental monumental brasses have received but little attention from English archaeologists." He is probably not aware that so long ago as 1850, in the *Archæological Journal*, vol. vii. p. 287, the two brasses he saw at the library in Ghent were described by Mr. Albert Way, or that Mr. A. Nesbitt, in several volumes of the same journal from 1851, gave descriptions of many foreign brasses, or that Mr. W. H. J. Weale, in 1859, announced his intention to publish a work on monumental slabs and brasses on the Continent. One reason that more is not known of these engravings is that they are so few and so widely dispersed. Last August (1883) I added some forty rubbings to my previous collection of sixty-five, to the list of which he refers in the *Proceedings* of the Society of Antiquaries—a list which was not corrected for the press by me and has several errors; and in journeying to get these forty rubbings I went to Denmark and Sweden; then crossed the Baltic to Stralsund, and went to Thorn in Poland, and to Gnesen, Posen, Breslau, and Cracow; then to Meissen, Freiberg, Nordhausen, Erfurt, Coburg, Bamberg, Treves, and Cues on the Moselle, travelling probably not less than 5,000 miles. I have rubbings of all the brasses in St. Jacques at Bruges to which ANON. refers, and five of them are in the list in the *Antiquaries' Proceedings*, as are also the two from Ghent. As there are certainly not 200 engraved brasses—probably not 150—on the Continent, I have rubbings of the major part, and certainly of all the finest examples. Nearly all my rubbings have been exhibited before the Society of Antiquaries (the last exhibition was on June 26, 1864), and I propose to have the majority of them reproduced in my forthcoming book on foreign brasses. I shall be thankful to ANON. for information as to places where brasses may be found which are not in my list.

W. F. CREENY.

Norwich.

Rococo (1st S. i. 321, 356; ii. 276; vii. 627; 4th S. iv. 158, 241; vi. 234; 6th S. ix. 166, 271, 376, 436; x. 10, 54).—There can be scarcely any necessity for me to reply to Miss BOSK's and Mr. WARD's notes. I have Littré, Scheler, and Larchey on my side, and Miss BOSK, Mr. WARD, and Sir J. A. PICTON against me. Let the readers of "N. & Q." choose between the opposing forces.

The so-called reduplications given by Miss BOSK and Mr. WARD are most of them no reduplications at all, in the sense that I understand the last syllable of *rococo* to be a reduplication of the second; whilst those that are reduplications



have only two, and not three syllables. In *rococo*, according to my view (and, indeed, according to Miss Busk's), the last syllable *co* has intentionally been made identical with the second. In such words as *nous*, *mettle*, and *presentata* the last syllable and that preceding it are the same, but they have not been made intentionally the same. *Nous* in Latin stands for *novimus* (so Vanicek tells us), and in *presentata* the real termination is *ata* (as in *trovata*), and not *tata*; that is, the first *t* of *tata* is accidental, and has nothing to do with the second. And so in *mettle* the first *te* is only accidentally the same as the second *te*.

As for Miss Busk's derivation from *barocco*, has she really ever considered what this involves? First, the initial syllable *ba* must be struck off, then one of the *c*'s struck out, and, lastly, the *co* reduplicated. Surely this is infinitely more difficult than the derivation from *rocaille*, and I am afraid that no one but Miss Busk is likely to accept it. And, again, it seems to me that, in spite of her knowledge of French, Miss Busk has overlooked the fact that *barocco* already has its exact equivalent in French, both in form and meaning, viz., *baroque*. Why, then, should it have a second? Besides this, I altogether deny that *barocco* in Italian and *rococo* in French have the same meaning. *Barocco* in Ital. and its equivalent *baroque* in French may be applied to any extravagant style; whereas *rococo*, in its original and strict sense, is applicable to one style only.

F. CHANCE.

Sydenham Hill.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6th S. ix. 496; x. 32).—The church at Poynton, in the Cheshire parish of Prestbury, was, I believe, dedicated to St. Mary in the thirteenth century. In 1788 a new church in lieu of it was built by Sir George Warren, and he had the new church consecrated by the name of St. George in honour of his own name. But although the bishop was obliging the incumbent was not so; he (as I am informed) wrote in the parish register a protest against this change of dedication—an ineffectual protest, for the church, with another which has succeeded it, is still spoken of as St. George's.

A. J. M.

SHAKESPEARE'S PLAYS (6th S. x. 68).—MR. VIVIAN will find the following a very useful book: *An Attempt to Determine the Chronological Order of Shakespeare's Plays* (the Harness Essay, 1877), by the Rev. Henry Paine Stokes, B.A. (London, Macmillan & Co., 1878), pp. xvi, 220; and also the *Shakespeare Manual*, by F. G. Fleay, M.A. (London, Macmillan & Co., 1878), pp. xxii, 312.

ESTR.

CHARLES WEST THOMSON (6th S. ix. 447).—I am happy to be of service to MR. ISOLIS, and have ascertained the following facts. The Rev. Charles

West Thomson, rector of the parish of York, Pa., from 1849 to 1860, died April 17, 1870, and was buried April 19 at Prospect Hill, York, by the Rev. H. W. Spalding, D.D. E. G. KERN, Warwick, Chester co., Pa., U.S.A.

The Rev. Charles West Thomson died at York, Pennsylvania, April 17, 1870, aged about eighty-one years. J. H. D.

Lancaster, Pennsylvania.

PRINCESS POCAHONTAS (6th S. ix. 508; x. 36, 133).—A full description of the painting of Pocahontas will be found at p. cxxvi of the reprint of the *Works of Capt. John Smith, President of Virginia and Admiral of New England*, being No. 10 of "The English Scholar's Library," edited by Edward Arber.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DATE OF FATE (6th S. x. 69).—The *file* inquired after by G. B. is no doubt that of Aug. 1, 1814. Two of the great attractions of this *file* were the illuminated bridge and pagoda in St. James's Park, and the sham naval fight on the Serpentine in Hyde Park. A full description will be found in Larwood's *Story of the London Parks*, 1881, pp. 242-243 and 481-484. In the Grace Collection, now in the British Museum, there are several views of the illuminations, including one of "The Chinese Bridge and Pagoda erected across the Canal in St. James's Park for the Illumination, Aug. 1, 1814." E. S. D.

The national jubilee on account of George III. entering the fiftieth year of his reign was in 1809, and not, as G. B. states, 1810. There was a grand display of fireworks in St. James's Park on Aug. 1, 1814, in celebration of the general peace, when the pagoda bridge erected there by Sir W. Congreve was burnt. See Haydn's *Dict. of Dates*, s.v. "James's Palace, St." FREDK. RULE.

The date about which G. B. inquires is 1814, when there were great rejoicings in London in consequence of the peace when Napoleon was sent to Elba. I am old enough to remember the bridge with its pagoda across the water in St. James's Park, then a straight canal. The pagoda was illuminated from top to bottom with lamps; by some mismanagement it took fire, and became a perfect tower of flame. Two of the men who were engaged in letting off fireworks from the top lost their lives. J. CAMERICK MOORE.

"A similar exhibition took place on the 1st of August, 1814, in the double honour of the peace and the centenary of the house of Brunswick to the throne. A magnificent temple was erected in the Green Park. In St. James's Park a lofty pagoda was erected and beautifully illuminated, but it caught fire, and one person was killed. This park was filled up with tents and pavilions, and with bands of music stationed



in various parts. During the afternoon a balloon ascended from St. James's Park, and there was a nau-  
march on the Serpentine river.—*London*, by Sholto  
and Reuben Percy, London, 1823, vol. iii. p. 214.

ED. MARSHALL.

From the description given, there can be no doubt that the peace and jubilee festivities, which took place in the three parks during the first week in August, 1814, are referred to in the letter. For an account of this fête, see *Larwood's Story of the London Parks*, vol. i. pp. 300-7, vol. ii. pp. 261-5; and *Annual Register* for 1814, "Chronicle," pp. 67-70.

G. F. R. B.

PUNISHMENT OF "HORRING" (6th S. x. 47).—If by *horring* your correspondent means the practice of mounting a boy who is to be flogged on the back of another, I can certify that the custom was observed at Westminster when I was there (1858-1861).

JOHN L. SHADWELL.

LETTER OF BENJAMIN FRANKLIN (6th S. x. 68).—I believe the letter indicated by ESTE to be genuine. In the possession of my family is a letter from Franklin written to my grandfather, Dr. Daniel Nanez de Tavaréz, an eminent physician of Zwolle, Overijssel. As it may interest some of your readers, I forward a copy:—

Paris, Jan. 4, 1773.

Sir,—The account given in the Newspapers of my having furnished the Physicians with a receipt against the Dropsy is a Mistake. I know nothing of it, nor did I ever hear before that Tobacco Ashes had any such virtue. I thank you for your kind congratulations on our late successes and good wishes for the Establishment of our Liberty. I have the honour to be respectfully, Sir, your most obedient humble Servant, B. FRANKLIN.

A Monsieur de Tavaréz, Seigneur de Ralsar, Docteur en Droit et en Médecine, à Zwolle en Hollande.

I possess also a letter from J. Neckor, Paris, Jan. 3, 1777, also addressed to my grandfather.

FREDERICK L. TAVARÉ.

23, Thomas Street, Cheetham Hill, Manchester.

INDICES=INDEXES (6th S. x. 69).—In the *Athenæum*, which professes to represent philosophy, art, and science, a more technological use of words may be allowed than in journals of other kinds. But probably in the *Athenæum* it would have been in better taste to have employed the word *indices* in the passage in question. I think and hope that the use of the word *indices* is dying out rather than on the increase. *Index* is far too much an English word now to stand in any need of Latin case-endings to express its plural. It is a pity the Index Society does not undertake small, useful tasks, such as giving complete *indices* to poets like Spenser and Chaucer, Gray, Collins, &c. The society will not take up the subject-indexing of general bibliography. That would be a grand effort.

C. A. WARD.

Haverstock Hill.

THE CAMDEN ROLL (6th S. viii. 21, 41, 83).—Would it be too much to ask Mr. WESTON, to whom we are indebted for the above valuable document, to print the notes he tells us he has made "on the names which appear in the roll, especially on those which are foreign"? I have myself begun to examine the foreign coats, and think there must be much interesting and important matter connected with them and their appearance in the roll; but it would be mere waste of time for me to continue this investigation if Mr. WESTON will be so good as to place before us the results of his. Take, for instance, this group alone, as indicating the practice of differencing at the time of the roll:—

71. Conte de Guynes, Vairé or and az.

73. Ernaud de Guynes, Vairé or and az, a bordure gu.

230. Sire Ernold de Guines, Vairé or and az, a label gu.

234. Will. de Guines, Vairé or and az, on a bordure gu. eight bezants.

235. John de Guines, Vairé or and az, a bend gu.

237. Wiot de Guynes, Vairé or and az, a caution erm.

Or, again, who was (194) Will. de Flandres, who, according to the Camden Roll, bore the remarkable coat, Or, three pallets az., over all a lion rampant sa., debriused by a bend gu. Or (210) the Henry de Brabant who, probably illegitimate like the preceding, changed the tincture of the Brabant lion to silver? Perhaps, at the least, Mr. Weston will kindly let us know if he has anything to tell us about these.

JOHN WOODWARD.

LAST DYING SPEECHES (6th S. x. 63).—There is a work called,—

The Malefactor's Register; or, New Newgate and Tyburn Calendar. Containing the Authentic Lives, Trials, Accounts of Executions, Dying Speeches, and other Curious Particulars, relating to all the most notorious Violators of the Laws of their Country; who have Suffered Death, and other Exemplary Punishments, in England, Scotland, and Ireland from the commencement of the year 1700, to the Midsummer Sessions of Next Year, &c., embellished with a most elegant and superb set of entire New Copper Plates, finely engraved from Original Designs, by Wale, Dodd, and others. Printed, by authority, only for Alex. Hogg, No. 16, Paternoster Row."

CONSTANCE RUSSELL.

RECORDS OF JEWISH BIRTHS (6th S. x. 70).—The circumstances connected with the Jewish registers have been thus stated:—

"From the year 1863 the registers of births, marriages, and deaths of the Jews have been correctly made and carefully preserved. The birth is entered at their ceremony of naming on the eighth day; and all the entries are more minute than those of the Christian Church. The committees of the great synagogues in Bevis Marks and Duke's Place, Aldgate, when applied to by the commissioners appointed to inquire into the state of the

registers of births, &c. in 1888 deemed to part with their registers, which are kept in the Hebrew language, on the ground that they are continually required for civil as well as religious purposes. *R. Sims, Manual for the Genealogist*, &c., Lond., 1886, p. 428.

The certificate of birth of Lord Beaconsfield was given in the *Standard*, April 23, 1881, with this form of authority, "Vestry Room Spanish and Portuguese Jews' Synagogue, Bevis Marks, E.C." Then follows the entry in the register—"I hereby certify that the above is a true copy of the entry made in the Registry Book of Births kept at the Spanish and Portuguese Jews' Synagogue, Bevis Marks, E. H. Lindo, secretary, London, April 19, 1881."

ED. MARSHALL.

Probably the committees of the great synagogues in Bevis Marks and in Duke's Place, Aldgate, would give the information; they have all the registers from 1663 (*Sims's Manual for the Genealogist*, pp. 427-8).

B. F. SCARLETT.

Dean Milman has mentioned that "the number of Jews in Great Britain was variously stated at from 12,000 to 25,000. They may now fairly be reckoned at 30,000 in England; but this is uncertain, as no accurate register is kept" (vide *History of the Jews*, 1866).

HENRY G. HOPE.

Freegrove Grove, N.

NEBUTT FAMILY (6th S. ix. 168, 406, 483; x. 55).—I am not sure which of the following is the exact book to which Mr. NEBUTT refers, but he may like to have the titles of three:—

*Cederorona, Sweriges Rikes Ridderskaps och Adels Wapen Bok.* Stockholm, 1746.

*Stiernman, Rethlinder och Rothlieb, Matrikel öfwer Swa Rikes Ridderskap och Adel, &c.* Stockholm, 1761. (With continuations.)

*Me-senit Theatrum Nobilitatis Suecane.* 1616.

The first is in the library of the British Museum, but I think the others are not.

J. WOODWARD.

Montrose.

BIRDS' EGGS (6th S. x. 69).—C. E. S. will find, as I have done, the following a useful little handbook:—*British Birds' Eggs and Nests Popularly Described*, by the Rev. J. C. Atkinson, London, Routledge & Co., 1862 (pp. viii, 182), with twelve coloured plates (each with many examples), and a very useful "Synoptical Table of British Breeding Birds' Nests and Eggs", showing site and material of the former, and number, colour, and markings of the latter, on a large sheet, 26 in. by 30 in., in a pocket at the end of the volume.

ESTR.

There seems to be no "exhaustive work" on this subject such as C. E. S. asks for; but he might find what he wants in one or the other of the following, whose titles are quoted in the new edition of the *Encyclopædia Britannica*, article

"Birds" (iii. 774):—*Thienemann, Fortpflanzungs-geschichte der gesammten Fauna* (Alto, Leipzig, 1845; *Leitwre, Atlas des Oeufs des Oiseaux d'Europe* (Svo., Paris, 1845); *Hewitson, Coloured Illustrations of the Eggs of British Birds* (Svo., third edition, London, 1850); *Brewer, North American Oology* (Alto, Washington, 1859); *Taczanowski, Otolaya Ptakow Polskich* (Svo., Warsaw, 1862); *Balcher, Die Eier der Europäischen Vogel* (Alto, Leipzig, 1863); *Wolley, Ootheca Hologana* (Svo., London, 1864). This same article, under the headings "Nidification" and "Eggs" (pp. 771-775), contains a good deal of general information on the subject. **ANSWER.**

In reply to C. E. S., I have to say that the best work on the eggs of British birds is that of W. C. Hewitson, published by Van Voorst in 1846.

TUOS. B. LOCKE.

One of the best books on birds' eggs is *Balcher's Eier der Europäischen Vogel* (Leipzig, 1864). Of English works, Hewitson's is probably the best, *Coloured Illustrations of the Eggs of British Birds* (London, 1850), present price about 4l. 4s. Apply to Mr. Wheldon, natural history bookseller, Great Queen Street, W.C.

E. SIMPSON-BAIRIE.

C. E. S. will find trustworthy accounts of foreign birds' eggs in *Bree's Birds of Europe and their Eggs* (5 vols.), published by Geo. Bell & Sons.

A. S. K.

THE MACDONALDS OF GLENCOE (6th S. x. 28).—See:—

An Historical and Genealogical Account of the Clan or Family of Macdonald of Clanranald, from Somerlett, King of the Isles, Lord of Argyll and Kintyre, to the Present Period. Edinb., 1819, 8vo., price 10s.

Genealogical and Historical Account of the Clan or Family of Macdonald of Sands. 1825, 8vo., privately printed.

These are referred to by Lowndes, p. 1136, 12mo.

ED. MARSHALL.

I would refer J. H. to what Mr. Alexander Mackenzie says of this family in his *History of the Macdonalds and Lords of the Isles* (Inverness, 1881), pp. 521-5.

G. F. R. B.

CHAR (CHARIOT) DE DAVID (6th S. x. 68).—This was one of the names of the "Grande Ourse" or "Great Bear." We also find "Char David" (without the de)=the "Chariot David" quoted by Mr. WARD. Comp. Hôtel Dieu=Hôtel de Dieu. Char alone was also used in this sense. See *La Curie de St. Palaye's Dict.*, s.v. "Char." It would seem that this constellation is still, or has been until quite recently, styled "Le Chariot du Roi David," "Le Chariot de David," and "Le Grand Chariot."

\* In contradistinction to "Le Petit Chariot," or Little Bear.



(see *Bescherelle's* and *Larousse's Dicts.*, s. v. "Chariot"), though Littré gives only "Le Chariot." Comp. our St. Charles's *Wain*. *Chariot* now generally means a kind of cart or waggon in French, but it formerly meant a chariot (see Littré), as might be inferred from our present usage of the word, and it must have had this meaning (originally at all events) when used, as above, in connexion with King David. *Char* now generally means a car or chariot, but is occasionally used in the sense of cart.

F. CHANCE.

Sydenham Hill.

"Le Chariot David" means the constellation of the Great Bear; it is sometimes called "Le Grand Chariot," as the Little Bear is called "Le Petit Chariot."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

LUKE'S IRON CROWN: GOLDSMITH'S "TRAVELLER" (6th S. x. 66).—Allow me to correct an error in DR. BREWER'S note. The king who sat on the Hungarian throne in Verbóczy's time was *Uladislaus II.* *Ladislav IV.* died in 1290, i. e., more than two centuries before the famous *Tripartitum* was compiled. May I also ask your correspondent to kindly explain what he means by the expression "a peasant of Zeck"?

L. L. K.

Hull.

One might almost infer that the writer of the note at this reference regards Szekler as the name of a place. It is the English form of Székely, plural Székelyek, a race inhabiting in Transylvania a district known as Székelyföld. The hero immortalized in Goldsmith's *Traveller* was a Szekler, born at Dálnok, a village in the Háromszék department. He was the elder son of the Vajda Dózsa Tamás (i. e., Thomas Dominic). His full designation, given in Magyar fashion, was "dálnoki Dózsa György." Mistaking his mere race-description for a patronymic, and presenting it in a corrupt form, Tübero calls him Scythia; Ortelius, Zeck; and Ensius, Seggius. I do not think that Goldsmith's Luke is an error for George. More probably it is a misreading, or a mistranscription, of Zeck. Dózsa's patriotism was certainly peculiar. The exploit which first brought him into notice was a duel with a Turk named Ali at Belgrade, in which he struck off the Turk's mailed arm, and was rewarded by his king with a handsome property and permission to bear a bleeding arm on his escutcheon. From the command of a troop of horse he was promoted to the leadership of a host of 80,000 men, raised through help of indulgences by Archbishop Bakács, in 1514, for a crusade against the Turks. The nobles of his country gave orders to their serfs and dependents to withdraw from this voluntary expedition; whereupon Dózsa turned his force of fanatical peasants against the nobles and the towns, and

laid waste the possessions of the upper classes, until he was defeated and captured at Temesvár by the Vajda Zápolya János. His more than stoical endurance of tortures almost unexampled in their fiendish barbarity has surrounded his name with a halo which his previous actions would scarcely have conferred upon him. The Dózsa family, descended from Adam, brother of Thomas, occupies a most honourable place in Transylvanian history and literature. See Benko's *Transilvania*, 1778, vol. i. p. 185; Baron Octavian's *A Székelyföld Leirása*, 1868-73, vol. iii. p. 184; vol. iv. p. 26.

V.H.I.L.I.C.I.V.

HENSHAW (6th S. ix. 349, 368, 376, 436, 511; x. 39, 79).—I am quite aware that a Henshaw is described in one of the editions of Burke's *Landed Gentry* as alderman and lord mayor; I am equally sure that Sir Bernard Burke can give no trustworthy authority for the statement. I do not know in what edition of Burke's *Peerage and Baronetage* the marriage of a William Strickland with a daughter and coheir of Edward Charles Henshaw is given. I have an edition of 1837 in which no such marriage is entered. Palmer was simply an error of a printer, who took the final letter for r instead of s. William Palmer, the father of the lady, is sometimes described as of Old Malton, in Yorkshire. Sir Edward Dering, Bart., who died April 15, 1762, married for his first wife Elizabeth, daughter and coheir of Edward Henshaw, of Eltham, in Kent, Esq.; and Sir Rowland Wynne, or Winn, Bart., married in August, 1729, another daughter and coheir of the same gentleman. I suspect that there were no more daughters; if there were, I should be glad to have a note of them to make my Henshaw pedigree more complete.

D. G. C. E.

PANTOGRAPH OR PENTAORAPH (6th S. x. 67).—William Wallace, the son of a leather manufacturer, was born at Dysart, Fifeshire, on Sept. 23, 1768. He was at first apprenticed to a bookbinder, then became a warehouseman in a printing office, and afterwards a shopman to one of the principal booksellers in Edinburgh. During this time he had been diligently pursuing his mathematical studies. In 1794 he was appointed assistant teacher of mathematics in the Academy of Perth. In 1803 he was elected to the office of mathematical master at the Royal Military College, then lately established at Great Marlow, Bucks, and afterwards removed to Sandhurst. In 1819 he became Professor of Mathematics at Edinburgh University, which office he retained until obliged to retire from ill health in 1838. Upon his retirement the degree of Doctor of Laws was conferred upon him by the University of Edinburgh, and a pension from the Civil List by the Government. He died at Edinburgh, in his



seventy-fifth year, on April 28, 1843. See Chambers's *Biographical Dictionary of Eminent Scotsmen*, 1870, vol. iii. pp. 489 and 490. For an account of Christopher Scheiner see Chalmers, vol. xxvii. pp. 234 and 235, and *Nouvelle Biographie Générale*, tome xliii. pp. 499-501. For an explanation and description of the pantograph and endograph respectively see *English Cyclopædia* ("Arts and Sciences"), and the article written by Prof. Wallace for the Royal Society of Edinburgh, entitled "Account of the Invention of the Pantograph, and a Description of the Eidograph."

G. F. R. B.

JESSE RAMSDEN (6th S. x. 67).—Is MR. COX sure of his statement that Jesse Ramsden was "son-in-law and successor to the celebrated Dollond"? I have reason to think that while John Dollond, the F.R.S., was succeeded in his business established in the City by his sons Peter and John Dollond, Jesse Ramsden, who had married John's youngest daughter Sarah, was an optician established in Piccadilly. John Ramsden (1764-1841), the only one of his children who survived to maturity, was a captain in the H.E.I.C. mercantile marine service, and his only surviving son, John George (1814-41), a barrister, *d. æt.*, having married Sarah Burdett, a niece of the popular member for Westminster, Sir Francis Burdett, Bart. Capt. John Ramsden married Mary Simmonds, or Symonds. I should be glad of the dates of this lady's marriage and death.

H. W.

New Univ. Club.

BEN JONSON (6th S. ix. 506; x. 37).—These Latin verses ("Temporibus lux magna," &c.) were originally quoted by Mr. Axon (3rd S. viii. 195) in settlement of the dispute respecting the spelling of Jonson's name; and it is noteworthy that in the edition of Farnaby's *Juvenal*, 1633, they appear to be signed "Ben. Johnsonius," while in that of 1689 the signature is "Ben Jonsonius." It would be interesting to know what the spelling is in the first edition of 1612. Can any correspondent supply this information?

C. M. I.

Heacham Hall, Norfolk.

CHARLES I.'S PICTURES (6th S. x. 69).—There is an article on "Charles I.'s Love of the Fine Arts" in Dr. Israel's *Curiosities of Literature*, pp. 297-301 (London, 1866), in which there is notice of an "Inventory of the Goods, Jewels, Plate, &c., belonging to King Charles I., sold by order of the Council of State from the year 1649 to 1652." It is stated, "The pictures taken from Whitehall, Windsor, Greenwich, Hampton Court, &c., exhibit in number an unparalleled collection" (Dr. Israel, *u. s.*). As to the prices, it is observed, "The following full-lengths of celebrated personages were valued at these whimsical prices" (*ib.*,

p. 300). It appears that the cartoons of "The Acts of the Apostles" were appraised at 300*l.*, but could find no purchaser. The "Inventory" is in Harl. MS. 4825. It contains the pictures in Woodstock Manor, besides those in the palaces named above.

Ed. MARSHALL.

OBSOLETE WORDS, &c. (6th S. ix. 246, 405, 478; x. 14, 26, 86, 119).—*Rumage* was in old times a technical sea term. In Capt. John Smith's *Accidence for Young Sea-men*, 1626, we have, p. 5 (p. 790, Arber's reprint), "The *quarter-Maisters* hath the charge of the hold for stowage, rummaging, and trimming the shippe." In Sir Henry Manwaring's *Seaman's Dictionary*, 1670, to *rumidge* is "to remove any goods or luggage out of a place (betwixt the Decks or any wheele), but most commonly we use this word to the removing and clearing of things in the ship's howld, so the goods or victuals may be well stowed and placed; so when they would have this done, they say they will go *ruming* the howld." See also Hakluyt, *Voyages*, quoted in Richardson's *Dictionary*, i. 308 and iii. 88. The word is used in one direct sense of *room agere*, to make (proper) room or stowage.

BR. NICHOLSON.

THE LACE WIFF (6th S. x. 48).—This article of dress was worn in the time of Charles II. See, *s. v.* "Whisk," Planché's *Cyclopædia of Costume* (1876), vol. i. p. 521; and Mollett's *Illustrated Dictionary of Words used in Art and Architecture*, p. 344. Who does not remember Pepys's note, "My wife in her new lace whisk, which, indeed, is very noble"?

G. F. R. B.

PESTILENCE IN ENGLAND IN 1521 (6th S. ix. 269, 317, 377, 430, 510; x. 58).—Would Mr. C. L. PRINCE kindly lend me the first volume of James Short's work, or tell me where I can see it? for it is not in the British Museum Catalogue. I wish it the more as Short's statement of the epidemics of the *meat* exceeds in number those given by Dr. John Cairns.

BR. NICHOLSON.

Queen's Road, South Norwood.

THE "WOODEN WALLS" OF OLD ENGLAND (6th S. ix. 429, 516).—Whether Whitelocks was or was not the first who applied this expression to our men-of-war is a question that was asked many years ago in "N. & Q." (2nd S. iii. 268), and remains to this day unanswered. One thing, however, seems to me beyond all question, and that is the origin of the expression; nor had I ever heard of any other than the one commonly assigned to it until I met with a statement in a recent number of the *Guardian* newspaper (April 30, p. 847), which I think will be as new to most readers of "N. & Q." as it was to myself. In an article headed "Wooden Walls," after some general remarks on the scenery, &c., of Hampshire, the writer adds:—

But it is chiefly by certain homely forms of architecture that the early days of our history are recalled among the farmsteads and villages of Hampshire. Farm-buildings and outhouses are still frequently of timber, interspersed with a few robust structures in which may be seen ranges of shales or beams with walls of board-lap, like the sides of a clinker-built ship. These are, in fact, the original 'wooden walls' of old England, from which the phrase was borrowed as a figure for the lasting bulwarks of our navy.\*

Then follow some interesting remarks on the primitive churches, which were also built of wood.

Now it certainly does seem to be a very poor compliment to those grand old ships which did us such good service in the days before "ironclads" were thought of, to compare them to the clumsy boarding of a barn or outhouse (surely the writer cannot imagine, as his observations seem to imply, that these wooden buildings are peculiar to Hampshire &c., through which a bullet may be sent from a pocket pistol; while, on the other hand, nothing seems more natural than that the author of the expression should have had in his mind the well-known answer of the oracle at Delphi (Herod., vii. 141), which has hitherto been commonly, and, as I believe, rightly, supposed to have suggested it.

FRED. NORRIS.

GRANTLEY BERKELEY AND MAGINN (6th S. ix. 424, 490).—The tradition referred to by E. S. R. does not seem to contradict the common account of the duel. Blanchard, in his biography of L. E. L., says that infamous slanders were circulated against her. The Hon. G. F. Berkeley, in his *Life and Recollections*, says that L. E. L. suffered from Maginn all that man's evil nature can inflict on a helpless woman. It seems, therefore, probable that L. E. L. appealed to Berkeley for aid, that Berkeley openly expressed his opinion of Maginn, and that Maginn, hearing Berkeley's opinion, wrote the abusive article in *Revue*. Then followed the attack on the publisher and the duel. So that L. E. L. may have been the indirect cause of the duel.

M. N. G.

MARRIAGE OF JOHN AUSTIN (6th S. x. 69).—Jonathan Austin, father of John Austin, lived in Nottingham for some time before and after 1830. He had retired from any regular business, and intended to settle for a while somewhere between London and Liverpool, to be ready for either in case he saw any speculation likely to be successful. Coming northwards from London by coach he met a Nottingham manufacturer, whose conversation induced him to stop and see Nottingham. This led him to fix himself there for some years, and through this process I became acquainted with him. I frequently met him, and during the agitation for the first Reform Bill I was seldom a day without seeing him. Mr. says he had been a

milliner. I never heard him mention this trade, but I was led to believe that he had led at one time, before the duty was taken off, large transactions in salt. He often spoke of his previous life, and mentioned his voyages across the Atlantic. He intimated that he had traded as a merchant between England and the United States. I do not think he entered into anything in the way of trade after he came to Nottingham. I supposed him to be rich for those times, but he never boasted of his means. I was made aware of one bold speculation he made. After the "three days" in July, 1830, the French funds went down below 65, and he invested 50,000 sterling in them. He came to me and a near relative to ask us to witness his signature to the needful documents. On meeting him occasionally afterwards, and referring to the daily advance in prices, we spoke of the thousands he had gained. At one time he occupied a small but pleasant house, afterwards he went into very inexpensive lodgings; I do not think I ever had a meal in his company unless it was at a public dinner. From his conversation I fancy he liked to live well. He was proud of his sons and of his daughter in law. He lent me one of her translations, I think *The Travels of Prince Puckler Muskau*. He said his son, the eminent parliamentary counsel, was his adviser in money matters. I have an impression that he had been brought up a Roman Catholic; but he had given up that faith when I knew him. He told me he had sent his sons to the university to qualify them for holy orders in the Church of England if they chose to take them, as that was a cheap and easy way of getting into a gentlemanlike profession. One of them said, "I will try something else first." After he had left Nottingham I met him accidentally in London two or three times, I think about 1842 or 1844; afterwards I heard no more of him. I have other recollections of him, but these are perhaps more than enough. RUSSEL.

CRAM.

ROYAL SURNAME (6th S. ix. 104, 324).—Is it really Weston? I mean, could you talk of Albert Edward Weston, as you would speak of George Temple, Charles Stuart, Mary Taylor, or Elizabeth Plantagenet? In fact, have the Hare-Gibson family a surname at all? HERBERT POOL.

TURPIN (6th S. x. 23, 95).—I desire to say a word in support of the derivation propounded by the *Dictionary Historique*, more particularly as that derivation was originally suggested by myself. No one, I think, will dispute that, in considering the origin of a place-name, we ought not to treat it as if it stood by itself, but ought to compare it with other similar names in the district. We shall find, then, that there is in various quarters coupled with a *Norwiche* name, as in *Grantham* and in *Lowdham*, from the names *Gronow* and

\* Italics are mine.



Lóðinn (pronounced Lowdin). Hence I take Torpenhow to be similarly from the Norseman's name Thorfin, which is also found elsewhere in the district, as in Thurflings Sty (sti, footpath). The well-known name of Dick Turpin, found in the Danish district of Yorkshire, I take to be from the same origin. I may remark, as to the connexion of *how* with a man's name, that the word frequently meant a grave-mound, and hence may be in some cases coupled with the name of the man who was buried there. We are also informed in the Sagas that it was an object of desire for a man to have a *how* near his house, so that from the summit he could overlook his estate, and this also might in some cases account for its connexion with a man's name. MR. SULLIVAN remarks that the name is locally pronounced Torpenna, with the accent on the second syllable, and this he thinks is fatal to the above theory. It seems to me that it would be equally fatal to all the other theories, for in none of them is there anything to account for the accent being on the second syllable. But in my judgment the accent is only due to the slurred pronunciation of Torpenna for Torpenhow.

ROBERT FERGUSON.

"PATET JANUA COR MAGIS" (6th S. x. 27, 74) is over some door at Rome. Possibly some resident in Rome may say where it is, and oblige

H. T. E.

TOL-PEDN-PENWITH (6th S. ix. 449; x. 95).—Writing of the village of Tolpuddle, Dorsetshire, C. W. S. conjectures that, as it stands on the high-road from Wimborne to Dorchester, it probably derives its name from a toll-gate. Surely this can hardly be seriously intended. Tolpuddle is an ancient parish, having its present name at least from the twelfth century, and was on a mere by-road until the present high road from Wimborne to Puddletown was made through it, by the instrumentality of Mr. Drax, of Charborough Park, in the year 1844. The first Turnpike Act was passed in 15 Car. II. c. i. Previously to that time (1663) toll-gates on roads were unknown.

W. R. TATE.

Walpole Vicarage, Halesworth.

HAND-WOVEN LINEN (6th S. x. 28, 77).—*Appropos* of the extract from Cobbett's *Rural Rides* which I lately sent to "N. & Q." it may interest SPITALFIELDS to know that a friend of mine has now in use a pair of sheets of stout linen, 34 inches wide, woven by a man at Northchapel, a village on the road from Petworth to Godalming, about the year 1845. The old man died two or three years later, and the manufacture in that neighbourhood died with him.

W. R. TATE.

Walpole Vicarage, Halesworth.

WITCHCRAFT IN ENGLAND (6th S. ix. 363).—In a note at the above reference the following quota-

tion is made from a lecture delivered by Capt. Hans Busk at Cambridge, March 20, 1873: "In the short interval between 1640 and 1688 three thousand persons were burnt alive for this alleged crime" (i.e., witchcraft). *The History of Crime in England*, by Luke Owen Pike, published in 1876, considerably mitigates this statement:—

"Though, however, there were, beyond all doubt, many executions for witchcraft between the accession of James I. and the death of Charles I., the persons who believed most firmly in this offence, and who contributed most to the literature of the subject, were so inaccurate in their statements as they were illogical in their reasonings. Their testimony is very nearly worthless. Those who convert dogs and cats into imps, and pins into instruments of the devil, convert tens into hundreds and scores into thousands. There is a remarkable instance of some loose talk of this kind in some letters addressed to Sir Edward Spencer in 1645. In one passage the writer says there were three hundred witches arraigned, and the greater part of them executed, in Essex and Suffolk alone in two years. In another passage the same writer brings down the total to two hundred, of whom he alleges that above one half were executed. The witness who fails to see the difference between the slaughter of nearly three hundred human beings and the slaughter of about one hundred may be considered altogether untrustworthy when he makes any assertion involving numbers."—Vol. ii. ch. vii. pp. 154-5.

The period extending from 1603 to 1648-9 is different from that mentioned by Capt. Hans Busk, and probably the largest number of executions for witchcraft did take place during the Long Parliament, 1640-1653.

JOHN PICKFORD, M.A.

A DEATH WARNING (6th S. x. 66).—The same superstition is common in Holderness and North Lincolnshire, and numerous stories are current in support of the same.

W. HENRY JONES.

NEW WORD: PRAM (6th S. ix. 426, 375).—The peculiarly built ship's boats, with elevated prows, used by Norwegian sailors are called *prams*.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

HOUSES WITH SECRET CHAMBERS (6th S. xii. 248, 312; 6th S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 307, 478; vi. 76; viii. 238; x. 37).—Shndon House, Sussex, which long belonged to the see of Canterbury, and was a frequent residence of the archbishops, is remarkable in this way. I visited it in 1874, to report to the Sussex Archaeological Society on some discoveries there, and was kindly conducted by Mr. Leslie over the whole building. He showed me three places of concealment in it, two communicating with the basement, and one with the roof. In the latter chamber were the leathern steps remaining by which a fugitive could pull himself up, and if I remember rightly, some devotional books had been found in it, seemingly hurriedly left by a person escaping.

F. H. ARNOLD, LL.B.

Hermitage, Sussex.



THE FLESH OF BIRDS ANCIENTLY PERMITTED DURING LENT (6<sup>th</sup> S. x. 66).—I think this usage is still kept up in Catholic countries, for on dining at the Grand Hotel, Paris, on Good Friday last (that day being, as every one knows, a great fast), all the courses, save one, were of fish, and that consisted of a species of water-fowl. My idea was that, as it inhabited the water, it was regarded as fish, to accommodate tender consciences.

FREDERICK E. SAWYER.

Brighton.

INVENTION OF ALCOHOL (6<sup>th</sup> S. x. 69).—I do not think it will be quite possible to fix the invention of alcohol, and certainly I do not believe that to Arnold of Villa Nova it will be ultimately attributed. Arnaud de Villeneuve is his real name. He travelled into Spain and got a knowledge of medicine from the Arabians, to whom the invention of alcohol is by common consent given, etymology testifying the same. The Arabic *al kohl* is the impalpable powder of antimony or volatile spirit rectified. This always gratifies me as pointing very distinctly to truth out of the inherent defect of human speech, spirit and matter touching where the two enter upon their uttermost refinement. Language breaks down, but the seer sees. Leonard Simpson, in his very able *Hand-book of the Art of Dining*, p. 21, which was mainly based on Brillat-Savarin, alludes to the perfuming of wines and the infusion of fruits, flowers, and spices, and the *condita*, which were hot in the mouth and warmed the stomach like cordials, and says that at that distant period the Romans dreamed of alcohol. But the dream waited nearly fifteen centuries, in Europe at least, for realization through the still. Olaus Borrichius the Dane gives in his *Hermes et Egyptiorum Sapientia*, p. 156, a figure of a distilling apparatus used by Zosimus, who lived at the beginning of the fifth century. Morwood, *Essay on Inebriating Liquors*, 1824, p. 28, says that the Moslem physician Rhazes drew over a red oil by distillation (A.D. 908), called *oleum benedictum philosophorum*. The veiled prophet Almokanna (A.D. 780) threw himself into a vessel of aqua fortis, and this cannot be obtained but by distillation. All this makes it clear that the invention, if not Arabian, was long prior to Arnaud or Raymond Lully. Friar Bacon (in the thirteenth century) is said to have been acquainted with the process, and that Lully was proved by his *Testamentum Norisimum*. Albucaasis is thought to have obtained hydrated alcohol or pure spirit of wine, but then he was an Arab and copied from Rhazes. In Haydn's *Dictionary of Dates*, ed. 1871, it is said that alcohol has never been reduced to a solid, but has become viscid at low temperatures. Even this is hardly a fact now, for it was reported in May last that a Russian chemist had succeeded in transforming alcohol into

a solid white body at a temperature of 130° Centigrade. It appears to me that everything that concerns this subject wants verification, all falling short of certainty. M. Bechamp, in March, 1873, at the Académie des Sciences read a paper on the milk of cows, and strove to show that alcohol and acetic acid are contained in milk when first drawn, and that the proportion increases as the milk is kept. If so, what becomes of the present social craze of total abstinence? Even etymologies are not fixed. *Eau de vie*, according to Bescherelle, is *aqua vitis*, not *vite*, as Dr. CHARNOCK showed in "N. & Q." 5<sup>th</sup> S. ii. 285; and the Italian Della Crusca gives, "*Aquavite*, vino stillato; Spanish *aguardiente*=*aqua ex vino igne elicit*," so that it appears to be rather hard to find foundation for any statements regarding alcohol.

C. A. WARD.

Haverstock Hill.

OLDEST FAMILY IN ENGLAND (6<sup>th</sup> S. ix. 503; x. 113).—Would it not be well, before arguing any further on the question of Purkis v. Wapshot, to settle when the Purkis story arose. I have known it, of course, from my youth up, but have never thought till this moment when it came into being. William of Malinesbury, who is the only authority I can refer to, says nothing of Purkis. I have not studied at all that period, but I know very well that at that time nobody of low degree had a surname, and those who carried the body of the king on a cart to Winchester would be known as John the Smith, Peter the Tailor, William the Charcoal-burner, and Gurth and Wamba for anything I know. J. C.

WOODEN EFFIGIES (1<sup>st</sup> S. vii. 528, 607; viii. 19, 179, 255, 455, 604; ix. 17, 62, 111, 457; 6<sup>th</sup> S. vii. 377, 417, 451; viii. 97, 118, 337, 357, 398; ix. 11, 75, 214).—See *The Archaeological Journal*, vol. xviii. p. 73, referring to examples at Little Leighs, Essex; Abergavenny, &c. Likewise see *verso* of p. vii.

F. G. S.

### Miscellaneous:

#### NOTES ON BOOKS, &c.

*Selected Prose Writings of John Milton*. With an Introductory Essay by Ernest Myers. (Kegan Paul, Trench & Co.)

*The Discourses of Sir Joshua Reynolds*. Edited and Annotated by Edmund Gosse. (Same publishers.) To the series of republications of Messrs. Kegan Paul, Trench & Co., now commencing to justify the title assigned them of "*Parchment Library*," two works of standard reputation have recently been added. Milton's prose writings should form a portion of the smallest collection of books. Pleasant, indeed, is it to have them in a shape so appropriately beautiful that the only objection to it is that it discourages reading, since one is afraid of soiling or otherwise injuring by use as delightful a work of art. *The Discourses of Sir Joshua Reynolds*

meanwhile, though interesting rather for the light they throw on the literary and artistic history of the eighteenth century than for the value of the counsels conveyed, is a work that men will not willingly nor soon let die. Both works, in the dainty shape they now assume, are welcome. Curiously unlike is the treatment of those to whom has been assigned the task of ushering in the new editions. While Mr. Myers spares any form of note or comment upon tracts which, like the *Arenopagites*, solicit illustration, and gives a long preface, which is political and fantastic rather than elucidatory, and includes a comparison between *Samson Agonistes* and Gainsborough's masterpiece "The Girl with the Pitcher" (?), Mr. Gosse supplies a singularly brief introduction, a model in its way, and appends a few invaluable notes. In the few selections from Blake's characteristic marginalia a source of great novelty and interest is furnished. Mr. Gosse has feared to give many of these remarkable expressions, lest under the guise of editing Reynolds he should edit Blake. We could have welcomed, however, a larger supply. Mr. Gosse's own notes are good, and the view he supplies of the influences around Reynolds and the sources of contemporary information which were inaccessible is just what the reader needs.

*Quarter Sessions Records.* Vol. I. Part II. (Printed for the North Riding Record Society.)

THE part before us is taken up entirely by the quarter sessions records extending from July, 1609, to the same month in 1612. When we say that these documents have been edited by the Rev. J. C. Atkinson, the author of *The Cleveland Glossary*, our readers will understand that the work has been done thoroughly. The only fault, indeed, that we can find is that Mr. Atkinson has made his notes too short and given far too few of them. These old papers are far from light reading, but they contain information on almost every conceivable subject that can interest any one who is anxious to know what was the condition of his forefathers under the first Stuart king. The powers of local justices of the peace are thought by some to be even now excessive. At the time to which these records relate there were very few things that they could not do. We had always thought that the pleasure of ducking scolds was reserved to lords of manors and mayors of towns. In this, it seems, we were mistaken, for it is recorded that "so much as Anne, wife of John Sweetings of Middleton Wharfbow, is a notorious scold, a common drunkard, and a woman of very lewd and evil behaviour.....when and how often soever as she shall offend in scolding she shall be.....ducked." The duty of keeping a night watch in villages is illustrated by these papers. Richard Richardson of Pickering was fined in 1610 "for not keeping the night watch." We know from many of the older law books that this was a public duty, but we have always thought that, except in cities and large towns, it was one that was only performed when the country was in a disturbed state. Chra has been said to be a name unknown in the seventeenth century. We find, however, a Clara Sampson of Scruton in custody for an assault in 1610.

THE August number of the *Magazine of American History* contains a long and interesting list of American historical societies, collated by General Darling, Secretary of the Quinda Historical Society. It is constructed on a broad basis, including the American Ethnological and Geographical Societies. The oldest seems to be the Massachusetts Historical Society, of Boston, founded in 1791, if we regard history proper. But two societies on the roll, not strictly historical, apparently, from their titles, belong to the Colonial period, viz. the American Philosophical Society of Philadelphia, founded in 1743,

and the German Philosophical Society of Pennsylvania, also domiciled in Philadelphia, and founded in 1764. Pennsylvania and Massachusetts have both contributed additions to the list as late as 1881.

THE *Antiquarian Magazine* for September will contain, among other articles of interest, the completion of Mr. Ferguson's paper on "The Dignity of a Mayor," and also an article on "Salic Law," by Dr. Charles Mackay.

AT the forthcoming session of the American Social Science Association, at Saratoga, commencing Sept. 8, it is proposed, we learn from the August number of the *Magazine of American History*, to hold the foundation meeting of an American Historical Association. The Association is intended to embrace professors and other teachers, and generally persons interested in historical studies. The foundation meeting is summoned for Sept. 9, in Putnam Hall, Saratoga, and the convocation is signed by the president and secretary of the American Social Science Association and Prof. C. K. Adams of Michigan, Tyler of Cornell, and H. B. Adams of Johns Hopkins University.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

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TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. J. M.—"The sweet simplicity of the Three per Cents," appears in *Eudymon*, by Lord Beaconsfield. Before that time, however, Lord Stowell had spoken of the "Elegant simplicity of the Three per Cents."

C. 3.—Halliwell's *Nursery Rhymes* will probably supply you with all the information you seek.

DEFENSE ("Authors Wanted").—The author of *The History of Lady Julia Mandeville* is Frances Brooks, nee Moore. Grantly is by Thomas Henry Lister.

E. S. KEES, Warwick, Pennsylvania ("Author of Hymn Wanted").—Much obliged for your communication, the information in which was, however, anticipated, *ante*, p. 72.

HARRY HEMS ("Rhyme upon Sleep").—With slight modifications the rhyme is common throughout England, and is frequently quoted.

ALPHA ("Curious Epitaph").—The epitaph on Old Sewlett has already appeared in "N. & Q." See 5th S. x. 206, 298, 358, 415.

SIGMA ("Motto on Arms of Lord Warwick").—The translation is, "I scarcely call these things ours."

CORRIGENDUM.—P. 117, col. 1, l. 18, for "Oliphant" read *Nimmo*.

### NOTICE.

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6th S. X. Aug. 23, '84.]

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LONDON, SATURDAY, AUGUST 30, 1884.

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CHARACTER OF LORD BROUGHAM BY THE REV. SYDNEY SMITH.

We are fortunate enough to be able to print for the first time an estimate of Lord Brougham, written during his lifetime by his famous associate on the *Edinburgh Review*, Sydney Smith. The genuineness of this interesting document we are in a position to guarantee:—

He has a greater variety of knowledge, perhaps, than any man of his day, but knows nothing very profoundly and accurately. It is not just, however, to call him a smatterer. He has considerable mathematical attainments, though far from being a first-rate mathematician; he has a fair knowledge of classics, without being an accomplished scholar; and he is acquainted with the physical sciences, without being in any degree eminent as a natural philosopher. If measured by his own exorbitant pretensions, his attainments are ridiculous; if measured by what other people know, they are considerable, and merit respect. He has great powers of reasoning, and great quickness; little or no imagination, except in sarcasm, for which nature has fitted him up with terrible powers, and has given him also a fair share of wit and humour. His labour for any particular purpose is unwearied, and his activity to promote his ends inexhaustible. He leaves no corner unsearched—no stone unturned—no human being unconquered and unconquered, or, if needs be, unthreatened and unalarmed. He has a total disregard to truth, which, as long as the falling was undetected, gave him a great increase of power, and has weakened him in proportion as his true character has

been brought to light. His two great passions are vanity and ambition. He considers himself as one of the most wonderful works of Providence—is incessantly aiming to display that superiority to his fellow creatures, and to grasp at supreme dominion over all men and all things. His vanity is so preposterous that it has exposed him to ludicrous failures, and little which he has written will survive him. His ambition, and the falsehood and intrigues with which it works, have estranged all parties from him, and left him, in the midst of bodily and intellectual strength, an insulated individual, whom nobody will trust, and with whom nobody will act;—the largest and saddest moral ruin I have ever seen.

He is a very powerful speaker in Parliament, from his earnestness, his vehemence, his force of attack, and his knowledge of the subject; but is, in spite of these powerful attributes, universally complained of, as too long and tedious. When he has got hold of an idea, instead of touching it lightly and passing on, he remains upon it, turns it over and over again, till a sensation of fatigue is produced; every one wishes it was dismissed, and that the orator would pass on to something else. Still, with all these faults, he is a great speaker. At the Bar, he had little success; as a counsel, he was very inferior to very inferior men; and his judicial career was a lamentable display of arrogant ignorance. He is very good-natured, and not unwilling to oblige. He is agreeable in society, not by conversation, which he does not understand, but by a lively monopoly of talking, in which his hearers very willingly acquiesce. His opinions on all public matters are (where he has no interest to serve) in the highest degree philosophical. His first object is his own ambition, but, that served, and completely served, he loves the public good, and understands it. He is deficient in personal courage—is generous and munificent—with a slight, and not very slight, tinge of insanity, to which he is said to have some hereditary pretension. He is not a man of these times, where everything is known, and when the conversations, and opinions, and lives of men are so boldly and publicly discussed, and where a mass of intelligence and common sense is, in the broad face of day, opposed to the splendid errors of great men.

If he had been born in Italy in the fifteenth century he would have convulsed that country from Venice to Calabria, and gained an immense historical reputation by scattering war, fraud, misery, stratagem, and spoil over that fine portion of the world.

PROLIFIC EXHIBITORS.

The following list of the two hundred most frequent exhibitors, compiled from my recently published *Dictionary of Artists*, and giving the number of pictures exhibited by each, may be of interest to readers of "N. & Q." :—

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ALGERNON GRAVES.

6, Pall Mall.

BOOKS PUBLISHED ON LONDON BRIDGE,  
AND ART ON THE BRIDGE.

An interesting note by Mr. JULIAN MARSHALL (6th S. ix. 381) calls to my mind the fact that "N. & Q." does not contain any additions to my bibliographical note on these little works, published 6th S. v. 221, since the appearance of the very full notes by Mr. PAGE, ending 6th S. vii. 103, and by Mr. GRAY, p. 461 of the same volume. I have now made some scanty additions, some of which are culled from the pages of "N. & Q.," where the publications are mentioned casually.

Mr. GRAY gives the term of Charles Tyns's occupation of the Three Bibles as 1659-1664. What was this person's name? Mr. Thompson, the chronicler of London Bridge, gives it as Tyns; Messrs. PAGE and GRAY, probably more correctly, as Tyne. Was it not Tyas? Larwood gives it, in the *History of Signboards*, p. 254, as Tyne. He mentions that this bookseller's trade tokens

are extant—great curiosities to the numismatist, as booksellers were not in the habit of issuing tokens. Is this not evidence that Tyns usually valued his publications at a few coppers, whereas his superiors in the trade sold nothing for less than a silver coin? Probably some one will refer to the books and tokens, and say what his name really was.

1684. "*Anglorum Speculum; or, England's Worthies*. Printed for Thomas Passinger at the Three Bibles on London Bridge, 1684."

J. Blare, who occupied the Looking Glass, 1688-1704, sold in 1692 the sermon of Robert Russell, of Wardhurst, Sussex, on the "Unpardonable Sin against the Holy Ghost."

J. Bush kept the Black Boy on London Bridge in 1692, and an edition of Cocker's *Arithmetic*, the title of which is cited by Larwood, p. 433, shows that John Back occupied that shop in 1694.

I have said that Thos. Norris published at the Looking Glass up to 1721, and perhaps later. Mr. S. ARNOTT has shown that Norris published various works of the Rev. R. Russel, one of which, *The Devout Christian's Daily Companion*, fourth edition, appeared in 1710.

1699. I find the following in one of Messrs. Robson & Kerlake's interesting catalogues: "Bradley (J.), *View of the Truth of Christianity, with the Life and Miracles of Apollonius Tyaneus*. 12mo. calf. For J. Back on London Bridge, &c., 1699." Mr. GRAY traces the occupancy of the Black Boy, near the drawbridge, by John Back up to 1696; Mr. PAGE only up to 1687.

1704. *Profit and Pleasure United*. The Looking Glass on London Bridge. Doubtless published by J. Blare. Mr. GRAY dates the occupancy of the Looking Glass by J. Blare from 1689. I have shown that Blare published Bunyan's *Saint's Triumph* there in 1688.

1719. "*The New History of Valentine and Orson*. From the French and best English Originals. With a new set of Figures, more expressive of the Story, and better adapted to the Entertainment of the Reader, than any yet Extant. 12mo. Printed [by E. or H. Tracey at the Three Bibles?] on London Bridge. 1719."

1734. I have mislaid the title of an account of earthquakes published at about this time.

Mr. JULIAN MARSHALL has lately cited the following publications by James Hedges at the Looking Glass on London Bridge:—

1739. *The Compleat Gamester*. The sixth edition.

1750. Seventh edition of the same.

1754. The eighth edition, enlarged and improved by Charles Johnson, Esq.

My collection regarding artists and art on London Bridge is so very small that I must submit it rather as a query for additions than as a note. It is not surprising that the bridge, which,



like Old London at the Health Exhibition, was in itself a charming work of art, should have been chosen as a residence by several famous artists. Richard Thompson, the chronicler of London Bridge, cites, from *Wine and Walnuts*, what is known concerning the residence there of Hans Holbein, Peter Monamy (the marine painter), and Jack Laguerre (the engraver, scene-painter, and Bartholomew Fair manager and actor), who lodged on the first floor of the dwelling of a waggish bookseller and author-of-all-work named Crispin Tucker, the owner of half a shop on the east side, under the Southern (Traitors') Gate. The artist's studio, it is added, was chiefly in a bow-windowed back room, which projected over the Thames, and trembled at every half-ebb tide, in which Hogarth had resided in his early life, when he engraved for old John Bowles, of the Black Horse, in Cornhill. It is also shown that Dominic Serres, the marine painter, once kept a shop upon London Bridge. Thompson gives (p. 380, first edition) an account of William Herbert, the map and print seller at the Golden Globe, under the piazzas on London Bridge. He does not mention that Herbert must have enjoyed an excellent business, as he retired with a competency to an estate which he purchased at Cheshunt, where he died in 1795, at the age of seventy-seven. This authority cites, p. 527, the description of *An Exact View of London Bridge since the Conflagration of the Temporary Bridge*, a large half-sheet, published by Herbert in 1758, "under the Piazzas on the Remains of London Bridge." Doubtless his shop was rendered insecure by the fire, as Thompson says that Herbert continued in it until the houses were taken down in 1767-8, when he removed to Leadenhall Street, and thence to Goulston Square, Whitechapel. A N.B. on Herbert's bill, "Prints neatly framed and glazed for exportation, Rooms and Staircases fitted up in the modern or Italian taste," recalls a subject which has been noticed in "N. & Q.," the practice of papering rooms with engravings. Upwards of fifty-five years ago I knew an old mansion in Surrey (Anningsley?), a mile from Chertsey-lane-end, in the vernacular "Chessylenend," on the road to Woking, near Ottershaw Park, which, whether rightly or not, I have always regarded as the home of Thomas Day, author of *Sandford and Merton*,\* the walls of the drawing-room of which were completely hid by fine line engravings. At about the same time I recollect two rooms—one a barber's in the Market Place, Newport, Isle of Wight—which were entirely papered with highly coloured caricatures, which would now be highly valued. I have only been able to obtain two engravings published by Herbert. The first is that of "Ernest August,

Duke of Brunsw<sup>k</sup> and Luneb., Elector of the H.R. Empire and Bish. of Osnaburg, Father to his Present Maj. King George. Sold by W. Herbert at the Golden Globe on London Bridge." As George L. died in 1727, when Herbert was a child, this mezzotint was evidently republished from an old plate. The other is "Elizabeth Canning, at the House of Mother Wells at Enfield Wash. Published March 3rd, 1763, according to Act of Parliam<sup>t</sup>, by W. Herbert on London Bridge." Both of these prints are tolerably fair works of art.

The "cuts" which illustrated the Bridge publications, whether from wood or copper, are generally execrable. One which may just pass, engraved by "Bickham, jun.," the portrait of Peter the Great, lies before me as the frontispiece to the *Czar's life* published by J. Hodges at the Looking-Glass, 1740. Thompson says that when the new south gate of the Bridge was taken down in the year 1760, the fine old sculpture of the royal arms was bought by a Mr. Williams, a stonemason of Tooley Street, who, being soon after employed to take down the gateway of Axe and Bottle Yard and to form the present King Street, in the Borough, introduced some of the old bridge materials in erecting it. He adds, "The ancient royal arms are yet to be seen on the front of a small public-house on the right-hand side of the western end of the same street, between the numbers 4 and 67, with the inscription 'G. III. R., King Street,' carved around them." A view of the gate given by Thompson, p. 487, shows that when *in situ* these arms had G. R. engraved above them. As the gate, having been damaged by fire, was taken down in 1726, rebuilt and finished in 1729, the arms are probably those of George I. or George II.; I am not herald enough to judge which. Recollecting the arms, I went to see them about two years ago. I think them exceedingly fine and spirited; but then I admire Bird's statue of Queen Anne before St. Paul's, and used to "look up to" John Bushnell's royal statues on Temple Bar. The City of London would do well to place these arms in the Guildhall, but I think that they would be missed by the inhabitants of the poor neighbourhood in which they now stand. As I passed to look at them, a respectable citizen passing by smiled and said, "They stood on London Bridge!" About forty years ago a wall, bordering the left-hand side of the road from the landing-place at Greenhithe, Kent, was constructed of large stones said to be from old London Bridge. If any still remain they would form a fitting pedestal for the arms. They were full of garnets.

NORMAN CHEYERS.

PALIMPSEST BRASSER AT CAMBERWELL. — When the parish church of St. Giles, Camberwell, was rebuilt after the fire of 1641, the monumental brasses which had escaped the fire were treated

\* Was this Day's house?

with contemptuous neglect. Many of them passed into private hands, whilst a few were saved and fixed by cement to the walls of the vestry. In this position they suffered from damp, and it was lately decided to remove them. On this being done, it was found that no less than three of the pieces were palimpsests. The most interesting is the plate bearing the inscription of Margaret Dove, d. 1582, the under side of which shows that the plate was cut from the margin of a large Flemish brass. The portion here preserved consists of an inscription running in a wavy line, the interspaces being filled with foliage and figures of "weepers" holding books or with their hands in the attitude of prayer. The inscription appears to have been metrical, the only words preserved being, "Bis bino mense Secund." The second palimpsest is the inscription of Edward Scott, d. 1538, the under side of which had been previously inscribed with letters of bolder and earlier character, "Hic iacet Joh<sup>o</sup> Ratford Civis et Oiro..... obiit xxix<sup>o</sup> die mens<sup>is</sup> septembris cuius a<sup>n</sup>i [pro]pitietur Deus. Amen." The third palimpsest is an escutcheon, of which the under side shows what appears to be the foot of a figure wrapped in a shroud. These three palimpsests have now been carefully mounted in oak frames, and so fixed to the back of the choir stalls that both sides can be easily examined.

I have also much pleasure in recording the restitution to the church of the brasses mentioned in Haines's *Monumental Brasses* (pt. ii. p. 198) as being in private hands. The most interesting of these is the brass of John Scott, Esq., Baron of the Exchequer (d. 1532), and wife. The effigy of Edward Scott (d. 1538), whose palimpsest inscription has already been described, is also curious from the fact that it is, judging from the character of the armour worn, at least sixty years earlier than the inscription. The brass of Edward Scott is therefore a double fraud, the effigy being that of some one else appropriated without alteration, and the inscription being the plate of John Ratford engraved on its reverse side. I may also mention that the brass inscription of Thomas Muschamp (d. 1637) has been found behind a locker in the vestry, and is now placed, together with a plate bearing the arms of Muschamp, on the back of one of the choir stalls. Thus by a singular piece of good fortune these brasses, which have been separated for the last forty years, have been brought together again, and it may be hoped that they will long remain to keep alive the memory of the mediæval village church, which was the predecessor of the present stately town church of Sir G. Gilbert Scott.

E. S. DEWICK.

"SITHEE, LAD."—The following is worth a note:

"The origin of this phrase, which is not unfrequently heard in this district, was explained by Professor Toller

(Owens College), at the annual meeting of the English Dialect Society, held at Manchester. After remarking that, 'owing to the successive waves of immigration and conquest, there was a greater variety of dialect in the United Kingdom than in some other countries, and it was nowhere stronger than in this district and the North of England generally, where they were not afraid of expending some lung-power upon their words,' he added, 'It was with words as with families; they had their ups and downs, and some fell from their high estate. A phrase that might still be heard in Lancashire was 'Sithee, lad,' but it had dropped out of the book language, and was heard in the streets only. Yet, on examining a translation of the Psalms made before the Conquest, he noticed that the educated Churchman who had glossed them invariably translated *Ecce* by *Sithee*—the very word a Manchester lad might still be heard using in conversation with his playmates."

G. H. C.

Liverpool.

SCOTTISH ARMS AT SEVILLE.—Mr. Ford, in his invaluable *Handbook for Travellers in Spain*, tells us (i. 175) that "the first Christian knight who ascended the Giralda after the Conquest was Lorenzo Poro (Lawrence Poore), a Scotchman. His descendant, the Marques de Motilla, still owns the ancestral house in the Calle de la Cuna"; and he adds, "a Scotch herald will do well to look at the coats of arms in the Patio." Acting upon this hint (which is repeated in recent editions of the *Handbook*) I, during a visit to Seville in May of the present year, found out the house and was courteously permitted to make the examination suggested. It may save trouble, and perhaps a little disappointment, to future travellers if I place on record here the result of my investigation. The Patio is, as usual, a cloister with slender columns, the capitals of which bear small carved coats of arms without tinctures. The shield which Mr. Ford thought might be worthy of attention is repeated several times, and is as follows:—Quarterly, 1,.....a castle....., on a bordure.....four escutcheons.....each charged with a bend.....; 2, Leon impaling Arragon, all within a bordure of Bidaure (az., charged with eight escutcheons or, on each a fess of the first), the whole for Ponce de Leon; 3, (Arg.) a bend (aa.), over all a chain in orle (or) for Zuñiga; 4,.....a tree eradicated, within a bordure.....charged with eight bears' heads..... I do not know what arms were borne by Poore, and shall be glad of information about him and them; but the only bearing which, so far as I could discover, had at all a Scottish savour was the last quarter. There was absolutely nothing else of interest in the Patio.

JOHN WOODWARD.

Montrose.

FRENCH WORDS SURVIVING IN LOWLAND SCOTCH.—These have been frequently noted, and traced to the ancient and close alliance in the fifteenth and sixteenth centuries between the Scottish and French courts. Every now and then new ones



turn up. Here are two which I noted for the first time in Galloway this summer on two successive days. A gamekeeper, complaining of late whin-burning, said that it was a practice in which the destruction of game eggs "couldna be evited" (avoided; pron. evited). Next day, while exploring St. Ninian's cave, one man said to another, "Lift up yon stone, till we get a *risee* [accent on last syllable] of what is under it." On the other hand, pure German words turn up in our Lowland *breccia*. Being late for a meeting one day, I was met on the road by a friend, a working man, who exclaimed, "Eh, sir, but ye're *langsome* the day." All these words are in Jamieson's *Scottish Dictionary*, but I have never met with them in speech till lately. HERBERT MAXWELL.

"THERE'S LUCK IN ODD NUMBERS."—*Truth*, some time ago, offered as its weekly puzzle a reward for the best guess at the score that the Australian eleven would make in its first match. In a subsequent issue 1,060 guesses were recorded, ranging from 73 to 880. Each of the 96 scores, ranging from 183 to 501, was guessed by 1 or more persons—no less than 22 having guessed 365. I notice that 61 of these 96 scores are odd, and only 35 even. Further, of the 212 persons who in groups of 7 or more guessed the 23 favourite scores, only 37 guessed even numbers, while 175 guessed odd numbers. This seems such a curious instance of our human preference for odd numbers that I think it deserves a note. SIGMA.

LOTHAIR OR LORRAINE.—I have translated the following interesting note from a recent issue of the *Revue des Etudes Juives*:—

"The name לוֹתַיִר, *Lothair*, occurs often enough in the Rabbinical literature of the Middle Ages, and one may say that it is universally agreed that it always signifies the ancient Lorraine or Lotharingio. Without contesting that, oftener than not, this is the fact, and that the common expression לוֹתַיִר חֲכָמֵי usually means the famous rabbis of Lorraine, we would still suggest the identification of this name with another locality, and that for the following reasons. The celebrated Rashbam numbers among his teachers 'the wise men of Lothair,' but we have no authority for assuming that he ever was in Lorraine. Nor is it at all probable that Rabbi Tam visited that province, yet we read of him 'that he heard lectures from the mouth of the doctors of Lothair.' In the preface to his *Sefer hayyashar* he speaks of a *Sefer Lothair*, and though this might undoubtedly mean 'a book derived from Lorraine,' its explanation is far more satisfactory on the hypothesis we are about to offer. Finally, the names of R. Meir of Lothair, and of Menahem of Lothair appear to indicate that in these cases Lothair is rather the name of a town than of a province. If we remember that R. Tam and Rashbam lived at Ramerupt in Champagne, we are tempted to look for a town Lothair in that neighbourhood. This we think we have found in Lhuistre or Lhuistro, situated in close proximity to the three towns Ramerupt, Dampierre, and Plancy, where there existed

famous schools directed by renowned rabbis. We do not know whence M. Clément-Millet, in his notice of Rashi, has taken the statement that there was a Jewish school, or at least a synagogue, at Lhuistre; but there were such institutions throughout Champagne, and it is highly probable that there were Jews at Lhuistre, a town so close to Ramerupt, Dampierre, and Plancy. R. Meir and R. Menahem, whom we named above, would therefore come from Lhuistre; the wise men of לוֹתַיִר, who were among Rashbam's teachers, the authorities consulted by R. Tam, would all be inhabitants of that same town. This place, in the twelfth century, was called Lustrum, Lhuistria, Lustria; and if we suppose (as is the case now) that the *s* was silent, we should get a form very near לוֹתַיִר. Perhaps, then, the common expression לוֹתַיִר חֲכָמֵי sometimes allude to the scholars, not of Lorraine but of Lhuistre. We would thus be on the track of a great Talmudic school long forgotten, and whose name, at least, it would have been our good fortune to rediscover."

J. ABRAHAM.

London Institution.

STATUES OF POETS.—Now that a statue to the Scotch poet Robert Burns has been placed on the Embankment, the question of statues in London for the unfortunate English poets Chaucer, Shakespeare, Spenser, Milton, Pope, and Byron may be considered. All but one of these had the misfortune to be born in London. HYDE CLARKE.

DUTCH CHURCH IN LONDON.—Among the publications of the *Marnix Vereeniging* (Utr., 1870-82, 13 vols., 8vo.) are the following:—

- 1 ser. I. *Kerkeraads-protocollen d. Holl. gemeenten te Londen, 1569-71*. Published by A. Kuypers.
- 2 ser. I. *Acten van de Colloquia d. Nederl. gemeenten in Engeland, 1575-1609, 1612-24*. Published by J. J. v. Tooronsbergen.
- 3 ser. I. *Geschiedenissen en handelingeren aangaande de Nederl. gemeenten in Engeland ende int byzonder tot Londen*. Published by J. J. v. Tooronsbergen.

JOHN E. B. MATON.

Cambridge.

SIGNATURES OF JOHN LEECH.—Mr. Fred. G. Kitton, in his most interesting biographical sketch of *John Leech, Artist and Humourist* (G. Redway, new edition, revised), gives a list, with facsimiles, of the signatures adopted by Leech. Mr. Kitton has omitted one of Leech's early signatures. It is that of a leech followed by "delt." The wriggling leech is not in a bottle, and is just an inch long. It is in lithography, the design (11 in. by 8½ in.) representing a charity boy, with bands, blue coat, and yellow breeches, standing before a red-nosed, black-whiskered man in purple and gold smoking cap, green plaid dressing-gown, blue stockings, and red slippers. There is a common deal table, on which is a coffee-pot; and a small cracked looking-glass hangs on the wall. Underneath the coloured lithograph is this reading: "'Well, boy, what does Mr. Snip say about the clothes I ordered?'" Please, sir, he sends his respectful compliments, and says



don't you wish you may get 'em." I have also another lithograph of the same size, drawn by John Leech and coloured by hand, representing a London policeman addressing a small boy: "Now, then, young feller, what are you loit'ring about here for?" "Oh, if you please, sir, I'm only a-waitin for the young gal vot I pays my attention to." This is not signed, but is an unmistakable Leech. I have these two lithographs in an old scrap-book, and, as their margins have been cut off, there is no date or publisher's name. They are of larger size than the lithographs of "The Rising Generation." At what date were they executed? I may remark that only one or two of his numerous illustrations to *The Month*, edited by Albert Smith (1851), are signed. The signature in each case is "J. L." Mr. Kitton is mistaken in thinking that "the very happily-phrased inscriptions attached to so many of his cuts" (p. 11) were invariably written by the artist. The "little bird" perched on the top of the letters "R. D." (p. 5) was the dicky-bird for "Dicky" Doyle. CUTHBERT BEDE.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"*FILIUS NATURALIS*."—About 1871 there was in "N. & Q." a most useful, though limited, discussion of the real meaning of "natural son" as used in legal documents. The subject was then related to the admission of Cunningham Borthwick's right to the title and dignity of Lord Borthwick by the House of Lords on May 3, 1870. His ancestor, William Borthwick, of Soltray, who died before May, 1541, was married to Janet Sinclair, and somewhere between that period and 1870 the phrase *filius naturalis* would appear to have occurred in the pedigree, to the danger of the peer's claim. On August 19, 1871, a correspondent, J. M., gave in "N. & Q." one very pertinent quotation from an official document of 1546, which, if supported, might settle the question. The following is the important clause: "Isabella Sinclair *filius naturalis et legitima*, Oliverii Sinclair et Katherine Bellentyne." This clearly implies that natural son or daughter at that time was equivalent to *legitimate*, and not to *illegitimate* son or daughter. Against Sinclair lineages, particularly when Scottish earldoms are in question, the detrimental meaning has too often been attributed not to rouse the suspicion that advantage was being taken of ambiguity at different periods in the use of *naturalis* by lawyers and others. From the Consistory Court of Rochester J. M. gave an example of the favourable construction as late in England as 1777. With the new light of the last thirteen

years on the reading of records, it would be extremely profitable to revive a subject that has most important property as well as lineage connections. Can any readers give references to documents or printed works where the phrase occurs?

T. S.

RESISTLESS FATE.—I remember reading in my schoolboy days, some sixty years ago, about a prince who, as the fates decreed, was doomed to be killed by a lion. The father, like Cæsus in the case of his son Atys, resolved to avert this fate, and prevented his son joining in the hunting sports and amusements of the day. One day, standing before the painting of a lion, the youth struck the picture with his fist, saying, "Thou cursed beast! but for thee I should be free to join in the sports with those of my own age." He struck so hard as to wound his hand, the wound became mortal, and the prince died. This is the tale to the best of my recollection, and I think I read it in Greek. Will one of the scholars of your learned *clientèle* help me to the name of this prince and to the whereabouts of the tale?

E. CONHAM BREWER.

FRENCH PROTESTANT REFUGEES.—Can any of your readers oblige me by answering the following queries? Was it customary for the French Protestant refugees to record their baptisms, marriages, and deaths in the registers of their respective parishes as well as in those of their own churches?

Are there yet preserved any letters of denization later than those published by Durrant Cooper in the Camden Society's papers, i. e., than 1689?

Are there any publications relating to the refugees other than the following: Weiss, *History of the French Protestant Refugees*; De Felice, *History of the Protestants in France*; Benoit, *Histoire de l'Édit de Nantes*; Agnew, *Protestant Exiles from France*; Floquet, *Histoire du Parlement de Normandie*, and the works by Burns and Smiles?

Are there any burial grounds in London which have been specially used by French Protestants since 1680?

Where can a copy of Agnew's privately printed work on French Protestant exiles be seen?

T. R. TALLACK.

Cringleford.

HEYDON FAMILY.—I should be obliged if "N. & Q." could inform me whether Sir Thomas Heydon, of Wickham Court, Kent, and Sir Thomas Heydon, of Cuddey, Devon, are one and the same; and also in what part of Devon Cuddey is situated.

PISCHE.

SIR JOHN HONE.—I should be glad of information concerning, or reference to, a Sir Hone who, according to a MS. genealogy (1729) in my possession, was "knighted by

Henry 7<sup>th</sup> in the sixteenth year of his reign," and "for his extraordinary merit and valour seated in Stroud in Gloucestershire." The genealogy is drawn out by one Charles Lynegar, who gives as his source of information the *Annals* of Sir Thos. Hawley, "principal Herald and King at Arms in the aforesaid reign." NATH. J. HONE.

WILMER FAMILY.—I shall be much obliged if any of the readers of "N. & Q." will give me any information other than what is contained in *Miscellanea Genealogica et Heraldica*, August, 1882, and vol. ii. of *Burke's Commoners*, relating to the family of Wilmer of Sywell, co. Northants, and Ryton-upon-Dunsmoor, co. Warwick, and especially relating to a certain Dr. Bradford Wilmer, of Coventry (author of *Wilmer's Surgery*), whose daughter married the Rev. Henry Watkins, Vicar of Conisburgh, co. York, May 12, 1772. C. WILMER FOSTER.  
Dalton Vicarage, Kotherham.

NICHOLLS.—There was a Dr. Nicholls, spelt with the double l, I think, who had a large and celebrated school at Ealing about the commencement of this century and down to the year 1825, or thereabouts. Was he any relation to the Dr. Nicholls, of Westminster School, mentioned by Cowper in his short autobiography, p. 23 (1818)? C. A. WARD.

#### Haverstock Hill.

SIGNATURES OF COLLECTORS.—Will any collector state what "JR" represents. It looks like a flowing Italian R, but careful examination shows the separation at top. Is it Joshua Reynolds, or Jonathan Richardson? Also, what is the meaning of "N9 EE12 X32 O For that in the Great Dukes Collection of the Portraits of the Painters, JR. jun.," written on the back of a red chalk drawing, a portrait of Guido Reni by himself, from the Fountaine, Esdaile, and JR collections? J. R. HAIG.

EMNE CHRISTEN.—What is the meaning of this compound? Spelman, in his *History of Sacrilege*, makes Henry VIII. say to his Parliament, respecting the dissolution of religious houses:—

"Surely if I, contrary to your expectation, should suffer the Ministers of the Churches to decay, or learning. . . to be diminished, you might well say that I, being put in such special trust as I am in this case, were no trusty friend to you, nor charitable to my Emne-Christen, neither a lover of the public wealth, nor yet one that feareth God."

E. CORHAM BREWER.

ANCIENT CARVED PRIESTAL.—In the hall of the vicarage of Wymering, Hants, stands an old oak pedestal, about four feet high and one foot square. The front side is elaborately carved, while the back is plain, and the two other sides show a little ornamentation but no carved characters. The carvings on the front may be described as

follows: A heart-shaped ornament displaying a cross; | ANNO <> | 763 |; a rose-like ornament; <> NS GLAS L <> <> PT RAS; a device resembling a crown of thorns; \* IXK \*; MAAR N <> IT VAN RAS. The lowest ornaments consist of two wreath-like carvings, one beneath the other. The vicar informs me that he took over this article along with the fixtures, &c., in the vicarage, and that he knows nothing of its history or use. Some of the readers of "N. & Q." might be able to interpret the various inscriptions as given above.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

REVERSED ATTAINDER.—"In the case of a peer, when the attainder is reversed and the dignity restored, a new peerage is created and a new patent issued." Where can I refer for a verification of this statement? X. C.

INSCRIPTION ON A TOMBSTONE.—The following lines are inscribed upon a tombstone in Tottenham cemetery:—

"That best part of a good Man's Life,  
His little unremember'd Acts  
Of Kindness, and of Love."

Will any of your readers direct me to the source whence they are taken? OLD MORTALITY.

PRECEDENCE.—Who takes precedence, the Duke of Cambridge or the Duke of Cumberland? In the Garter Roll for this year the Duke of Cambridge's name appears among the royal dukes next after that of the Duke of Albany; the Duke of Cumberland's name appears between those of the Dukes of Northumberland and Wellington. If the Princess Louise and the Marquis of Lorne had had a son, what would have been the rank of that son and his descendants? ENQUIRER.

"UT ROSA FLOS FLORUM."—What is the continuation of this quotation as applied to King Arthur, and what is its source? U. R. F.

BIRTHPLACE OF GRAY.—Is it known whether the house is still standing in Cornhill in which the poet Gray was born in 1716; and, if so, which is it? There was a great fire there in 1748, and in the *Memoirs of the Life and Writings of Gray*, by his friend Mason, a note is inserted, on a passage in a letter from the poet to Dr. Wharton, dated June 3 of that year, which states that, "The paragraph here omitted contained an account of Mr. Gray's loss of a house by fire in Cornhill, and the expense he should be at in rebuilding it." Had this house been the one in which Gray was born, Mason would surely have referred to it as such in this note. Possibly, however, the house may have been destroyed in some subsequent fire. Having failed in endeavouring to ascertain this point, I naturally ask the assistance of "N. & Q." W. T. LYNN.  
Blackheath.



**DE BOTRY.**—Excavations are being carried out to find the foundations of Alnwick Abbey (the only part now above ground being the gateway), and a tombstone has been found with the following inscription round the edges:—"Obruta Loretta de Botry per fera leta, Hac jacet in meta vivat redimittatque leta." According to Raine's *Antiquities of North Durham*, p. 182, in the pedigree of Goswick and Middleham, there is a Loretta del Buterie (or Boterie) of Alnemouth. This is probably the lady above mentioned, but I cannot trace her husband. Can any of your correspondents supply the want?  
G. H. THOMPSON.

Alnwick.

**MANSEL.**—On the frame of a portrait of Louis XVIII. the following couplet is engraved:—

"Regia dum Mansella tibi subridet imago  
Oculis ipas tibi suadere videtur amorem."

Who was the *Mansel* about the French court at the time?  
J. C. J.

**BYRON ON CHAUCER.**—In I. D'Israeli's *Amenities of Literature*, vol. i., he has an article on *Piers Ploughman*, where he says, "Byron, though he has thrown out a crude opinion of Chaucer, has declared that [*Piers*] the Ploughman excels our ancient poets." Where can I find any opinion by Byron upon Chaucer or upon *Piers Plowman*? I find Chaucer mentioned twice, casually, in *English Bards and Scotch Reviewers*, but more than this must be meant.  
WALTER W. SKEAT.

**"PIERS PLOWMAN" AND DRYDEN.**—What does I. D'Israeli mean by saying that Dryden borrowed "one very striking line" from *Piers Plowman*, and "may possibly have taken others"? The imbecility or non-amenity of giving no reference in such a case is amazing; but what will not authors do by way of a flourish! Can any one supply the reference, or the references, if more than one? (See I. D'Israeli, article on *Piers Ploughman* in his *Amenities of Literature*, vol. i.)  
WALTER W. SKEAT.

**EQUIVALENTS TO FRENCH PROVERBS.**—Can any of your readers supply me with the rendering in English, or the equivalent to, the following French proverbs?—

Les beaux esprits se rencontrent.  
La belle cage ne nourrit point l'oiseau.  
Il faut qu'une porte soit ouverte ou fermée.  
Il n'y a point de héros pour son valet de chambre.  
C'est la sauce qui fait le poisson.  
La cage rent toujours le hareng.  
On ne fait point d'omelettes sans casser des œufs.  
Qui dort, dine.  
Qui terre a, guerre a.  
Quand on veut noyer son chien, on dit qu'il est couragé.  
A chaque saint son cierge.  
A tout seigneur, tout honneur.  
Les petits cadeaux entretiennent l'amitié.

FRED. CADOGAN.

**LIFRE-LOFRE.**—This word is translated in Cotgrave, "An buff-suff, swagbelly, puff-bag (a word coined in derision of the Germans and Swissers)." It occurs in the *Contes Facécieux du Sieur Gauslard* of Etienne Tabourot, known as *Le Seigneur des Accords*, and is applied to a German who has been talking for some time in Latin to the hero. One of the bystanders on the conclusion of the harangue observes, "Ce lifre-lofre à [sic] grand tort de vous entretenir si long temps avec son Latin, car le diable se gaste," p. 6, ed. 1614. In a privately printed translation by some writer of the middle of the seventeenth century, only known as J. B. of Charterhouse, "Ce lifre-lofre" is translated "this babler." What is the origin of this word, with which Littré does not deal, and which *Francisque Michel* and *Delvan* pass over without mention? Is it possible there is any connexion between it and *loafster*, a supposed Americanism, which the *Slang Dictionary* says was in use in England at the beginning of the last century? I ask this question with a becoming measure of trepidation.

URBAN.

**SUICIDE.**—There are some "Dissuasives against Self-murder" at the end of the *Memoir of the Early Life of Wm. Cooper*, written by himself, published in 1816. At p. xiv of the preface it is said that they are chiefly extracted from the works of an "eminent American divine." Is it ascertainable who he was? The "dissuasives" seem to be helplessly weak, such as, "If you are indigent and helpless, live; the face of things may agreeably change. If you hope for immortality, live; and prepare to enjoy it." He must be an eminently foolish divine who could imagine that dissuasives such as these would deter any one seriously driven to suicide to hold back from the step.

O. A. WARD.

Haverstock Hill.

**CAPTAIN THOMAS WEBB.**—Will any of your numerous correspondents who possess records, written or printed, letters, memoranda, or other authentic items tending to illustrate the personal history, military career, and evangelistic labours of Capt. Thomas Webb, of the 49th Foot, who was connected with the early history of the American Methodist Episcopal Church, and was interred at the Bristol Portland Street Wesleyan Methodist Chapel in December, 1796, have the goodness to communicate, at his early convenience, with John P. Lockwood, 101, Windsor Road, Southport? All charges of transcription and postage will be defrayed, and the documents returned if required.

J. P. L.

**HUGO DE VERE, EARL OF OXFORD, 1408.**—On a tomb in this churchyard occur the arms of this nobleman as given by Gwiliam, viz., Quarterly 1 and 4 gu., 2 and 3 or, impaling or, a bend sable. This coat is said to be in Henry VIII's day.



shall be obliged to any one who will tell me where this Earl of Oxford was buried, and whether he or any of his family are remembered historically as church builders in that church-building age. According to local tradition the person (I architect) to whom this tomb was erected fell from the tower and was killed, and I have some reason to suppose that he was employed by the Countess of Richmond and Derby.

Hammer.

M. H. LEE.

**JEREMY COLLIER.**—I suppose one cannot trace in any of the suburbs where Jeremy Collier resided, supporting himself by literary labour. The only fixed points would be the lectureship at Gray's Inn, and his imprisonments at Newgate, Gate House, and King's Bench, and burial in St. Paul's.

C. A. WARD.

Haverstock Hill.

**"AN OLD MAN'S DIARY,"** BY JOHN PAYNE COLLIER. — A copy of this book, in four parts, small 4to., was presented to me at the time of its issue in 1871-2, by the writer, John Payne Collier, accompanied by a kind autographic letter. On the title-page is a small portrait of the author, and it is said on the same page to be published "For strictly private circulation." The same injunction is repeated in the preface, for recipients are requested to consider it "strictly in the light of a manuscript communication." It is needless to say that the book is much prized, and that it was felt as a great compliment to have been thought worthy of being presented with a copy from the well-known and veteran worker. How many copies were issued? S., in "N. & Q." 5th S. ix. 382, asserts that only fifty copies were printed, whilst in a notice of the sale of J. P. Collier's library, in the *Daily News* of Aug. 12, 1884, it is said that only twenty-five copies were issued, and that one disposed of at that date, containing letters, notices, &c., inserted in it, fetched 150*l*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**"HARP LORDS."**—I had a terrible wiggling, a few weeks ago, from G. A. S., in the *Illustrated London News*, for having omitted to explain why Oliver Cromwell's house of peers were called "Harp Lords." Will one of your correspondents, to whom we apply in all emergencies, assist the halting memory of G. A. S. and my ignorance by solving this riddle?

E. COBBHAM BREWER.

**"MEDW: FARRACE."**—In the chancel of the church at Arretton, in the Isle of Wight, is a small stone, with the following inscription rudely cut upon it. MEDW: FARRACE. VICAR. 1645 DECEM. 17. As there are no registers, or other parish books or documents of this period now in existence in Arretton, which would probably have afforded some information in regard to this vicar,

I shall feel greatly obliged if any of your correspondents will give me full and accurate biographical particulars (quoting authorities) respecting him, his ancestors, and his descendants. Which was his university and college? Wanted for genealogical purposes.

C. MASON.

29, Emperor's Gate, S.W.

**"BOBBY SHAFTUS."**—Can any of your numerous correspondents give me the words of this old northern song, which I heard as a child, and of which I can remember only the following lines?—

"Bobby Shaftus' gone to sea,  
Silver buckles on his knee;  
When he comes back, he'll marry me,  
Heigh for Bobby Shaftus!"

"Bobby Shaftus had a hen;  
She laid eggs for gentlemen;  
Gentlemen came every day,  
Till Bobby Shaftus ran away.

Heigh for Bobby Shaftus!"

F. C. BIRKBECK TERRY.

[If we may trust a distant memory, the name was Shafto, not Shaftus, and the refrain was "Bonny Bobbie (l) Shafto." The second verse quoted by Mr. TERRY comes we fancy, from another poem.]

**"RIGHT WORSHIPFUL."**—Can any reader of "N. & Q." oblige me with information as to the right of the mayor of certain towns, e.g. Salisbury, to be addressed as "Worshipful" or "Right Worshipful"? Is the right conferred by charter?

J. S.

#### AUTHORS OF QUOTATIONS WANTED.—

1. "Father of Earth and Heaven! I call thy name!  
Round me the smoke and shout of battle roll!"
2. "Now for the fight! now for the cannon peal!  
Forward! through blood and toil and cloud and fire!"

RUPERT GARREY.

#### Replies.

#### FOREIGN ORDERS OF KNIGHTHOOD CONFERRED ON BRITISH SUBJECTS.

(6th S. x. 41.)

MR. WOODWARD has explained, in a very interesting way, how devoid of all legal sanction are the "Foreign Office Regulations respecting Orders of Knighthood" in their attempted application to some of us civilians who are not in Her Majesty's service, and, as we think, have done right instead of wrong in our acceptance of a foreign order. There is one point, however, on which Mr. Woodward understates his case. He apprehends "that the question of foreign orders is 'on all fours' with that of foreign titles." But in its legal aspect this is not so, for whilst foreign titles of nobility neither had nor have any force in England, it is quite different with foreign orders of knighthood. The late Sir George Bowyer, writing to the *Times* on Aug. 12, 1871, explained that as for the regulation of the

Foreign Office, it may be binding on persons serving the Crown, "but it cannot alter the law of the realm." What that law is Sir George Bowyer explained as follows:—

"A foreign title of nobility gives only the rank of esquire in England; but a foreign knight is a knight by the law of England—2 *Iust.*, 657; 7 *Rep.*, Calvin's case, 15, 16; 29th Edward III. 39; *Doddridge on Nobility*, 164; *Duke of Brunswick v. King of Hanover*, 6 *Beavan*, 2; *Picta*, i. 2, cap. 3, sec. 9. The reason of this is that knighthood does not belong to any one state, but is universal throughout Christendom. Therefore a knight in one country is a knight in all others where knighthood exists. And this principle of law forms an exception to the law that the Crown is the sole fountain of honour."

The annexed notes will show how different is the state of things as regards the law of England on foreign titles of nobility. They were extracted from a manuscript copy—lent to me by the courtesy of a distinguished antiquary—of Sir John Doddridge's treatise of 1642, one of the authorities cited by Sir George Bowyer:—

"And the common lawes, as also the lawes of Chivalrie exerceised in y<sup>e</sup> Marshall Court, doth prohibit anie subject of this realm to receive titles of Honour and dignitie, of the gift or donation of a forreine Prince, King, or Emperour, for it is a thing greatlie touching the Majestie of the King, and y<sup>e</sup> state of his Kingdoms, *Est ius majestatis, et inter insignia summa potestatis.*—7 *Coke*, 25, v.

"And if that a man shall bring an action, and in the writ is stiled by such forreine title and name of honour, the Def<sup>t</sup> may plead in abatement of his writ, that he is not Duke, Earl, Marquesse, or Baron, whereupon if the plaintiff or defendant take issue, this issue shall not be tried by Jurie, but by the recordes of the Parliament, wherein he faileth. —6 *Coke*, 53; 7 *Coke*, 15.

"And if an Englishman be made Earl of the Empire or of anie other forreine nation created into Honor, and y<sup>e</sup> King alsoe doe create him into anie title of Honor in England, he shall not be named in all Judiciall proceedings, onelie by such name and title as he hath received from the King of this realm, whose subject he is, and if by the King of England, he be not advanced to title of Honour, then he shall bear y<sup>e</sup> name onelie of his baptisme and surname, *unless he be a Knight*, 20 *Ed.* IV. 6; 7 *Coke* 16, a. For experience teacheth that Kings joyned in league together and by certaine mutuall, and as it were natural power of monarchs, according to the law of nations, have dismissed one another's subjects and ambassadours graced with this dignitie of Knighthood.....

"But there is a diversitie worthie of observation (for the highest and lowest dignities are universall) and therefore a Knight (English or stranger born) is a Knight in all nations, in what place soever he received his title of dignitie, and so ought of right and by law be named in the King's Courts, 20 *Ed.* IV. 6; 33 *Edw.* III., 36; as before is said."

FREDK. HENDRIKS.

Linden Gardens, W.

If Mr. WOODWARD will refer to the second edition of the late Sir George Bowyer's learned work on *English Constitutional Law*, he will find the question of foreign orders or decorations fully treated of. There is nothing "illegal" in accepting

a foreign order; but foreign orders which have been received without the Queen's permission cannot be worn at court, or in presence of Her Majesty. Elsewhere they may be worn, as they now generally are; for there is no law whatever on the subject. The "Foreign Order Regulations" refer to officers in the army, ambassadors, envoys, &c., who are in the pay of the country. The late Garter, Sir C. G. Young, once told me he bitterly regretted that he was prevented by his office from accepting the order of the Medjidie.

Those who are allowed to accept foreign orders are gazetted. I have noticed that on some occasions members of the royal family are gazetted when they receive foreign orders; but there appears to be no regulation which prevents them from accepting and wearing spurious decorations. The question of foreign titles is different. No Englishman who is not a nob would care to purchase or to obtain a foreign title, which can give him no precedence or social position in England, which is not received at court, and which only makes him ridiculous. It was, I think, in 1858, that a notice appeared in the *Gazette* annulling the presentation of a British subject who had been presented at a *levee* as the "Baron" de Bliss.

But the case of the Baron de Worms, M.P., is quite different; and I wonder that Mr. WOODWARD did not see it. He is a naturalized British subject, and, of course, he was naturalized as the "Baron de Worms." Unless he had been a British subject he could not have had a seat in Parliament.

It should be remembered, however, that in Italy and other countries many titles are feudal and belong to estates; just as in the case of Arundel Castle. In Italy, if a man sells an estate, the right of redemption is always reserved. Some years ago Prince Torlonia bought Bracciano from Prince Odescalchi, and thereupon became Duke of Bracciano. Before the time for redemption had expired Prince Odescalchi married a rich heiress and repurchased Bracciano, whereupon Torlonia ceased to be Duke of Bracciano, which title went back to Odescalchi.

The most amusing creation and sale of titles of "nobility" of which I ever heard took place some years ago in Tuscany, during the time of the penultimate Grand Duke. My informant was an English gentleman, who had resided at Florence for many years, and knew all the details of the transaction, which justly aroused his British contempt. A new road had to be made from Florence to Fiesole. Fiesole had no money, and petitioned the Grand Duke for permission to open—or to reopen, I forget which—its "Libro di nobiltà." The petition was granted; and any one who paid three hundred dollars towards the new Fiesole road was created a "Count." A Frenchman turned up opportunely, and was engaged as



"Juge d'Armes"; and this individual prepared the diplomas, which were duly signed by the Grand Duke. But one of those who invested his three hundred dollars came out a "Baron" instead of a "Count." This excited some surprise, and it was subsequently found out that the "Juge d'Armes" had described him in the diploma as a "Baron," and consequently, since the Grand Duke had recognized him as a "Baron" in the diploma which created him a "Count," he was indubitably a "Baron" as well as a "Count." Such was the story told to me.

Some time ago (the *Times* announced the death of an Englishman, "who for his services had been created a count by the late Grand Duke of Tuscany." He was one of the three hundred dollar "Counts" of the Fiesole road; at least, so I was told.

## HISTORICAL.

[A reference to Burke's *Peerage* shows that by a royal licence, bearing date Aug. 10, 1874, permission was granted by Queen Victoria that Baron Solomon-Benedict de Worms and his descendants should use in this country the title Baron de Worms.]

NOTES ON MR. A. SMYTHE PALMER'S "FOLK ETYMOLOGY" (6th S. ix. 303, 391, 437, 497; x. 38).—14. *Warlock*, p. 426.—This old term for a wizard is not an instance of popular etymology, but represents a genuine A.-S. word, *werloga*, which really means what it appears to mean, "a twenty-liar," and is certainly not an Anglicized form of Icelandic *varð-lokkur* or *urðar-lokkur*, ward-songs or weird-songs, as is vainly imagined in the *Cleasby-Vigfusson* dictionary. For a good and clear account of the word *warlock* and its connexion with *werloga* see Skene's *Etymological Dict.* The same word appears in Old Norse poetry in *Avinbjörn's Lay*, 50, in the form *vär-lögr*; see *Corpus Poeticum Boreale*, ed. by Vigfusson and York Powell, i. 539.

15. *Deuclap*, p. 98.—Prof. Skeat treats this word as a derivative of *dew*; Mr. Palmer thinks that *deuclap* may mean a "trailing lappet" of flesh, and connects the former part of the word with *drag*. In support of this etymology he adduces a Swedish *drag-lapp*, for which form I can find no authority.

16. *Larch*, p. 578.—The Greek *λάριξ* is whimsically derived from the Arab. 'araz (in Heb. 'erez), the cedar, with the Arabic article prefixed. Can any example be adduced of the Arabic article 'al being found in a classical Greek or Latin word beginning with l? Surely the etymology proposed by Mr. Whitley Stokes in the *Academy*, No. 610, is far more probable. He suggests that *λάριξ* and the Lat. *larix* are cognate with *larix*, the O. Celt. form inferrible from the Irish *larix*, oak; gen. *darach*. This would connect *larix* with Gr. *ἐπίς* and Eng. *tree*; see Curtius, *Gr. Etym.*, sect. 275. Mr. Stokes gives many examples of a Latin *l* re-

presenting an original *d*, among which I may mention *larca*=*darca*, cognate with *δέρκομαι*; *mulier* from a root *mud*, lit. one who gives suck, cp. Gr. *μυζώω*; *lautia* for *dautia*, from a root *du*, to give.

A. L. MATHEW.

Oxford.

PARODIES (6th S. ix. 509; x. 37, 112).—MR. MARSHALL'S note on the beautiful and world-famed lyric *My Mother* is incorrect in every particular. It was not written by Jane Taylor, nor was it included in the *Hymns for Infant Minds*, which was a subsequent publication, of which the two sisters, Ann and Jane, were the joint authors.

The real history is as follows. In 1798, Ann Taylor, then residing with her family in Colchester, aged about sixteen, made a purchase of *A Minor's Pocket-Book*, a periodical published by Harvey & Darton, 55, Gracechurch Street, London. This contained enigmas, and the solutions of previous ones, and poetical pieces to which prizes were adjudged. Fired with enthusiasm, she set to work and unravelled enigma, charade, and rebuz, and forwarded the results under the signature of "Juvenilia." They were successful, and obtained the first prize—six pocket-books. She continued her contributions for some years, at first anonymously, assisted by her younger sister Jane, and subsequently she became the editor during twelve or fourteen years, up to the time of her marriage in 1813.

On July 1, 1803, Darton & Harvey wrote requesting some specimens of easy poetry for young children. The letter proceeds, "If something in the way of moral songs (though not songs) or short tales turned into verse, or—but I need not dictate. What would be most likely to please little minds must be well known to every one of those who have written such pieces as we have already seen from thy family," &c. Their father (Isaac Taylor, afterwards of Ongar) did not quite approve of the proceeding, remarking, "I do not want my girls to become authors."

The commission was undertaken by the two sisters, and at the end of 1803 a small volume appeared, with the title, *Original Poems for Infant Minds*, by several Young Persons. The work did not consist exclusively of the Taylor contributions. Anne remarks, "Having written to order, we had no control over the getting out of the volumes, and should have been better pleased if contributions from other hands had been omitted." The sisters received five pounds for the first volume, which succeeded so well that a commission was given in November, 1804, for a second volume, for which they were paid another five pounds. It is in the first volume that *My Mother*, entirely written by Anne, appears.

Jane Taylor continued to devote herself to



literature until her decease, in April, 1824, at the age of forty-one. Anne married the Rev. Joseph Gilbert, in December, 1813, and withdrew from literary work for the rest of her life, except very occasionally. This is much to be regretted, as she possessed rare talents; many of the most popular poems usually ascribed to Jane having been really written by Anne. Mrs. Gilbert survived to a happy and honoured old age, and died Dec. 20, 1866, within a month of the completion of her eighty-fifth year. Her autobiography is one of the most charming memoirs that have come under my notice.

On May 19, 1866, a paragraph appeared in the *Athenæum* (understood to be from the pen of Prof. De Morgan), admiring the poem, but animadverting on the closing verse. In the following number Mrs. Gilbert inserted a reply. In "N. & Q.," 3<sup>rd</sup> S. x. 25, a further critique appeared, signed F. C. H., to which Mrs. Gilbert replied, p. 97. Only a fortnight before her death she writes, "You remember that in May last there was a discussion in the *Athenæum* on my poem *My Mother*, which surprised everybody as an announcement and advertisement of my continued existence, so that the Post Office has gained all but a revenue from letters addressed to me, which, kindly complimentary as they are, I have, of course, had to answer."

The above brief notices of an estimable member of a talented family may not be without interest in connexion with the poem to which allusion has been made.

J. A. PICTON.

Sandyknowe, Wavertree.

Ann Taylor, afterwards Mrs. Gilbert, Jane's sister, and not Jane, as asserted at the last reference, is understood to be the author of *My Mother*. Both sisters were authoresses, and the lives of both have been published.

P. P.

**SOCIETY ISLANDS** (6<sup>th</sup> S. x. 64).—There are so many good books descriptive of these islands and the people, that it is difficult to say which are the best. I subjoin a few references, as nearly as possible in chronological order:—

1606. Discovery by Fernandez de Quiros and earliest (?) intercourse with Europeans. See Burney's Collection, vol. i. pp. 433-490.

1767. Recovery by Wallis, with account of the natives, their habits and customs, and incidents which occurred during the five weeks' stay of the *Swallow*. Hawkesworth's Collection, vol. i. pp. 433-490.

1769. French discovery. Bougainville's Voyage (English translation, 1772), pp. 211-274.

1769. Cook's first visit. Very full and interesting account of the natives of Tahiti. Hawkesworth, vol. ii. pp. 70-279. Parkinson's Journal, pp. 13-77.

1773. Revisited by Cook. Second Voyage. Vol. i. pp. 144-189. Forster's account, vol. i. pp. 253-417. Forster's Observations, chap. vi.

1777. Last visit of Cook. Third Voyage, vol. ii. pp. 1-178. (The references are to the quarto editions of Cook.)

1788-89. Bligh's Voyage to Tahiti, pp. 61-147.

1797. Arrival and settlement of the first English missionaries. Voyage of the *Duff*, pp. 56-91, 149-226, and appendix.

Nineteenth century:—

Kotzebue's Voyage (2 vols.), vol. i. 1830.

Ellis's Polynesian Researches, 2 vols., 1829; 4 vols., 1831.

Tyerman and Bonnet's Voyage, 2 vols. 1831.

United States Exploring Expedition (1839). Wilkes's Narrative (5 vols.), vol. ii. pp. 1-83; also Hale's Ethnology of the Expedition.

Roivings in the Pacific by a Merchant long resident at Tahiti (1842-49), 2 vols. 1851.

Coultier's Adventures in the Pacific, 3 vols. 1845-1847.

Herman Melville's Omoo: Sequel to Typee. 1847.

Hill's Sandwich and Society Islands. 1856.

A Trip to Tahiti. By W. K. Bull. Melbourne, 1858.

Cuxent, *Iles de la Société, Tahiti* (with account of the manners and customs of the people). Rochfort, 1860.

Consul Pritchard's Polynesian Reminiscences. 1866.

Mrs. Alfred Hort's story, Hema; or, Life in Tahiti, 2 vols. 1866.

Arboussset, Tahiti et les Iles Adjacentes (Historical and Descriptive). Paris, 1867.

Lamont's Wild Life among the Pacific Islanders. 1867.

Polcy, Quatre Années en Océanie, 2 vols. Paris, 1866-70.

South Sea Bubbles, by the Earl of Pembroke and Dr. Kingsley. 1872.

Hutton's Missionary Life in the South Seas. 1874.

Stonchewer-Cooper's Coral Lands of the Pacific, 2 vols., 1880; 1 vol., 1882.

Miss Gordon Cumming's Cruise in a French Man-of-War, 2 vols. 1882.

Lady Brassey's Tahiti, with photographs. 1882.

In addition to Forster's *Observations* and Hale's *Ethnology*, Herbert Spencer's *Classified Facts on Sociology*, No. 3 (Polynesia, &c.); Richard, *Voyages chez les Peuples Sauvages* (3 vols., 1808), vol. ii. pp. 140-469; and the catalogue and album (photographs) of the Godeffroy Museum may be referred to for ethnographic and anthropologic facts.

E. A. P.

**Mrs. HUTCHINSON** (6<sup>th</sup> S. x. 43).—Sir Allen Apsley married, first, a daughter of — Hunckes; secondly, Ann, daughter and heir of Sir Peter Carew; and, thirdly, on Oct. 23, 1615, at St. Ann's, Blackfriars, Lucy, daughter of Sir John St. John, of Lidiard, co. Wilts. She remarried Sir Loventhorpe Francke, of King's Hatfield, co. Essex, and died Oct. 11, 1658. The probability is, from the date of her father's death and the being five years of age when that occurred, that she was born in 1589, which would make her when she married twenty-six, and not sixteen years of age. Sir Allen Apsley died in the Tower, of which he was at the time lieutenant, on May 24, 1630. A full pedigree of the Apsley family is given in *Castles, &c., of Western Sussex*, by Elwes and Robinson, pp. 176 and 235.

D. G. O. E.

**MARRIAGE OF PEPTYS** (6<sup>th</sup> S. x. 89).—According to his own statements Pepys was married on Oct. 10, 1655, and he celebrated the anniversary for many years. In his *Diary*, under date Oct. 10, 1661, there is an entry, "The anniversary

of my sixth wedding"; and under date Oct. 10, 1664, we have, "This day, by the blessing of God, my wife and I have been married nine years." On the other hand, Mr. Walcott has shown in his *Memorials of Westminster* (App., p. 30) that the marriage is entered in the register book of St. Margaret's as follows:—

"Samuell Peps of this parish, Gent., and Elizabeth Marchant, de S<sup>r</sup> Michell, of Martine in the fields, Spinster, were published October 19, 22, 29, and were married by Richard Sherwyn, Esq<sup>r</sup>, one of the Justices of the Peace for the Cittie and Libertyes of Westminster, December 1<sup>st</sup>, 1655. R. V. Sherwyn."

On this Lord Braybrooke remarks: "It is notorious that the registers in those times were very ill kept, of which we have here a striking instance. ... Surely a man who kept a diary could not have made such a blunder." Can any one doubt that Pepys was right, in spite of all parochial registers to the contrary? EDWARD SOLLY.

Perhaps the following copy of the original marriage certificate of Pepys will explain why Lord Braybrooke quoted October and the *Athenæum* December as the month in which the interesting event was solemnized:—

"Samuell Peps of this parish, Gent., and Elizabeth De S<sup>r</sup> Michell of Martine in the fields, Spinster. Published October 19<sup>th</sup>, 22<sup>nd</sup>, 29<sup>th</sup> (1655), and were married by Richard Sherwyn, Esq<sup>r</sup>, one of the Justices of the Peace of the Cittie and Libertyes of West<sup>m</sup> December 1<sup>st</sup>. (Signed) R. Sherwyn."

*Vide* Wheatley's *Samuel Pepys and the World he Lived in*, 1890.

HENRY G. HOPE.

Freegrove Road, N.

The confusion as to dates probably arose from a passage in Lord Braybrooke's introduction to his edition of the *Diary*. He says, "On December 1st, 1655, he married Elizabeth St. Michel, a native of Somersetshire." In a footnote he gives an extract from the register of St. Margaret's, Westminster, which contains the above date. He goes on, however, to say that

"it is notorious that the registers in those times were very ill kept, of which we have here a striking instance. Pepys was in the habit of annually celebrating his wedding day on the 10th of October, whereas the entry records the banns to have been published on the 19th, 22nd, and 29th of October, and the wedding as having taken place on the 1st December. Surely a man who kept a diary could not have made such a blunder."

From two entries in the *Diary* itself it seems certain that October 10 was the true date, and not December 1. Writing in 1661, Pepys says (Oct. 10):—

"This day by the blessing of God my wife and I have been married nine years: but my head being full of business, I did not think of it to keep it in any extraordinary manner. But bless God for our long lives, and loves, and health together, which the same God continues I wish from my very heart."

Again, under the same date, 1666, he writes: "To home to supper, it being my wedding night,

but how many years, I can not tell; but my wife says ten." In reality it was eleven; but in any case this last entry seems conclusive as to the date. Pepys, as a man, might, perhaps, have been guilty of forgetting the actual day of the solemn ceremony, but it may be looked upon as improbable that any lady would do so.

E. SIMPSON-BAIKIE.

ADMIRAL SIR W. SIDNEY SMITH (6th S. x. 88).—Mr. John Barrow's *Life and Correspondence of Admiral Sir Wm. Sidney Smith* does not give the place of his birth. In the *Annual Register* for 1840, lxxxii. 165, however, there is an obituary of him which states that he was born "in Park Lane, Westminster." The date of his birth was July 21, 1764, and not, as given by Mr. C. A. WARD, in 1765. GEORGE F. HOOPER.

Streatham.

It is stated in Howard's *Memoirs of Admiral Sir Sidney Smith*, 1839, vol. i. p. 8, that William Sidney Smith was born in Park Lane, Westminster, but the particular house is not specified. Barrow, in his *Life and Correspondence of Admiral Sir William Sidney Smith* (1848), makes no mention of the admiral's birthplace. It would appear that Mr. WARD is incorrect in giving 1765 as the year of Sir Sidney's birth. Barrow states that he was born on June 21, 1764 (vol. i. p. 6), but in the copy of the inscription on the tomb in Père la Chaise in vol. ii. p. 494, the date is given as "21st of July, 1764." I may add that Howard believed that Sir Sidney was born "towards the close of the year 1764" (vol. i. p. 8). G. F. R. B.

MR. C. A. WARD is under an erroneous impression. Sir William Sidney Smith was not born in Westminster in 1765, but at Midgham, Sussex, in 1764. *Vide* J. Thompson's *Dictionary*, 1873.

HENRY G. HOPE.

Freegrove Road, N.

MANNOT—MAY NOT (6th S. x. 46).—Compare Lyndsay, *Natyre of the Thrie Estaitis*; II. 311, 312 in the E. E. T. S. reprint of Charteris's 1602 edition read,—

"Sister, sing this sang I may not,  
Without the help of gude Fund-Jonet."

In the Bannatyne MS. (l. 588 in the Bannatyne Club reprint) we find *mannot* instead of *may not*. Has the name Fund-Jonet ever been properly explained? P. Z. ROUND.

30, South Street, Greenwich.

INSCRIPTION UPON THE TOWER OF KEYSOE CHURCH, BEDS (6th S. x. 106).—Further information may interest your correspondent. Unfortunately I have forgotten the book from which I copied it many years ago. It states that the epitaph is in Keysoe churchyard, and the copyist says the inscription now (1820) is very nearly



obliterated. The only difference between his copy and your correspondent's is that it reads *battlement* instead of *basement*. The height from which this person fell was 132 ft. His leg and foot were exceedingly fractured, but his damage in other respects was so trifling that he not only lived forty years afterwards, but within seven months from the time of his fall he was capable of ascending the steeple a second time, and he then finished pointing the spire. The chair in which he sat was suspended by a strong rope of four strands, yet it parted evidently through the rocking of the spire occasioned by the striking of the church clock at 8 A.M. Upon examining the rope it appeared that three of the strands out of the four which composed it had been purposely cut through with a knife, supposedly by one who was annoyed at Dickens being ordered to do what he wished to do; this man after finishing building a stack of chimneys climbed to the top of them to give an exulting cheer to the persons assembled there, when the work, being wet, gave way, and falling with him he was dashed to pieces.

W. J. WHEBER JONES.

Piggott's Farm, Albury End, Little Hadham, S.O.

"ENGLISH AS SHE IS SPOKE" (6th S. x. 86).—It may be worth while to note the absurdity of this title, given to the reproduction of the *New Guide of the Conversation in Portuguese and English*, by P. Carolino (Field & Tuer), as I have already pointed out privately to the enterprising republisher of "the little book." The plan on which Carolino worked was, evidently, to translate his phrases from their native tongue into French, of which he had some knowledge, and thence into English, of which he had none, by the aid of a dictionary. "English," therefore, could never become *she*, but must necessarily be *he*. Moreover, this phrase never occurs in the book. For my part, I think it difficult, if not impossible, to improve on the original title; and it seems an error of judgment to make the attempt, more especially when a palpable divergence from the original and beautiful system is introduced thereby.

JULIAN MARSHALL.

PRESTER JOHN'S ARMS (6th S. ix. 470; x. 14, 58).—I should like to add to this query the further one, Why are the arms of the see of Chichester "a Presbyter Johannes" seated? There is probably some curious legend respecting the matter which is not mentioned in any Sussex history, and I have never seen any explanation of it.

FREDERICK E. SAWYER.

Brighton.

BUTE (6th S. x. 69).—I much regret that, having been myself misinformed, I have been the means of leading my friend Miss BUSK into an error, and taking up space to no purpose in your

columns with reference to John, third Earl of Bute. He was not buried in Stanford Rivers church, and it was his successor, the fourth Earl (afterwards Marquis) of Bute, who obtained permission from Richard Bendon, then Bishop of Gloucester and rector of Stanford Rivers in 1794, to construct a vault in Stanford Rivers church, in the which were deposited the bodies of his son Viscount Mountstuart (and subsequently), his daughter the Hon. Elizabeth Steuart, and other members of his family.

The best solution of this matter at which I have been able to arrive is that Mr. Lancaster, rector of this parish in 1738, was connected with Thomas Corbett, Secretary of the Admiralty, whose wife was buried in this church. Subsequently, Lady Augusta Steuart, daughter of the third Earl of Bute, married Capt. Andrew Corbett; and although I do not find that she was buried here, it is not improbable that the connexion of her husband's family with the parish as a burial place, combined with the circumstance that Lord Mountstuart was killed in Essex by a fall from his horse, may have induced the fourth Earl of Bute to select this place for the interment of his son. I need hardly add that nearly all the interest of this matter has vanished with the disappearance of so historical a person as the third Earl of Bute from it. PHILIP J. BUDWORTH.

I do not think that the Lord Bute to whom Miss BUSK refers as buried at Stifford, in Essex, can have been the Prime Minister of George III., as the *Gentleman's Magazine*, in the obituary notice of that nobleman (March, 1792, p. 285), states that his body was carried from the house in South Audley Street where he died to be buried in his native Scotland. It is probably another bearer of the title who lies buried in Essex.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

John, third Earl of Bute, the peer concerning whose burial at Stanford Rivers Miss BUSK makes inquiry, is by contemporary Scottish writers stated to have been buried at Rothesay. My friend Mr. J. Eaton Reid, in his *History of the County of Bute* (Glasgow, T. Murray, 1864), gives an extract from the *Glasgow Mercury* of April 3, 1792, describing the arrival of the late earl from London on "Saturday evening, 31st March," his lying in state that night at Glasgow, and proceeding on Sunday morning to Greenock, and thence to Rothesay, "to be interred in the family vault."

C. H. E. CARMICHAEL.

New University Club, S.W.

WHEELBARROW (6th S. x. 69).—A misapprehension on the part of French writers, or a mis-translation on the part of English ones (or both of these things) seems to have been at work here. There is no doubt that the invention of a species



of *brouette* has been attributed to Pascal, and as this word nowadays has almost always the meaning of *wheelbarrow*,\* it may well have been imagined by Frenchmen,† and still more by Englishmen that the *brouette* attributed to Pascal was a *wheelbarrow*. But *brouette* has had, and may still have, another meaning, viz., that of a kind of *bath-chair*, as will be seen from the following definition of Littré, "*Espèce de chaise à porteurs, montée sur deux roues et traînée à bras*,"‡ and it is this *brouette* of which the invention is attributed to Pascal in Bouillet's *Dict. d'Hist. et de Géogr.*, where it is said of him that he "imagina plusieurs applications usuelles de la mécanique, inventa la *brouette* nommée *vinaigrette*, l'*haquet*, et selon quelques-uns, la presse hydraulique." It is surely quite possible that Pascal may have invented this kind of *brouette*, though Littré attributes its invention to a "Sieur Dupin en 1669," that is seven years after Pascal's death. F. CHANCE.

Sydenham Hill.

An extract from Fosbroke's *Encyclopædia of Antiquities*, vol. i. p. 349, in which reference is made to the supposed invention of Pascal, occurs in "N. & Q.," 1<sup>st</sup> S. ix. 77. ED. MARSHALL.

"JE NE SUIS PAS LA ROSE, MAIS J'AI VÉCU AVEC ELLE" (6<sup>th</sup> S. ix. 447, 516; x. 76).—The following French fable may be interesting to some:—

"'Es-tu de l'ambre?' disait un sage à un morceau de terre qu'il avait ramassé dans un bain, et qui était très-odoriférant. 'Tu me charmes par ton parfum.' 'Non,' dit le morceau ramassé; je ne suis qu'une terre vile, mais j'ai habité quelque temps avec la rose.'"

The fable is anonymous, and I found it under the head "L'Inaison," in a "*Dictionnaire Historique*, par U. S. des R—, Paris, 1819," p. 348.

E. CORHAM BREWER.

CHILDRE CHILDERS (6<sup>th</sup> S. x. 68).—In the north-country ballad of *The Laidley Worm of Spindleston Heugh* you have a "Childy Wynde."

R. B., F.S.A.

SORLINGUES (LES ÎLES) (6<sup>th</sup> S. ix. 448; x. 73).—The actual word *sorlingues* occurs in the dictionary: "*Sorlingues, Sylling, Isles d'Ang. à 8 li. de la pointe de la Prov. de Cornouaille. On en compte 145 rangées en rond, &c.*" (*Dictionnaire Géographique Portatif*, Paris, 1747).

ED. MARSHALL.

\* Thus Larousse, in his little illustrated French dictionary, gives to *brouette* the meaning of *wheelbarrow* only, and yet says, "Elle fut inventée, dit-on, par Pascal au milieu du XVII<sup>e</sup> Siècle."

† Why he calls it a "*chaise à porteurs*," when it is not carried, but drawn, I cannot say.

‡ Littré's definition of *vinaigrette* is "*Petite voiture à deux roues, traînée par un homme, et servant à porter des personnes*," a kind of *bath-chair* therefore; only Littré goes on to tell us that its invention is attributed "au fameux abbé de Saint-Martin, surnommé la Calotte."

There was formerly a ship in the Royal Navy named the *Sorlinga*. Capt. Tetterell (who assisted Charles II. to escape from Brighton) commanded this vessel in 1660 (Charnock, *Biographia Navalis*, i. 47). A letter from Tetterell in the State Papers refers to the vessel as the *Serloines* (*Cal. Stat. Pap. Domestic*, 1661-2, p. 310).

FREDERICK E. SAWYER.

Brighton.

ALMANACS (6<sup>th</sup> S. x. 89).—I write not to reply to NEMO, but to say that I have experienced, and still experience, the same difficulty. Some time ago I obtained, by chance and courtesy, some four or five volumes of English almanacs for the same number of years in the seventeenth century. Never since have I been able to find their whereabouts in the *Ephemerides Catalogue*, and cannot, therefore, find their press-mark and consult them or any others of that century again. In fact, as at present arranged, this catalogue appears to me to be practically useless.

Why should not the almanacs for each country be classed together, the countries being arranged, say, alphabetically; then, if necessary, each class might be subdivided according to the particular place or town for which they were prepared; lastly, each set should then be arranged according to the year date, beginning with the earliest. Such, or some similar arrangement would cause the consulter no difficulty, and, so far as I have seen, each year volume is so composed of almanacs for that year as to lend itself at once to such an arrangement.

BR. NICHOLSON.

I would advise NEMO to consult the admirable *Catalogue of English-Printed Books to the Year 1640*, 3 vols. 8vo., just issued by the British Museum, in which he will find a considerable number of entries under "*Ephemerides*" such as he is desirous of obtaining (vol. i. pp. 581-592). This catalogue deserves to be widely known, for the information it contains is invaluable to those who live far away from the British Museum, and the precious time it will save a country visitor—who will now come up armed with that special information, the Museum press-mark of the book he requires—is a boon for which all will be grateful. One may now hope that the catalogue will be continued, and also that another will be compiled cataloguing all the *incunabula* which lie in that vast library.

JNO. CLARE HUDSON.

Thornton, Horncastle.

CASA DEL GORDON (6<sup>th</sup> S. x. 67).—Amongst the ruins of Uxmal and other cities of Central America a sculptured rope was frequently seen twined over the front of buildings and falling in festoons between the windows and doors. If I remember aright, "*La Casa de las Monjas*" at

Cxmal displays a decoration of this description. Could the architect of Velasco's palace have borrowed the idea from the above-mentioned source?

R. STEWART PATTERSON.  
Hale Crescent, Farnham, Surrey.

COMMONPLACE BOOK (6<sup>th</sup> S. x. 46, 115).—I should much like to know about the City shop that followed John Locke's method. I first learned about a commonplace book from him; but I found it a most absurd and ineffectual arrangement. What have the vowels to do with classification more than the other letters? You want a big index, with the whole alphabet under each letter, if your classification is to be anything approaching perfect. In fact two such indexes are required, one for things and places and the other for names of persons. If you require to make only a few notes Locke may serve as a key, but if many he will quickly bring you by his method to a dead lock.

Haverstock Hill.

CATHERINE BABINGTON (6<sup>th</sup> S. ix. 490; x. 67, 111).—I am fortunate in having the fourth edition, with supplement, of Burke's *Landed Gentry*, as it enables me to give the following extract, which I fear is not all the information required. Referring to some estate belonging to William Babington, who died in 1710, Burke says:—

"His eldest son Thomas died childless, and left Henry to his widow, who married a Mr. Pigott, and sold the estate, which thus passed from the Babingtons."

Humphrey Babington, who died in 1767, had a wife called Catherine. I shall have much pleasure in making any other extracts. EMILY COLZ.  
Toljamsouth.

I have copied the following statement from the supplement to the fourth edition of Burke's *Landed Gentry* for Mr. Pigott's benefit, but I am afraid that it gives him but little information.—

"His [William Babington's] eldest son Thomas died childless, and left Henry to his wife, who married a Mr. Pigott, and sold the estate, which thus passed from the Babingtons."

G. F. R. B.

QUATINERA (6<sup>th</sup> S. ix. 288, 354, 360; x. 94).—The correspondence on this word has recalled to my memory an incident of my boyhood. On one occasion I was walking along with my then "Edus Achates," a country lad, in a river which falls into Lough Neagh. He suddenly called out, in the vernacular of the locality, "I have fin' a gey whien o' walters." On going over to where he stood I saw a number of eel-like creatures uttering to stones, and having some knowledge of natural history, I said, "Oh, those are lampreys"; to which my agricultural friend replied, "Ye may as' them lumprens if ye has, Master Robert, but there's naithin' lampy about them. I o' them walters,

and sae does my faather, and ye maun see yursel that when they catch a grip o' a stone they waiver and quaver in the wather, sae it's a good name for they wee fush." Is it not probable that the name *Aqua vivax* is applied to those fish which have mouths like the sturgeon, lamprey, or American "suckers"?

R. STEWART PATTERSON.  
Hale Crescent, Farnham, Surrey.

AUGUSTIN KING (6<sup>th</sup> S. x. 100).—If NEMO refers to the *London Gazette* for May 14, 1677; August 4, 1687; Dec. 5, 1687; he will find in one of those papers the confession he seeks. King was executed in March, 1688, and not 1678.

JOLYN.

Doncaster.

SHAKESPEARE'S BIBLE (6<sup>th</sup> S. ix. 437, 516; x. 75).—This Bible is still in Manchester, in the possession of a daughter of Mr. William Sharp. Mr. Stonex, Jun., the writer of the letter quoted by Mr. DONKILL, is her son-in-law. The volume was examined by several gentlemen on July 24, and the following paragraph afterwards appeared in the Manchester newspapers:—

"The present custodian of the 'Shakespeare Bible' having consented to submit it to an examination, the volume was, we are informed, inspected yesterday at the Manchester Free Reference Library by the following gentlemen: Prof. A. W. Ward, Alderman Joseph Thompson, Messrs. A. Ireland, G. Belale, H. Sykes, of the Manchester Grammar School, J. H. Noddy, W. R. A. Ason, and C. W. Sutton. The two signatures of William Shakespeare in the book were compared with facsimiles of all the known specimens of the poet's handwriting, and found to bear a remarkable resemblance to the signature contained in Florio's *Montaigne*, purchased by the British Museum in 1838. The general feeling appeared to be in favour of the genuineness of the autographs, but no decided opinion was arrived at, and the owner was advised to have the autographs compared with that in the British Museum."

As a résumé of information about Shakespeare's autographs, the following paragraph from the *Manchester Guardian*, July 26, may be worth reproducing:—

"Shakespeare must have written much in the busy years of his life, but six signatures are all that remain of the work of his hand. None, indeed, only show signs of undoubted authenticity. Mr. Carlyle Jackson has started a theory that the whole of the poet's will is his own handwriting, but his view does not appear to have met with general acceptance. Yesterday a volume which has been mentioned in several letters addressed to us, and which contains ten signatures that profess to be those of William Shakespeare, was examined at the Manchester Free Library by several gentlemen who are known to be interested in such matters. It is something to say that their uniform consent was not absolutely unanimous, and that they recommended the present proposal to submit it to the examination of the experts at the British Museum. There are five signatures of Shakespeare as to which there can be no doubt. There is one or more of the poem sheets of the *W. which* was examined a while and which are supposed to be in character. The *Tragedy* library has a:



and sale of a house in Blackfriars bought by Shakspeare in 1612-13, in which the signature is firmer, but still somewhat cramped in character. For this the Corporation of London paid in 1841 the sum of 145*l*. The fifth signature is on a mortgage of the same house in Blackfriars, and differs a little from the others. It was engraved in facsimile by Stevens in 1790, and for some years was lost to sight entirely, but turned up again in 1858, when it was bought for the British Museum for 315*l*. The Museum also possesses the sixth signature, which so good a judge as Sir Frederick Madden declared to be one 'that challenges and defies suspicion.' This signature is larger and bolder than any of the others, and it is the only one that is undated. As it occurs on the title-page of the edition of Florio's translation of the *Essays* of Montaigne, printed in 1603, it cannot be earlier than that date, but may belong to any period between that year and the poet's death in 1616. The Museum authorities in 1838 paid 100*l*. for this autograph. The two signatures in the Manchester 'Shakspeare Biblio' bear a remarkably close resemblance to that in the Montaigne, and they are dated 1613 and 1614 respectively. The similarity is a matter which is perhaps capable of more than one interpretation. The book in which they occur is a folio Breeches Bible of 1611, and it has at later periods apparently been in the hands of possessors in Warwickshire, Derbyshire, and Lancashire. Its latest purchaser, now deceased, was firmly convinced of the authenticity of the signatures. We can only hope that the present holders will take the sound advice tendered yesterday, and submit the book to that critical examination and comparison which is hardly possible except at the British Museum."

CHARLES W. SUTTON.

Manchester Free Library.

[MR. JOHN CRAMPTON obliges us with the former of the cuttings supplied by Mr. SUTTON.]

ETYMOLOGY OF MISTRAL (6th S. x. 106). — Littré says, "Mot provençal dérivé de l'anc. provenç. *maestral* de *maître* (voy *maître*): proprement le vent maître." Under the head of "Maître Etym." he says it comes from the Provençal *majestria*, &c. In other words, the wind that has the mastery, or the prevailing wind, so that Littré does furnish something very like an etymology. Diez, under "Maestro," gives "*Maestrale*, French *mistral*, north-west wind, so called from its violence." The east wind, as described in Job i. 19, is called by the Turks *samiel* or *samyel*. Of course the quality of the wind in different localities depends on whether it blows over land or water. Much that is interesting in this respect may be read in Taylor's *Fragments to Calmet*, i. 8; "The Siphon," "Sirocco," &c.

C. A. WARD.

Haverstock Hill.

ENSING FAMILY (6th S. x. 107). — This would seem to be the family recorded in Burke's *General Armory* (1874) under the form "Ensing." Two families are there mentioned, Ensing of Childham and Windham Ensing, in Norfolk, and Ensing of Kent. The Norfolk family's arms are probably known to Mr. C. S. ENSING, as he cites a Visitation of Norfolk. The Kentish family bore "Sa., three swords erected arg., pommels or, two and

one." Richard de Ensigne was a devisee of lands in Kent, 18 Ric. II. NOMAD.

HUGH SINGLETON, THE PRINTER OF "THE SHEPHERD'S CALENDAR" (6th S. x. 85). — Singleton, who often wrote his name Shingleton, began to print in 1548 and died before July, 1593 (Ames, p. 260; and Herbert, pp. 740, *seqq.*). If he were of Lancashire origin, a more likely place to search out his parentage is Samlesbury, near Preston; for on June 24, 1565, Henry Syngleton, son of William Syngleton, late of "Samsbury," co. Lanc., yeoman, deceased, was bound apprentice to Wm. Greilath, one of the London master-printers. Cf. Arber's *Stationers' Hall Registers*, i. 259, the indispensable work to examine in a question of this kind; Croston's *History of the Ancient Hall of Samlesbury*; and "Local Notes" of the *Manchester Guardian*, March 8, 1875.

JOHN E. BAILEY.

Stretford, Manchester.

CAREY FAMILY (6th S. ix. 69, 329, 413, 497; x. 95). — At the latter reference T. W. C. asks a question on an assertion of his own which first of all requires proof. The Carys, Viscounts Falkland, generally, I believe, spelt their name Cary, whilst those of the Monmouth branch spelt it, as he asserts, Carey, but not invariably so; and those of Cockington, nearly connected with the Monmouth line, certainly spelt it Cary, for there is a letter in existence in Harl. MSS., No. 7002, f. 158, dated "Cockington this 29th of Decembre," signed "Georg Cary," and endorsed "To my Honorable friend M<sup>r</sup> Newton, Secretary to y<sup>e</sup> Prince his Highness." The year is, unfortunately, not given.

D. G. C. E.

STICKLEBACKS (6th S. ix. 448, 138). — In the north of Ireland these fish are called "sprickly-bags," and I have often heard boys talking of "cock and hen sprickly-bags," the former being the red-breasted male and the latter the silvery-breasted female. Webster's *Dictionary* gives "thorn-band" as another name; but I imagine this is a misprint for thorn-back, which is given by Bailey as the appellation of a fish. On p. 232 of Patterson's *Introduction to Zoology* a foot-note states that the common stickleback (*Gasterosteus*) is called "sprittle-bag" in the north and "pinkeen" in the south of Ireland.

R. STEWART PATTERSON.

Hale Crescent, Farnham, Surrey.

HOW OLD CUSTOMS DIE OUT (6th S. ix. 506; x. 37). — The paragraph which appeared in several of the local papers is not strictly true. A swing was put up in the street leading to the church, which one or two of the parishioners objected to as stopping the way. It was then removed into one of the farmers' yards, and there the fair was held with more life and noise than has been known





peared in "N. & Q." Most frequently they consist of a brief rhymed distich:—

"To love as I do thee;  
Is to love none but me,"  
"Thou mine, I thine."

"Till death divide, what are betide."

Not more than three or four extend beyond a quatrain. All are not, however, in verse, and such mottoes are common as "Be firm in faith," "Not the gift, but the giver."

Of the miscellaneous "poesies" which follow some are taken from *The Card of Courtship*, 1853; another portion is derived from the fine collection of rings belonging to Dr. John Evans, F.R.S., of Nash Mills, Hemel Hempstead. The entire collection thus obtained is assuredly the largest that has seen the light. In addition to the matter of general interest Mr. Brown supplies an amusing introduction, the interest of which is, however, confined to members of *Ye Sette of Odd Volumes*. It is to be regretted, in the interest of lovers of finger-ring lore, that the chances of their obtaining a sight of this choice *opusculum* are so slight as not easily to come into computation.

*The Plant-Lore and Garden Craft of Shakespeare*. By the Rev. Henry N. Ellacombe, M.A. Second Edition. (Satchell & Co.)

THE second edition of *The Plant-Lore and Garden Craft of Shakespeare* of the Rev. H. N. Ellacombe is substantially the same as the first. Line numbers are added to the passages quoted, a few errors are corrected, some additions are made, and the *Two Noble Kinsmen* is laid under contribution. With these improvements and in its new and attractive guise we commend to our readers a work which may claim to be one of the most varied in learning and attractive in style to which Shakespeare worship has given birth. Very far from confining himself to Shakespeare is Mr. Ellacombe, and the illustrative quotations from other poets, which are happily selected, constitute a special attraction of the volume.

In including in their "Standard Library" Mr. John Carly Jeaffreson's *The Real Lord Byron*, reviewed in these columns, Messrs. Hurst & Blackett have supplied, in the shape of prefatory matter or appendix, Mr. Jeaffreson's statements concerning the origin of his work and his vindication of himself from the criticisms of Mr. Proude and others. Very far from the least interesting portion of the volume are these pages. Mr. Jeaffreson writes with a cold, cruel exactness, the effect of which upon his assailants is scathing. Point by point he proves his case, and piece by piece he disposes of the fabric on which his adversary rests his accusation. In its new and convenient shape this attractive biography is likely to have a large circulation.

PART XIX. of *A Dictionary of Music and Musicians*, edited by Sir George Grove, D.C.L., commences the fourth volume, and carries the work as far as "Titravi." The most important article it contains is that on "Symphony," which is by Dr. C. Hubert H. Parry, the Chorus of the University of Oxford. This occupies a fourth of the number, and is extremely thoughtful and elaborate, and fairly lucid for so difficult a subject. Another important article is that by Mr. James Lecky on "Temperament."

To the rapidly augmenting series of "International Health Exhibition Handbooks" have been added *Salt and other Condiments*, by J. J. Manly, M.A., *Schools of Art: their Origin, History, Work, and Influence*, by John C. L. Sparkes; *Addict*, Part II., by the Hon. E. Lytton, M.A., and Gerard F. Cobb, M.A.; and *Cleansing Streets and Ways*, by William Booth Scott.

THE second number of *The Angler's Notebook and Naturalist's Record* contains an interesting collection of "Old Sayings about Fishing, about Clothes, and about other things," and also articles by our correspondents Messrs. C. A. Ward and Canon Ellacombe on "Oddities about Fish" and "Portraits of Anglers" respectively.

AMONG other articles of interest in the *Irish Ecclesiastical Record*, August, 1884, is a paper by Mr. Henry Bedford on "Three Literary Masqueraders"—James McPherson, Thomas Chatterton, and William Ireland.

BY the death of Henry George Bohn, which took place at Twickenham on the 22nd inst., "N. & Q." loses an old friend and contributor. Almost to the close of his life he continued to communicate with us, and the interesting description of "The Most Noble Order of Bucks," which appeared in June last (6th S. ix. 454), showed no sign of mental debility. None the less, Mr. Bohn was in his eighty-ninth year. His services to literature in the publication of his various "Libraries" have never received the acknowledgment they merit. He was the first to bring, in an acceptable form, really standard works within the reach of general readers, and did much to encourage the ownership of a few books against the practice of borrowing from libraries. He was himself an industrious compiler and writer, and an active member of the Society of Antiquaries. Since his retirement from business in 1866 he was chiefly known as a virtuoso. Mr. Bohn claimed to be the *doyen* of publishers, and in said to have been actively engaged in business before the oldest of his living rivals, with the exception of Mr. Van Voorst, was born. His wife, a daughter of the late Mr. Simpkin, survives him.

#### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

R. E. E. W. ("Bust of Lord Byron").—The bust in question is in marble, by Bartolini, Pisa, 1822. It is the property of Lord Malmesbury. In a letter to Murray, Byron says, "It exactly resembles a superannuated Jesuit." A bust in marble (Rome, 1816), by Thorwaldsen, is the property of Lady Dorchester. Replicas are at Chatsworth, in the Biblioteca Ambrosiana, Milan, in the possession of Mr. John Murray, and in America. For a full account, by Mr. RICHARD ESTLIN, of all known portraits and busts of the poet, see 6th S. vi. 422.

F. O. CONANT.—The pedigree of the Conant family of which you speak has not reached us. Your query shall appear.

JOHN LEEK.—It is impossible for us to comply with your request. We wrote to this effect to the address you supply.

#### NOTICE.

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No. 245.

SATURDAY, SEPTEMBER 6, 1884.

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LONDON, SATURDAY, SEPTEMBER 6, 1884.

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## Notes.

## A LITERARY CRAZE.

(Concluded from p. 162.)

I propose to dismiss Spenser very summarily. It has often proved a subject for wonder that Shakspere's whole writings contain no reference to Spenser as man or poet. Well, to use a current form of expression, he belonged to a totally different "set." Lily, Drayton, Daniel, and Greene were allies, and Nash was a freebooter, who played fast and loose with all; Marlowe and his set had driven Lily off the stage—Greene has made this very clear—and Spenser thought Lily the greatest dramatist of any age or country. See the *Tears of the Muses*, published 1591; therefore, now that the *Edition of Colin Clout* is known to be Drayton, and "pleasant Will" surmised to be the clown Tarleton, it follows that the gentle denunciations against the modern stage uttered by Thalia and Erato must be levelled partly at Shakspere.

We have no direct evidence to connect Marlowe with Lord Southampton. It is stated that his *Hero and Leander* was written for that nobleman, but left unfinished, and, when published in 1598, it is found to be dedicated to Sir Thomas Walsingham; but it existed long before, having been entered at Stationers' Hall in 1593, very shortly after Marlowe's death.

Who, then, was the other poet? If we read Sonnet 86 seriously, it can only mean Marlowe; but I am inclined to take it on the *lucus a non principio*, and conclude that the rival poet was no poet at all; and it is certainly astonishing that Shakspere's irony is so delicately veiled that for three centuries it has been taken as all in earnest.

We have no basis by which to calculate the exact number of these laudatory attacks on time and purse that Lord Southampton was subjected to, but he was known to be munificent, and, as Nash declares, a competent judge of poetic merit. See the *Unfortunate Traveller*; or, *the Life of Jack Wilton*, 1593; the dedication, clearly accepted by the earl, is in prose:—

"Long have I desired to approve my wit unto you..... a dore lover and cherisher you are, as well of the lovers of poets as of poets themselves; amongst their sacred number I dare not ascribe myself, though now and then I speak English."

He describes himself as a pure satirist, half threateningly, thus:—

"As kind to my friends and fatal to my enemies..... a new brain, a new wit, a new style, a new soul will I get me to canonize your name to posterity if in this my first attempt, I be not taxed of presumption."

This dedication was certainly seen in MS., for he proceeds:—

"Except these impolished leaves of mine have some branch of nobility whereon to depend and cleave, and with the vigorous nutriment of whose authorized commendation they may be continually fostered and refreshed, never will they grow to the world's good liking. .... It resteth you either scornfully shake them off..... or in pity preserve them and cherish them."

Dated June 27, 1593, only two months after Shakspere had published his *Venus and Adonis*, dedicated to the same patron, then under age.

This prose tale is very good; indeed, a fair pendant to Greene's choicest prose, and in the same style, but, although he calls it "my first attempt," that must mean his first application to Lord Southampton, for it was far from being his first publication. In his *Pierce Penniless*, printed 1592, is a sonnet, accompanying a complaint against Spenser for omitting Lord Southampton's name among the patrons of his *Petrie Queen*, 1590. This work was a great success, and in it Nash writes:—

"Let me..... name a name of such worthiness, affectionately emblazon to the eyes of wonder, the matchless image of honor, and magnificent rewarder of virtue, Jove's eagle-borne Ganymede thrice nobly Amyntas..... none but thou, most courteous Amyntas, be the second *muscul* [varied to mystical] argument of the knight of the Red Cross..... and here heavenly Spenser, I am most highly to accuse thee of forgetfulness that..... thou wouldst let so special a pillar of nobility pass unsaluted."

The following is the very poor sonnet referred to:—

"Parusing yesternight, with idle eyes,  
The fairy singer's stately tuned verse,  
And viewing, after chap-men's wonted guise,  
What strange contents the title did rehearse;  
I straight leapt over to the latter end,  
Where, like the quaint comedians of our time  
That when their play is done do fall to rhyme,  
I found short lines to sundry nobles pen'd,  
Whom he as special mirrors singled forth  
To be the patrons of his poetry.  
I read them all and revered their worth,  
Yet wondered he left out thy memory;  
But therefore guessed I he suppressed thy name,  
Because few words might not comprise thy fame."

The name of Amyntas is, perhaps, not definite, and the Earl of Derby is also among Spenser's omissions; but as that nobleman died in the same year it is hardly likely that Nash referred to him. It is to be assumed that at this date, 1592, Nash had not applied directly to Lord Southampton; and there is another indirect reference which I have been unable to verify; it runs thus:—

"Thrice noble and illustrious chieftain, under whom it [the Isle of Wight] is flourishingly governed.....Men that have never tasted that full spring of his liberality, wherewith (in my forsaken extremities) right graciously he hath deigned to receive and refreshed me,\* may rashly (at first sight) implead me of flattery, and not esteem these my fervent terms as the necessary repayment of a due debt."

In the *Terrors of the Night*, 1594, he writes, "If [a patron] love good poets he must not countenance ballet-makers." This seems like an acknowledgement of a literary distinction between himself and Shakespeare, and of the success of the final plea used by the latter in Sonnet 88.

In dealing with Nash it is important to note that his *Pierce Penniless* and *Terrors of the Night* both deal largely with the supernatural in the form of spirits, ghosts, dreams, visions, and apparitions; then, again, directly Greene died, in 1592, a flood of works appeared purporting to be written by him after death, such as *Greene's Vision*, *Greene's News both from Heaven and Hell*, *Greene's Funeralls*, in which Nash was supposed to have a hand; but the trick commenced earlier, for we have *Tarlton's News out of Purgatory*, which is written under the pseudonym of Robin Goodfellow. This use of the name excited Greene's jealousy, and being called a "first work," *Tarlton's News out of Purgatory* might be by Nash. It should interest the Blackwood contributor, for it exhibits a close knowledge of Dante's *Divine Comedy*, which could not, therefore, have been a sealed book to Shakespeare's contemporaries. The *News out of Purgatory* was followed by *Tarlton's Farewell*, *Tarlton's Recantation*, *Tarlton's Repentance*, &c.; and,

\* It might be that this was the place where Nash got hidden after his trouble about the "Isle of Dogs," and we know by the Danvers episode that this nobleman was prepared to go any lengths in the cause of his friends; but this, in the absence of dates, is pure speculation.

in 1592, during the prevalence of an epidemic in London, when all theatres were closed, Nash wrote a play called *Summer's Last Will and Testament*, printed 1600, in which Henry VIII's jester is reproduced on the stage; it was acted in Sir Geo. Carew's family at Beddington when, I gather, Queen Elizabeth was present.

I therefore decidedly agree with Mr. Fleay that Nash is the individual referred to; the term "better spirit" is mere burlesque for a very immoral man, and all the rest "most excellent fooling." Respecting the date of the sonnets, we need an early date as precedent, to explain the readiness of the apology of Chettle, who, having edited *Greene's Groatsworth of Wit* with the palpable slur of *Shakespeare*, is awed to find "divers of worship" ready to attest the great dramatist's respectability; so he at once withdraws. This was in 1592, when, as I contend, the friendship between dramatist and patron was fully formed, although the dedication in *Venus and Adonis* was not published till the following year. A. H.

#### BIBLIOMANIA IN 1883.\*

The fluctuation in the prices of books has always been a subject of interest to book-lovers, even when not buyers themselves. To give a reason for this is not so easy as would at first sight appear. The rise in the price of a book is no more an indication of its author's increase in favour than its falling would be a mark of his disfavour. Indeed, the variation in the value of books would appear to have no connexion whatever with the author. A small, poorly printed edition of an obsolete cookery book† may fetch a price more than sufficient to purchase the collected works of a known classic. A book may realize an exorbitant price on account of the quality or size of its paper, or the way in which it is printed, for the very typographical errors it may contain, for its binding, or on account of the person to whom it originally belonged, and whose book-plate may still adorn it. All these intricate questions have already been gone into by more than one bibliophile, and space would not permit their being further ventilated here. Their bare mention, however, will suffice as a *raison d'être* for the volume under notice. Numerous literary journals periodically record the prices realized in the principal book sales. The happy idea, however, occurred to M. Gustave Brunet, the celebrated bibli-

\* *La Bibliomanie en 1883. Bibliographie Retrospective des Adjudications les plus Remarquables faites cette Année et de la Valeur Provisoire des Ouvrages.* Par Philomnesto Junior, Bordeaux, Vc. Moquet. 1884. 8vo. pp. 94.

† *Le Pantasier Français*, a rare Elzevir, once attained the absurd price of 10,000 fr., but in the Delatre-Gesmon sale realized only 3,100 fr., a reaction which M. Brunet considers quite justified.



grapher of Bordeaux, who declares himself by his pseudonym to be a follower of the certainly not more celebrated Gabriel Peignot, to give us in a convenient form—in the shape, in fact, of a volume sufficiently small to enable us to carry it in our pocket into a sale-room—the cream of the most celebrated book auctions. Nor is the volume before us the first, or the only one, of its kind. Already in 1878 M. Brunet began his series, and we have in his several volumes accounts of the chief sales which have taken place since that date. The volume for 1884, the one before us, is devoted to the sales of Beckford, Delestre-Cormon, Truel Saint-Evron, Elzéar Pin, Fillon, A. F. Didot, Francis Bedford, and Lord Gosford; and we have in former volumes, *inter alia*, those of Turner, Perkins, Payne, Ganay, Collin, Double, Guy-Pellion, Pochet-Deroche, Rochebillière, Saint-Victor, Gemart, Sunderland, and Hamilton.

Let me add that in 1880 Mr. J. W. Bouton, of New York, issued a translation of the volume of 1879, to which he added a memoir and portrait of the celebrated bookbinder Trautz-Bauzonnet.

H. S. A.

# GRANTS OF WILLIAM III.

(Continued from p. 124.)

Aug<sup>t</sup>, 1698. His Maj<sup>y</sup> signed a Warr<sup>t</sup> for y<sup>e</sup> Trustees for sale of fee farm Rents to Contract w<sup>th</sup> y<sup>e</sup> Earl of Dorset for 500*l*. per annum in y<sup>e</sup> s<sup>d</sup> Rents and to convey the same unto him.

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The like to Dr. Oates of 500*l*. as his Maj<sup>y</sup>'s Bounty.

Sept<sup>r</sup>, 1698. A warr<sup>t</sup> for paying 15,000*l*. to Edow. Nicolas, Esq<sup>r</sup>, as his Maj<sup>y</sup>'s Bounty to y<sup>e</sup> French Protestants.

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Nov<sup>r</sup>, 1698. A Grant to Japhet Crook of y<sup>e</sup> shares forfeited to his Maj<sup>y</sup> in y<sup>e</sup> Phoenix Browhouse by y<sup>e</sup> attainder of Sr. John Friend for High Treason, in Consideration of 5,500*l*. to be p<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup>. This is not yet passed.

A discharge unto John de Senne of his Maj<sup>y</sup>'s part of a Fine of 300*l*. imposed on him for silk and Lace imported from France, who hath been long a prisoner for y<sup>e</sup> same.

Dec<sup>r</sup>, 1698. A Grant unto Patience Bond of a Lease seized into his Maj<sup>y</sup>'s Hands upon an out-lawry sued forth at his suit against Ephraditus Marsh.

His Maj<sup>y</sup> signed a Warr<sup>t</sup> for y<sup>e</sup> Trustees for sale of fee farm Rents to contract w<sup>th</sup> Rich. Topham, Esq<sup>r</sup>, for y<sup>e</sup> purchase of 14*l*. 5*s*. 4*d*. per ann. payable out of y<sup>e</sup> Mannour of Windsor under ore and gunning hill Park.

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Jan<sup>r</sup>, 1697. A Warrant to y<sup>e</sup> Lords Justices for levying y<sup>e</sup> sum of 8,000*l*., pursuant to a clause in y<sup>e</sup> Act of Settlement or Explan<sup>n</sup> on, on y<sup>e</sup> Estates of several Roman Catholiciks in y<sup>e</sup> Kingdom lyable thereunto, and to pay y<sup>e</sup> same unto Lyonel, Earle of Orrery, pursuant to a grant from K. Cha. the 2<sup>d</sup> to Roger, Earle of Orrery, his Grandfather.

Febr<sup>r</sup>, 1697. A Grant unto John Yeard of y<sup>e</sup> profits of y<sup>e</sup> Deanry of Achery and Chantership of Killista from y<sup>e</sup> Vacancy of y<sup>e</sup> s<sup>d</sup> Deanry and Chantership to y<sup>e</sup> time he was intitled thereunto.

For granting unto Dorothy, Baroness Dowager of upper Ossory, for 29 years if she should so long live, sev<sup>l</sup> Parcels of Land in y<sup>e</sup> s<sup>d</sup> Barony and Queen's County in y<sup>e</sup> Kingdom of y<sup>e</sup> value of 35*l*. per ann.

March, 1697. A Grant to G. Fitz-Gerald, in consideration of surrender of y<sup>e</sup> Office of Comptroller of y<sup>e</sup> Musters in y<sup>e</sup> Kingdom, of 200*l*. per ann. payable out of y<sup>e</sup> Revenue there from Christmas, 1697, during his life.

July, 1698. For granting unto y<sup>e</sup> E. of Rochford, his Heirs and Assigns for ever, sev<sup>l</sup> forfeited Lands and Estates in y<sup>e</sup> Kingdom specified in a schedule to y<sup>e</sup> s<sup>d</sup> letters annexed, of y<sup>e</sup> clear yearly value of 670*l*. 1*7s*. 1*d*.

A Grant to Sr. Edow. Hyron of certain forfeited Lands there to y<sup>e</sup> value of 104*l*. 3*s*. 8*d*. p<sup>r</sup> ann. for y<sup>e</sup> term of 99 years from y<sup>e</sup> date of such Grant, w<sup>ch</sup> Lands are specified in a Schedule to y<sup>e</sup> s<sup>d</sup> Letters annexed, and this is done in Lieu of a Grant to him formerly directed.

July, 1698. A Grant to J<sup>n</sup> Butcher of Certain Quit rents and Crown Rents in y<sup>e</sup> Kingdom to y<sup>e</sup> amount of 88*l*. 9*s*. p<sup>r</sup> annum for y<sup>e</sup> term of 24 years from Mich<sup>as</sup> w<sup>ch</sup> shall be in y<sup>e</sup> year of our Lord 1700, of w<sup>ch</sup> quit rents y<sup>e</sup> s<sup>d</sup> J<sup>n</sup> Butcher had a former Grant for 21 years, w<sup>ch</sup> is now surrendered.

A grant to Tho. Pendergast, his Heirs and Assigns for ever, of sev<sup>l</sup> forfeited Lands in y<sup>e</sup> Kingdom, of y<sup>e</sup> clear yearly value of 334*l*. 10*s*. 2*d*., to make good y<sup>e</sup> deficiency of former Grant of 500*l*. year w<sup>ch</sup> his Maj<sup>y</sup> intended him.

Macaulay (*Hist.*, cab. edit., vol. v. p. 16) says, "His [Titus Oates's] friends in the lower House moved an address to the Throne, requesting that a pension sufficient for his support might be granted



to him." This he places under date Aug. 20, 1689, and intimates that the king acceded to the petition at once. But it appears from these grants that the king only gave him 300*l.* per annum in July, 1694, to date from Lady Day of that year, and again, a bounty of 500*l.* in August, 1698. So that these must have been confirmations of the original grant if Macaulay is correct.

WM. SYKES, M.R.C.S.

Mexborough.

(To be continued.)

#### THE MIDDLEHAM ESTATE AND CASTLE.

The annexed cutting from the *Leeds Mercury Supplement* of August 2, concerning a place so rich as Middleham is in historical associations and connexions with the past, is forwarded for insertion, as it will presumably interest many readers. Some few annotations have been made by me upon it. They have arisen from a recent visit to Wensleydale and Coverdale:—

"*The Middleham Estate and Castle.*—On Thursday [i.e., Aug. 7, 1884], at Scawin's Hotel, York, Messrs. Hepper & Sons, of Leeds, offered for sale by auction what is known as the 'Middleham Estate,' which includes freehold, agricultural, and sporting property in the North Riding of the county of York, comprising about 1,870 acres, with the manor or lordship of Middleham, and the manorial rights over the Low Moor (containing about 370 acres), and the vendor's rights over Middleham Common, including the ruins of Middleham Castle, also the manor or lordship of Braithwaite and Braithwaite Old Hall, the whole estate having a rent-roll of 2,800*l.* a year. There was a large company present, and more than ordinary interest was evinced in the proceedings, from the fact that such an historic building as Middleham Castle might change hands, as it is well known the castle was the ancient stronghold of the Earl of Warwick, 'the King-maker,' and a favourite residence of Richard III., and Middleham Low Moor is the exercising ground for the well-known establishments of Ashgill, Tuppill, &c. After asking if any one would bid 100,000*l.* for it, and receiving no answer, the auctioneer reduced the amount successively to 80,000*l.*, 70,000*l.*, 60,000*l.*, and there being no bid, the property as a whole was withdrawn. It was next put up in lots. Several lots were offered, but there was really no legitimate bid, except in the first lot, and it was stated that the bidders would be first dealt with in private contract."

Middleham Castle, majestic in decay, yet proudly overlooks the little town, and commands noble prospects of Wensleydale. The ruins are in the form of a parallelogram, 210 ft. by 175 ft., and the outer wall or *enceinte* environs the keep, which was built by Robert FitzRandolph, Lord of Middleham about 1196. It then passed to the Nevilles, and was at one time the abode of the King-maker, the Earl of Warwick, and the favourite residence of his son-in-law Richard III., who made the church collegiate. So recently as 1600 the castle was occupied by Sir Henry Linley, probably holding it under a lease from the crown, and it appears to have been sold by Charles I. to the

Corporation of London, which in 1681 conveyed it, shortly after the restoration of his son Charles II. to Thomas Wood, Ranger of Bushby Park, an ancestor of the present proprietors, the Woods of Littleton, near Chertsey. The Duke of Leeds, a representative of the Conyers family, is hereditary High Constable of Middleham Castle. There is an old adage, "Nullum tempus occurrit regi *vs.* ecclesie," making it seem remarkable that this once regal abode should have been allowed to pass into so many unlineal hands, and certainly raising concerning the modern history of Middleham Castle a veil in obscurity.

On a visit to Middleham some few weeks ago a beautiful gilt spur, recently dug up, was shown to me, and though broken, yet the gilding and blue enamelling upon it were remarkably fresh. Probably it had once decked the heel of a knight, and might have perhaps been worn by the King-maker or his son-in-law Richard III.:—

"The knights are dust,  
And their good swords are rust,  
Their souls are with the saints, we trust."

The ancient collegiate church at Middleham has recently undergone an excellent and a judicious restoration, and the fine tombstone, said to have been brought from the adjacent Abbey of Jervaulx, of Robert Thornton, the twenty-second abbot of the house, is placed in an upright position against the inside wall of the tower, now opened to the church. The following inscription is in capital letters round the edges of it: "Orate pro a'ta domini Roberto Thorntone abbat' Hui' dom' forevaulis vicesimi Se'd'i." He was the last but one on the roll of the abbots of Jervaulx, and probably this identical slab once covered his remains, either in the church or chapter-house of that abbey. Nothing seems to be precisely known concerning the reason of its finding a place in Middleham Church, where it has been for many years. Thornton preceded Adam Sedbar, the last Abbot of Jervaulx, who was executed for his share in the Pilgrimage of Grace in 1536.

Braithwaite Old Hall, mentioned in the cutting, is at no great distance from Middleham, and was once the residence of an ancient north country family of the same name.\* It is situated on the hill side, nearly opposite the scanty remains of the Abbey of Coverham, founded in 1214 by Ralph Fitz Robert for monks of the Premonstratensian order. The abbey, after passing through many hands, is now the property of Mr. Christopher Other, and past it runs the limestone brook the Cover, where Charles Kingsley used to wet the line, and perhaps also Mark Pattison, who spent his boyhood and early manhood at Hanwell, in

\* Did Richard Braithwaite, alias Drunken Barnaby ever come here!—for he visited Wensleydale in his *Itinerary*, and was buried in the chancel of Catterick Church, at no very great distance.

Richmondshire, and was a devoted brother of the angle.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**CALICUT AND CALCUTTA.**—Some confusion with regard to these two places seems to prevail in the minds of some writers, especially German writers. My attention was first called to the point by noticing that Prof. Skeat, in his dictionary, s.v. "Turkey," says, "The German 'Calecutische Hahn,' a turkey-cock, means 'a cock of Calcutta,' from Calcut, Calcutta; a name extremely wide of the mark." I thereupon consulted various German books, and found that the authors, for the most part, seemed to agree with Prof. Skeat. Thus, in his *Germ.-Eng. Dict.*, Hilpert has "Calcut (in the East Indies), Calicut, Calcutta," which leaves it uncertain, however, whether he meant that Calicut and Calcutta were the same place, or merely that the German Calcut means both Calicut and Calcutta. Sanders, again, in his much more important German dictionary, concludes his article on "Kalekut" (in its meaning of Turkey-cock) with the words, "Wohl Tonw. und erst danach die Deutung dass der Vogel aus Kalkutta in Ostindien stamme";\* from which it is probable (after what we have seen in Hilpert) that he took Kalekut to mean also Calcutta. Heyse, on the other hand (in his *Fremdwörterbuch*), seems to have had rather clearer notions upon the subject, for, although (s.v. "Calico") he says, "Von Calicut od. Calcutta genannt," which may be taken to mean that he looked upon Calcutta as another form of Calicut (though he may have meant, of course, that he was not certain which calico came from), yet (s.v. "Calecutischer Hahn")† he says distinctly, "Dem Anschein nach von der Stadt Kalikut an der Küste von Malabar," which shows clearly that he knew when he wrote this article where Calicut really was.

Not one of these writers, however, has spoken out so distinctly as Prof. Skeat, who evidently has no doubt whatever that the German "Calecutisch" in "Calecutischer Hahn" means "of Calcutta." And yet it is most easy to show that it cannot possibly have this meaning, or, at any rate, cannot possibly have had it at the time that the expression first came into use in Germany. Turkey-fowls are said to have been first brought into Europe (from Florida) in 1524, by the Spaniards, and they gradually spread throughout Europe, but were naturally taken up earlier by the English and French than by the Germans. Even in Germany, however, it is evident from

\* I.e., he considers it probable that this name for a turkey was, in its origin, onomatopoeic, but that the onomatopoeic word, being something like *Kalekut*, ultimately took that form on account of the place in the East Indies.

† He gives also the form "Calicutisch," with an *i*.

Minshew that the expression "Calecutisches Huhn,"\* probably the oldest German name for the bird, was in use so early as 1617 (the date of the first edition of his dictionary). But what was Calcutta then? At most an insignificant village,† hardly known in India, utterly unknown in Europe. Could the name of such a place have been bestowed upon a new bird coming from strange and unknown parts? Calicut, on the other hand, was then as much greater than Calcutta as Calcutta is now greater than Calicut. Its greatness is said to have had its commencement in the eighth century, when the Arabs were beginning to establish themselves in India, and for many centuries it was evidently one of the most important commercial cities in India, and probably the one best known to Europeans, as being situated on that side of Hindostan which is nearest to Europe. It is not surprising, therefore, that it should have come in European eyes to be the representative town of India, and that an adjective formed from it should have been regarded as synonymous with Indian.‡ The German adjective "Calecutisch" (or Calicutisch) can, therefore, originally only have meant "of Calicut," and if it now means also "of Calcutta," which I shall not believe until I have further evidence on the point,§ it can do so only because Calcutta and Calicut are very much alike (and very likely have the same meaning, see note †), and Calicut has now become so insignificant and so little known that the two names have been mixed up, and "Calicutisch" has erroneously been supposed to be formed from Calcutta.

F. CHANCE.

Sydenham Hill.

**CATERWAUL.**—It is with no little surprise that I find in Prof. Skeat's *Etym. English Diet.* this word connected with cat. He defines it, "To cry as a cat," adding, "Formed from cat and the verb *rao*, to make a noise like a cat, with the addition of *l* to give the verb a frequentative force." I am so accustomed to bow with deference to Prof. Skeat's deliverances, that nothing short of complete conviction would induce me to dispute any of them in "N. & Q." Now a somewhat extensive reading of sixteenth and seventeenth century

\* Minshew's form is "Calekuttisch hün," but in Prof. Skeat's dictionary the first word has, by a misprint, become "Calekuttisch."

† Some say that it has taken the place of a village called Govindpore, but others, with more probability, state that a village with the name Kālī Ghātah (which they interpret the ghaut or landing-place of [the goddess] Kālī) existed near Govindpore.

‡ Minshew has "Indiamisch hün, Calekuttisch hün," which shows that "Indiamisch" and "Calekuttisch" were very nearly synonymous. I utterly scout the notion, therefore, put forward by Sanders, that the name "Kalekut," applied to a turkey-cock, is onomatopoeic.

§ If Calcutta gave rise to an adjective in *isch*, it would surely be "Calcuttisch," and not "Calecutisch."



books enables me to say that the word *caterwaul* is uniformly employed as the distinctive verb for the melancholy jabber of apes and monkeys; as distinctive of that as *pitter* was of the grasshopper's chirp, and *boom* of the bittern's cry. The use of *caterwaul* to express the nocturnal cry of the cat is comparatively late, and so far from the verb having any etymological connexion with the name of that animal, it was solely the prevalence of a mistaken etymology which occasioned the transference of the term from the simian to the cat. I venture to suggest that its etymology is *cater* = chatter, and *waul* = wail. Of *caterbrull*, a noisy dancer, not given by Skeat.

C. M. I.

Heacham Hall, Norfolk.

**LINEA BY JAMES I.**—The following cutting from the *Leeds Mercury* of August 15 seems not undeserving of a corner in "N. & Q." :—

"Among the curious books in Mr. Collier's library was a copy of Montaigne's *Essays* which formerly belonged to James I., and which bears in his handwriting the following original verse, which has never before been published :

'Here lyeth I nakit, to the anatomye  
of my faille hairet, o humane deyitie  
o tryst the almychtye, lyk the almychtye uoird  
o put one me thy rob, as gubylum lorde  
Then putist one myne, me in thy bloid beleue  
And in my soull, thy secret law Ingrauet.'

The book brought 20/.

F. O. BIRKBECK TERRY.

**LINCOLNSHIRE FOLK-LORE.**—The other day a poor fellow on the line met with a sad accident which caused his death. I happened to mention this to one of my parishioners, who said, "Ah, yes; and warn't it strange, sir; the very morning he was killed, the carrier stopped at his house for a duck, which he asked the railway man to hold whilst he [the carrier] killed it. This he did; and you know it's very unlucky to hold anything while it is dying." It appears the carrier in question had told the poor fellow of the superstition, and when he arrived in the town and heard of the accident, said he knew something would happen.

When recently in the Wash, on board a fishing-smack, the sea was so calm at night that the reflection of one of the Norfolk lights on the water was so distinct that I thought it was another light. Upon asking the sailors what it was, I was told it was a sure sign of wind. W. HENRY JONES.

**WYCLIFFE'S PRESENTATION TO LUTTERWORTH.**—I have already (6th S. ix. 505) called attention in your columns to one popular error concerning the Reformer; will you allow me to point out another? Like the first, it rests on a mistaken date. In nearly every memoir of Wycliffe, large or small, which I take up, I find it stated that he was presented to the rectory of Lutterworth as a mark of the king's approbation of his conduct on the mission

to Bruges. Now, as Wycliffe was presented to Lutterworth on April 7, 1374 (Patent Roll, 48 Edw. III., part i.) and did not set out on his mission to Bruges until July 27 in the same year (Queen's Remembrancer's Office, Misc., Nuncii, 630, 15), the former occurrence cannot have resulted from the latter.

HEMMETHODE.

**ANCIENT MARKET PROCLAMATION.**—In conjunction with the annual cattle market and fair held at Broughton-in-Furness, on Friday, August 1, there was read from the market cross by the steward (Mr. T. Butler), and repeated by his bailiff, an ancient manorial declaration, in these words :—

"O yes, O yes, O yes! The lord of the manor of Broughton and of this fair and market stricly chargeth and commandeth, on Her Majesty's behalf, that all manners of persons repairing to this fair and market do keep Her Majesty's peace, upon pain of five pounds to be forfeited to Her Majesty, and their bodies to be imprisoned during the lord's pleasure. Also that no manner of person within this fair and market do bear any bill, battle-axe, or other prohibited weapons, but such as be appointed by the lord's officers to keep this fair or market, upon pain of forfeiture of all such weapons and further imprisonment. Also, that no manner of person do pick any quarrel, matter, or cause for any old grudge or malice to make any perturbation or trouble, upon pain of five pounds, to be forfeited to the lord, and their bodies to be imprisoned. Also, that none buy or sell in corners, back sides, or hidden places, but in open fair or market, upon pain of forfeiture of all such goods and merchandise so bought and sold, and their bodies to imprisonment. Also, that no manner of persons shall sell any goods with unlawful mete or measures, yards or weights, but such as be lawful and keep the true assize, upon pain of forfeiture of all such goods and further imprisonment. Lastly, if any manner of persons do here find themselves grieved or have any injuries or wrong committed or done against them, let them repair to the lord or his officers, and there they shall be heard according to right, equity, and justice. God save the Queen and the lord of the manor."

DANIEL HIRWELL.

10, Myddleton Square, Clerkenwell.

**READING-ROOM CHAIRS AT THE MUSEUM.**—I cannot pay the Trustees of the British Museum so poor a compliment as to suppose that they do not read "N. & Q." If they do, let me beg them to take into consideration those wooden-seated chairs which every reader seems to eye askance. How did they come, and why do they stay? If the gentlemen like them, their disinterested kindness in turning them over to the ladies' tables (I have seen it done) is quite touching. That the ladies do not like them I can testify for one, and I notice that they are always the last to be occupied. Does anybody like them? If so, will that benefactor of his species come forward and say so, and will the Trustees graciously allow him the exclusive use of them henceforward? If I dared go further, I might venture to express a sensation of regret that when the weaker sex were reduced to one-half the amount of room at first bestowed upon them, the side of



the table of which they were deprived should have been the quieter and more out of the draught. But since that glass screen was taken down which kept the draught away, it has coursed round the whole room in a cruelly malevolent manner. Can no one devise some means for rendering the Reading Room in winter a little less synonymous with illness?

HERMESTRUEDE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"THE TOYES OF AN IDLE HEAD."—What is the book of which the above is the running title? Two leaves are used as fly-leaves in the contemporary English binding of a book printed in 1600. The "Toyes" are printed in quarto, the text of the poems in Elizabethan black-letter, the headings or rubrics in Roman letter. The running title, in Roman capitals, has on the left-hand page, "The Toyes of," and on the right "an Idle Head." The leaves cannot be consecutive. One contains, on both sides, part of a poem in which the author recounts a dream, in long rhyming couplets, each verse having seven accents. The following is a specimen:—

"Who knocketh at the doore, quoth one? A silly wight,  
quoth I,  
cast vp of late, on sorrowes shore, by tempests so-  
dainly:  
Brought in the Barke of weary bale, cast vp by waues  
of wee,  
since when to seeke some place of rest, I wandred .oo  
and frowe."

The other leaf contains, on the first side, the end of another poem about a dream, also in long rhyming couplets; but here the first verse of each has six accents, the second seven; and the lines are printed so as all to range together, while in the preceding poem the second line of each couplet is indented. Here is one couplet, reminding one faintly of Chaucer's account of his dream of the Parlement of Foules:—

"Some thinks in sleepe they are, in field with foe at  
fight,  
And with their fists they buffet them, that lye with  
them by night."

Over leaf is a "Toy" in four six-line stanzas, of which I give the heading and the first stanza:—

"A Another Toy written in the praise of a Gillyflower,  
at the request of a Gentlewoman, and one about the  
rest, who loved that flower:—

"If I should choose a pretty Flower,  
For seemly show, and sweetest scent:  
In my minde sure, the Gillyflower,  
I should commend, where so I went.  
And if needs bee, good reason too,  
I can alledge why so I doe."

Below this is the first line of the heading of the

poem which should follow, only all below this line is wanting:—

"A pretty toye written in the praise of a straunge  
Spring."

Is this some well-known book, which I cannot find for want of knowing the author's name? Or is it, by chance, a fragment of the lost "newe booke in English verse intituled *Tarleton's Toyes*," licensed to Richard Jones, Dec. 10, 1576? I see nothing like it in the excellent index of English books of poetry in the new *British Museum Catalogue*, and I see no "Toyes" except *Tarleton's* in Mr. Arber's *Transcript of the Stationers' Registers*. I have no familiarity with Elizabethan literature; but perhaps some one of the many who have this knowledge will kindly name my fragments for me. Attention was duly called to them in the catalogue in which I found them, issued by Mr. Cornish, of Manchester. Such fragments are always worth preserving; for, however well known their contents may be, the particular volume of which they form part is never likely to be common.

HENRY BRADSHAW.

SIR FRANCIS WATSON, BART., chartered, about 1692, a ship which, on its return from India, was captured by the French in the Irish Channel. He is said to have died of the loss. Betterton, the tragedian, who shared in the speculation, by which he lost 2,000*l.*, adopted Elizabeth, the daughter of Sir Francis, a girl of fifteen, who subsequently married Boman the player, took to the stage, and was greatly renowned for her beauty. Is there any means of tracing the Sir Francis Watson in question, or obtaining further information concerning him?

URBAN.

MONOGRAMS IN ANCIENT MSS.—Students of palaeography and diplomatics will appreciate the courtesy of the Editor of "N. & Q." if he will insert the following paragraph, taken from the Rev. Prof. John Wordsworth's *Old-Latin Biblical Texts: No. 1. The Gospel according to St. Matthew from the St. Germain MS. at Paris, &c.* (Oxford, 1883, 4to.), where, on p. xiv, in speaking on the two peculiar monograms to be found in the MS., he says:—

"All authorities agree in the great difficulty of interpreting such monograms with any certainty, and it is clear that a much larger collection of them than at present exists in the standard books of palaeography is a real desideratum. I venture to commend the subject to any young scholar who is in search of a useful field for the exercise of his ingenuity and patience. [Note] The only full plates of monograms with which I am acquainted are in Du Cange, and contain merely the names of popes and royal personages of rather a late date. The new edition [by Léopold Favre, now being issued] ought to have at least one plate of monograms of earlier date, including private and inferior persons. The ancient churches of Rome and Ravenna would yield a good many examples. On this part of the sub-

ject there is nothing of any value in Mabillon or in the *Nouveau Traité de Diplomatique*. A few hints may be found in Migne's *Encyclopédie Théologique* ["*?*" series], tom 47, which deals with paleography. Monograms of the Apostles, &c., may be found in Goldastus."

There may possibly be some literature on the subject in German and Italian which has escaped the notice of the learned professor; if so, will any reader of "N. & Q." oblige by naming it?

JNO. CLARE HUDSON.

Thornton, Horncastle.

**MOULD ON BOOK-COVERS.**—Can any reader of "N. & Q." tell me how to prevent the covers of books becoming mouldy? When about to make a tour I carefully packed up all my books, but on returning, after four months, I found the exterior of many covered with mould. M. N. G.

[The readiest remedy appears to be keeping them in a dry place.]

**MANCHESTER CATHEDRAL REGISTERS.**—I wish to obtain a copy of an extract from the registers of Manchester Cathedral. To whom should I apply? The *Clergy List* only gives the bishop's name. What was the parish church of Reddish, now a part of the city of Manchester, but which was only a small village a century ago? STRIX.

**SIR JOHN HORSMAN, SIXTEENTH CENTURY.**—Who was Sir John Horsman, Knt., and where can I find an account of the family or pedigree? I imagine him to have been of Norfolk or Suffolk family. His daughter Mary married John Scarlett, of Neyland, co. Suffolk, as appears by the *Visitation* of that county in 1664. John Scarlett's will is dated Sept. 6, 1614. B. F. SCARLETT.

**MATHEWS FAMILY.**—I am anxious for information relative to the genealogy and past history of the family of the two Charles Mathews, comedians (other than that given in their published biographies), and should be very grateful for any communication on the subject, whether through the medium of these columns or addressed direct to me. Is anything known of the descendants of the elder Charles's six brothers and six uncles? From what parish in Glamorganshire did the family originally come? What was their connexion with Mathews of Llandaff?

JOHN HOBSON MATTHEWS.

115, Bath Street, Ilkeston, Derbyshire.

**THE VICTORIA CROSS.**—Has any work been written containing the names of all recipients of this much-coveted medal, and the exploits for which it was awarded? EDWARD R. VIVIAN. Cheltenham.

**CROWNING OF JACKS: GILL SIKE: SLAKE.**—The following passage is from a pamphlet, entitled *A Sketch of Local History of the Fens*, by William Hall, calling himself "Fen Bill Hall." It was

printed by Whittingham, of Lynn, about the year 1812. I should feel greatly obliged if any of your readers could throw light upon the expression, "Crowning of jacks," or the meaning and etymology of the words "Gill sike" and "slake":—

"Born in a coy, and bred in a mill,  
Taught water to grind, and Ducks for to kill;  
Seeing Coots clapper claw, lying flat on their backs,  
Standing upright to row, and *crowning of jacks*;  
Laying spring nets for to catch Ruff and Reeve,  
Stretched out in a boat with a shade to deceive,  
Taking Goose, Ducks, and Coots, with nets upon stakes,  
Riding in a calm day for to catch moulted Drakes;  
Gathering eggs to the top of one's wish,  
Cutting tracks in the flags for decoying of fish.  
Seeing Ralids run in shoals 'bout the side of *Gill sike*,  
Being dreadfully venom'd by rolling in *slake*;  
Looking hingles, and sprinks, trammels, hop-nets, and teamings.

Few persons I think can explain all their meanings."

THOMAS SOUTHWELL.

"TO GO THE WAY OF ALL FLESH."—This well-known proverbial expression is not given in Hazlitt's *English Proverbs and Proverbial Phrases*; at least, I have failed to find it in that collection, the arrangement of which is such that frequently searching for a proverb is like "hunting for a needle in a bottle of hay." The expression occurs in T. Heywood's *The Golden Age*, 1611, vol. iii. p. 46 (Pearson's reprint, 1874):—

"*Closen*. I have no mind to this buffeting. He walks after faire and softly, in hope that all the buffeting may be done before I come. Whether had I better go home by land, or by sea? If I go by land, and miscarry, then I go the way of all flesh."

This phrase is evidently taken from Joshua xxiii. 14 (or 1 Kings ii. 2): "And behold this day I am going the way of all the earth." Can any of your readers inform me if any version of the Old Testament has "flesh" instead of "the earth," the rendering of the Authorized Version; or give any earlier instance of the use of this expression?

F. C. BIRKBECK TERRY.

**BATTLE OF CULLODEN.**—Can any of your readers inform me where I can find an account of the battle of Culloden containing a list of the killed and wounded in the army of the Pretender? Several years ago I had a cursory glance at a small work, which was in the shape of a military report of some kind, containing such a list; but cannot recall the title of it or the author's name.

D. C. TOAL.

437, Bedford Avenue, Brooklyn, N.Y., U.S.A.

**AN ASTROLOGER'S DIARY.**—In the preface to *Guy Mannering*, Sir Walter Scott, speaking of astrology, says, "One of the most remarkable believers in that forgotten and despised science, was a late eminent professor of the art of legerdemain"; and further on, "It is said that the diary of this modern astrologer will soon be given to the public." Can any reader of "N. & Q."



tell me whether this diary has actually been published!

RICHARD LE GALLIENNE.

**ALDERSLEY FAMILY.**—There is recorded under date of Oct. 1, 1599, a marriage, at the Halifax parish church, between John Bateman, of Hipperholme, in that parish, and a Margaret Aldersley (no address or quality given). In the parish register, which commences in 1538, no previous entry, or, for at least a century, no subsequent entry is to be found containing the name Aldersley. Can any correspondent give me any clue as to how a Margaret Aldersley was married at Halifax, and as to who she was? The Rev. John Watson, the antiquary (of whose connexion with Halifax no reminder need be given), has in one of his MSS. ("Cheshire Armoury," not yet published) the following note:—

"Aldersley of Aldersley: Gules, on a bend engrailed arg., between two cinquefoils or, three leopards' heads vert. Crest, on a plume of feathers or a demi-griffin issuant gules. The same for Aldersley of Stratow. I have seen the cinquefoils arg. (see my *Collections*, p. 105) for Aldersley of Aldersley. One MS. (see my *Coll.*, p. 124) has for Aldersley of Aldersley Gules, on a bend engr. or three leopards' heads between two cinquefoils vert. King has also for Aldersley (which is the same as Aldersley) Sab., three plates, two and one, arg., and my *Coll.*, p. 63, has this field az."

In the Aldersley pedigree given by Ormerod there is a Margaret (one of the four daughters of Thomas, of Chester, merchant, son of William, Mayor of that city in 1560, died 1577), who would be contemporary with the marriage entry in question. Any early references to persons named Aldersley would be of value.

TISI.

**P.S.**—I have found mentioned in the Birstall parish register, under dates 1553, 1560-2-5-7, a person whose surname is variously spelt Awdesley, Audesley, Awdsley, and Audesley; but Aldersley is surely the earlier form, even if it be of common origin with the above.

**NEVILLE FAMILY.**—Can any one inform me who was the Neville who settled in Ireland in the reign of King John and changed his name to Usher, to perpetuate the office he held near the king's person; also, who is at present the head of the family of Usher, and how they are connected with the family of Hill (Marquis of Downshire)?

NEVILLE ST. GEORGE.

**FRENCH PROTESTANT SCHOOLS OF SPITAL-FIELDS, SOHO, WESTMINSTER, 1686-1800.**—What were the exact situations of these schools, and where are their minute-books and other records now to be seen? Can Mr. WAGNER throw any light upon this subject?

C. MASON.

22, Emperor's Gate, S.W.

**FAMILY OF BIRD.**—Can any of your readers give me information concerning the ancestors or

family motto of William Bird, who resided in 1800 at Walton-le-Dale, and earlier at Preston, in Lancashire, and whose arms and crest were as follows?—Bird (1606), Quarterly, ar. and sa. in the first quarter, an eagle displayed of the second. Crest, on a dolphin ppr. an eagle or, wings expanded.

H. L. J. B.

**LA CROSSE DE S. NICOLAS.**—I read that in the thirteenth and following centuries "porter la Crosse de S. Nicolas" was in the case of bachelors the equivalent expression to "coiffer Ste. Catherine." What was the origin of the former phrase?

J. WOODWARD.

Montrose.

**"THE BRITISH CRITIC: A QUARTERLY THEOLOGICAL REVIEW AND ECCLESIASTICAL RECORD."**

—This new series of the *British Critic* commenced in January, 1827, and terminated in October, 1843. Can any reader of "N. & Q." tell me if there were any other editors of this review besides E. Smedley, James Shergold Boone, J. H. Newman, and T. Mozley? Mr. Mozley tells us in his *Reminiscences* that he succeeded Dr. Newman in 1841; but I should much like to know the periods during which the other editors held office.

G. F. R. B.

**PROBLEM SOLVED DURING SLEEP** (see 3rd S. iii. 244, 375).—Would some kind correspondent who remembers the incident inform me where in "N. & Q." 3rd or 4th S., is a note recording some ten or twelve lines of a tragedy composed in sleep, which on the composer awaking were the only lines he could distinctly remember? The lines in question are in blank verse, and are exceedingly fine. I do not ask this help till I have spent hours in the search in vain.

O. M. I.

Heacham Hall, Norfolk.

**JORDAN V. DEATH.**—I wish to know the originator of the (modern) notion, so familiar to us from certain popular hymns, of the representation of death under the figure of crossing the Jordan. Bunyan makes his pilgrims cross a river, but has no mention of Jordan. The figure is palpably perverse, as all men pass through death, but the Church only crossed the Jordan, and that on dry land and in the purest unalarm. There is no Bible support for the figure, unless it be grounded upon the expression in Jerem. xii. 5, "How wilt thou do in the swelling of Jordan?" which is a well-known mistranslation.

DEFNIEL.

Plymouth.

**"CONTENT TO DWELL IN DECENCIES FOR EVER."**—Can any one explain the following paragraph in *Punch* of August 9: "Motto for French fiction (slightly altered from Tennyson), 'Content to live in indecencies for ever.'" As the misapplication of the sense of the line produced by the



insertion of in before "decencies" hardly affords material for a joke by itself, the point of it must lie in the ascription of the line to Tennyson. But where does it lie? Has Tennyson been known to quote the line to use it or abuse it in any way? Mistake is evidently out of the question. No pen could be so bad as to write a Pope that could be mistaken for a Tennyson, or so slippery as to slide away from natural association of ideas and substitute Tennyson for Pope. KILLIGREW.

G. J. VOSS.—Can any of your readers give me information respecting three books, entitled *De Artis Poeticæ Naturâ ac Constitutione; De Imitatione cum Oratoriâ, tum Præcipue Poeticâ, deque Recitatione Veterum;* and *Poeticarum Institutionum*, by Gerardus Joannes Vossius, the father of the well-known writer Isaac Voss? I have tried in vain to procure copies. Are the works very rare?  
CHAS. C. OSBORNE.

Salisbury.

[None of the works of G. J. Vossius has any great pecuniary value. In the *De Artis Poeticæ Naturâ*, Amst., 1647, 4to., and the *Poeticarum Institutionum*, lib. iii., same place, size, and date, according to P. Louisy, "tout l'art poétique y est réduit en aphorismes et expliqué par un commentaire." The *Opera Omnia* of G. J. Vossius, 6 vols. folio, Amst., 1695-1701 sells for a couple of pounds or less.]

RIVERSDALE PEERAGE.—Previous to its extinction in 1862, Burke and the other contemporary peerages say that William Ionson, the first peer, was the son of Richard Ionson, M.P., who died 1773. In Burke's *Extinct Peerage* it is now stated that the latter died *s.p.*, but bequeathed his property to Col. William Hull, who assumed the name of Ionson, and was created Lord Riversdale in 1763. Which is correct? If the latter, what is the parentage of Col. Hull? I am aware that the above Richard Ionson was a grandson of Sir Richard Hull; but there is no mention of a Col. William Hull in the pedigree of the Hull family, which has appeared in the *Landed Gentry*. Is Burke correct in stating the above Sir R. Hull was a judge of the Irish Court of Common Pleas? I cannot find the name in any of the published lists. L.

### Replies.

#### ADMIRAL MATHEWS.

(6th S. x. 109.)

Thomas Mathews was appointed captain to the *Yarmouth* in 1703, to the *Dover* in 1707, and shortly afterwards to the *Chester*. In these three ships he served in most parts of the world, and everywhere with credit and distinction. After the peace of Utrecht, in 1713, his ship was paid off, and he returned to his home at Llandaff. In 1718 he was again called into active service as captain of the *Kent*, and served under Byng in the Mediterranean

with great credit. In 1720 he returned home, and in 1721 took the command of a small squadron to cruise in the Indian Ocean, which was infested with pirates. Having well performed the duty entrusted to him, he again returned to Llandaff in 1724, and for several years occupied himself in the management of his estates. On Jan. 8, 1736, he was appointed a Commissioner of the Navy, and had to reside at Chatham and Sheerness, doing much good work in that office till the end of 1741. Early in the following year there were great changes; Walpole resigned, and Lord Carteret succeeded him as Prime Minister; the Admiralty was, of course, rearranged, and one of the first things done was to give Mathews an active command. As, however, he had held a civil appointment for five years, and had consequently "passed his flag," it was necessary formally to reinstate him in his position. This was at once done, and he was appointed Vice-Admiral of the Red on March 12, 1742, and commander-in-chief in the Mediterranean on the 25th of the same month, setting sail in the *Namur* April 16, 1742.

At the close of the year 1744 Admiral Mathews was recalled (September 8), and in January, 1745, he was elected M.P. for Glamorganshire, to the great disgust of the Ministry, hence he was enabled to take part in the parliamentary debates, which led to the court-martial in 1746. When that solemn farce was over the ex-admiral retired into Wales, and occupied himself chiefly in the duties of county and country life. In 1747 he was elected M.P. for Carmarthen town. His chief pleasure was the rebuilding of his old family house, Llandaff Court, which had been a favourite idea with him for nearly half a century. This was completed in 1749, and soon after his health began to give way. He therefore removed to London that he might have the best medical advice, and took a house in Hart Street, Bloomsbury, where he died on October 2, 1751, at the age of seventy-four.

EDWARD SOLLY.

In Charnock's *Biographia Navalis*, iii. 252-73, will be found a memoir of this unlucky officer, from his entry into the service till the year of his death. The explanation of his reinstatement when appointed to the Mediterranean command is as follows. In 1736 he obtained the civil appointment of commissioner at Chatham Yard, thus relinquishing his naval rank. The date of this appointment is given by Charnock as January, but Schomburgk's *Naval Chronology*, v. 205, places it in July. In 1742 he resigned the commissionership, after being reinstated, probably by royal warrant, and took the rank of Vice-Admiral of the Red from March 12, 1741 '2.

Prof. Montagu Burrows has examined the Mathews and Lestock court-martial in his recent *Life of Admiral Lord Hawke*, and there are some interesting plates still existing which give the

various positions of the fleets in the battle off Toulon of February, 1743/4. They are seven in number, and were "printed for T. Millan, near Whitehall, April 8, 1745, Parr sculp." Nothing appears to be known of the admiral after he was cashiered; and the year of his death is disputed by naval biographers. I have seen a MS. list of naval officers which was completed some thirty years later, in which the date of Mathews's death is fixed as October 2, 1751. This is the only authority with which I am acquainted in which anything more than a bare year is given, and the MS. is so trustworthy as regards many other officers that I venture to say this date may be accepted.

GEORGE F. HOOPER.

Streatham.

Admiral Mathews was a native of Glamorganshire, and commanded off Toulon in 1744, but owing to wrangles with, and not being well supported by, Lestock, his second in command, he failed in obtaining a complete victory, for which he was dismissed the service. Mathews is frequently referred to in the correspondence of Horace Walpole, who considered him mad. He died in 1751. *Vide Dyer's Europe*, Cooper's *Biog. Dict.*, Walpole's *Letters*.

HENRY G. HOPE.

Freecroft Road, N.

Mr. Dowson will find a long account of the admiral in Charnock's *Biographia Navalis* (1795), vol. iii. pp. 252-73, and in *The Georgian Era* (1833), vol. ii. pp. 157-8. The probable reason for the expression "His Majesty has been pleased to reinstate" is the fact that Mathews had accepted the civil employment of Commissioner of the Navy. Though the trial was commenced in October, 1745, it was prolonged to June, 1747, when he was dismissed the service. He is said to have passed the rest of his life in retirement, and to have died about the year 1751. There were a considerable number of tracts published at the time of the trial relating to Admirals Mathews and Lestock, and in vol. iii. of the *Roxburghe Ballads* is a song in honour of Mathews, which commences thus:—

"Brave Admiral Mathews has been on the main,  
With a true British heart against France and Spain,  
Resolving to fight for old England once more,  
And make them give under before he knocks o'er."

G. F. R. B.

Mr. Dowson will probably find as much as he wants in Charnock's life of the admiral (*Biographia Navalis*, iii. 252). There are some interesting personal notices in Dr. Doran's *Manners and Manners*, &c., but they refer to his period of active service, 1742-4.

J. K. L.

Mr. Dowson will find a biographical sketch of Admiral Mathews in the *United Service Magazine*

for 1846, the parts for November and December, and a third portion in January, 1847. There is also, it is said, a life of this admiral catalogued under letter M in the British Museum Library. In reference to his reinstating, Admiral Mathews was in 1736 appointed Commissioner of the Navy, resident at Chatham, where he introduced much order and regularity. He held this office until 1742, when the Admiralty Board was changed, and Mathews was the first officer of rank selected for active service. As a matter of form he was reinstated in his former position, which he held for a short time only, and on March 12, 1742, he was promoted to be Vice-Admiral of the Red. On the 25th of the same month he was appointed commander-in-chief in the Mediterranean. In 1743 he was advanced to the rank of Admiral of the Blue, and was also invested "Minister Plenipotentiary to the King of Sardinia and the States of Italy." The writer, as a member of a kindred family, is in possession of some particulars of Mathews's private history, but is not aware of any other source of information.

E. MATHEW BISHOP.

Aradyc House, Swansea.

This officer was Commissioner of the Navy at Chatham Dockyard from 1735 to 1742, when he was made commander of the Mediterranean fleet. In 1741 he fought an indecisive battle with the combined French and Spanish fleets off Toulon, the unsatisfactory result of which was mainly due to dissensions between himself and his second in command, Lestock. He was tried by court-martial and dismissed the service in 1746. He was M.P. for Glamorganshire 1745-47, and for Carmarthen borough 1747 till his death, Oct. 2, 1751.

ALFRED B. BEAVEN, M.A.

Preston.

LORD MAYOR'S BANQUETING HOUSE (6th S. x. 147).—The Conduit Mead, on the site of Conduit Street and the neighbourhood, was where the sporting aldermen of the City held a kind of *meat*. Stow gives an account of how they hunted the hare there Sept. 18, 1562, and dined after at the Conduit Head; and after dinner they hunted the fox, and ran him down somewhere in St. Giles's, and thence home at night to the Stocks' Market, by Gresham's new Exchange. The Conduit itself was at or near Stratford Place, Oxford Street, and supplied the Cheapside Conduit with water from the Tyebourne. About 1216 the Corporation made reservoirs near Stratford Place, with a six-inch lead pipe running to Charing Cross, by the Strand and Fleet Street, to the Conduit at the spot where Peel's statue now is in Cheapside; and the king was allowed a pipe of the size of a goose quill to supply his mews in St. Martin's. They arched over the reservoirs in time, and built over them the large rooms called the Lord Mayor's Banqueting



House. In 1875, Mr. Walford says, repairing Oxford Street the workpeople came upon the reservoirs. Three houses in Stratford Place and the Portland Club are still the property of the Corporation of London, and held of them, I believe, at a ground rent.

C. A. WARD.

Haverstock Hill.

The Corporation of London were the owners of the land upon which Stratford Place was built, then called Conduit Mead. Here stood the Lord Mayor's Banqueting House, where the Lord Mayor, aldermen, and other citizens used to dine on September 18 of each year, after their periodical visits to the Baywater and Paddington Conduits which supplied the City with water:—

"Hard by the place toward Tyburn which they call  
My Lord Mayor's Banqueting House."

Ben Jonson, *The Devil is an Ass*.

According to Stow's account, in the year 1502 before dinner they hunted the hare and killed her, and after dinner they went to hunting the fox; "there was a cry for a mile, and at length the hounds killed him at the end of St. Giles's; great hallooing at his death and blowing of horns." The Banqueting House was taken down in 1737.

EVERARD HOME COLEMAN.

71, Brecknock Road.

J. J. S. will find a short account of this building in *Old and New London*, vol. iv. pp. 406 and 438. There is also a woodcut of the building on p. 408, in which it is represented as a rural-looking, gable-ended structure, surrounded by fields. The Lord Mayor and Corporation seem to have been in the habit of dining here after their annual inspection of the conduits.

E. G. YOUNGER, M.D., M.R.C.E.

"At the north-east corner of Tyburn Bridge formerly stood the Lord Mayor's banqueting-house, whither it was usual for his lordship to repair with the aldermen, accompanied by their ladies, 'in waggons,' to view the City conduits after which they had a splendid entertainment. This edifice was taken down in 1737." *London*, by Sholto and Reuben Percy, vol. iii. p. 340, Lond., 1823.

ED. MARSHALL.

A full account of this place will be found in *Old and New London*, vol. iv. p. 406.

MUS RUSTICUS.

SCHNAACK, ARTIST (6th S. x. 149).—There is a brief notice of this artist in the *Allygemeines Künstler-Lexikon*, 1813, ii. 1461, where he is mentioned as a portrait-painter working in London, about 1760. He used various signatures, as J. S. J. Schuak, J. Schuak, and J. Schnack. He painted a portrait of General Wolfe, which was engraved in mezzotint by Richard Houston; also a portrait of Edward Augustus, Duke of York, who died at Monaco in 1767, which was engraved in mezzotint by Thomas Burford. A third work of his

was the fine portrait of Churchill the poet, representing him at the age of thirty, and probably painted in 1700. This was also engraved by Burford, and several times copied; it is certainly the best portrait of the poet which we have. I have never been able to find any record of Schnack's death, and imagine that he died abroad.

EDWARD SOLLY.

J. S. C. Schnack (not Schanck) painted portraits and figure subjects. He resided at 8, College Street, Westminster, from 1761 to 1769, and exhibited twenty-four works at the early exhibitions; they were mostly portraits. In 1768 he painted Joseph interpreting the dreams; and in 1762 "A Party of Light Horse at an Alehouse Door," and in the same year painted a small whole length of General Wolfe. His name is mentioned on p. 207 of my new *Dictionary of Artists*.

ALGERNON GRAVES.

6, Pall Mall.

In the Exhibition of National Portraits at South Kensington in 1867 there was the portrait of the "Rev. Ch. Churchill, painted by Schnack," lent by the National Portrait Gallery. In Bromley's *Catalogue of Engraved Portraits* there is a mezzotint engraving mentioned of Ch. Churchill, the work of T. Burford in 1765, from a portrait by J. H. Schnack. It is described as "in a lay habit, large head." The same occurs in Evans's *Catalogue*.

CONSTANCE RUSSELL.

Swallowfield, Reading.

R. SOUTHEY AND FRANKING (6th S. x. 124).—

These lines are interesting; but I think there is a small error introduced by Mr. Walford's concluding words, "he lost no time in applying for the Chiltern Hundreds." At the general election in 1826, Southey being then abroad, Lord Radnor nominated him for the borough of Downton, in Wiltshire. This was what used to be called a pocket borough; it sent to Parliament two representatives, and there were about twenty voters, "who were nominated for the day, by the proprietor, to return any two names as they were ordered" (*Oldfield*, v. 119). On June 10, 1826, Lord Radnor's deputy returned the names of T. G. B. Estcourt and R. Southey. The former was also chosen for Oxford University, and he elected to take that seat. Mr. Southey, on his return to England, publicly declared that he had not the legal qualification, and that therefore his return was void. Accordingly, when Parliament met in November, new writs were issued for Downton; Lord Radnor nominated two new candidates on December 16; and the *London Gazette* sets forth that B. Denver was elected in lieu of Mr. Estcourt and "Alexander Powell, in the room of Robert Southey, Esq., who has been chosen a Burgess for the said borough without the qualification of estate required by law." Friends



in plenty were willing to subscribe and present to Southey the needful qualification; but he would not listen to this, and adhered, with proud humility, to his first decision that he had not the necessary qualification, and that consequently his election was wholly void. With these views he could hardly exercise any of the privileges of a member.

EDWARD SOLLY.

**SPELK** (6th S. x. 125).—MR. PEACOCK does not seem to have got hold of quite the right meaning of this word. There are *spells* and *prods* used in thatching amongst North Lancashire people, and both are made of wood. A *prod* is a wooden pin pointed fine, and is used for putting straight into the thatch. It may be a foot or fifteen inches long, or even more, and is usually made by splitting from a thick piece of timber which has been sawn to the requisite length. The *tar-twine* is usually tied to the *prod*. A *spell* is often a hazel of two or three years' growth. It is pointed at each end, and is three or four feet long, and is placed at right angles with the thatch to hold it down. Sometimes a bit of very neat work is displayed in the spelking of the thatch. Ask an unruly lad if he knows what a *spell* is. *Spelkin'* a boy, is thrashing him with a stick.

Seedloy, Manchester.

**WILLIAM WARD** (6th S. x. 129).—The following is a copy of the notice which appears in the *Derby Mercury* of Jan. 22, 1840:—

"At Manchester a few days since, at the advanced age of ninety-two, William Ward, Esq., formerly of this place and latterly of Beecham Court, Worcestershire. In the early part of his life he was remarkable for his active and athletic habits, and was particularly distinguished for his attachment to field sports. In the noble science of fox hunting few were superior to him in riding to hounds, and prior to the detonating discovery, or any of the modern improvements in gunmanship, with his lasting qualities as a pedestrian, he was equal to any of the crack shots of the present period. He was a gentleman of infinite good humour, possessed of an inexhaustible fund of anecdote, and was greatly respected by all who knew him."

G. F. R. B.

**PEACOCK FOLK-LORE** (6th S. x. 126).—It is startling to find MR. KERSLAKE illustrating "popular belief" by one of its own fallacies. The peacock has no "caudal glories" in the sense of his note on the subject, and no one is concerned for the extension of his tail. The true tale of the glories of the peacock is that the glories have no connexion with the tail whatever. See White's forty-fourth letter and any trustworthy work on birds.

SHIRLEY HIBBERD.

Kew.

**DATES OF NEWSPAPER COMMUNICATIONS** (6th S. x. 129).—There ought to be no difficulty in finding the letter or letters about "Railways and Revolvers in Georgia" in the *Times* about 1857-60,

as Mr. Samuel Palmer publishes in quarterly volumes a most careful *Index to the Times*, which is now carried back so far as 1857. This index, which is published by Mr. Palmer at the Broadway, South Hackney, is far less well known to readers of "N. & Q." than it deserves to be. A complete set of it is very scarce; but Nemo can refer to it here, on sending me beforehand his visiting card.

E. WALFORD, M.A.

2, Hyde Park Mansions, Edgware Road, N.W.

Nemo will find "Railways and Revolvers in Georgia" in the *Times*, October 15, 1857. I shall be happy to lend Nemo my cutting if he cannot meet with the paper, and desires to do so. The account has a strong flavour of hoax.

JOHN J. STOCKEN.

3, Heathfield Road, Mill Hill Park, W.

**TRANSLATION OF JOSEPHUS** (6th S. x. 69, 137).—The date given in the British Museum Catalogue as the year in which Maynard's *Josephus* was published is "1800!" Whether this is the probable date of the commencement or the termination of the parts I know not.

G. F. R. B.

**"OUTER TEMPLE"** (6th S. x. 105).—The building referred to by MR. SAWYER was originally designated the "Royal Courts of Justice Chambers," the "Outer Temple" being a later name, and one which does not seem to have been objected to, as it is there now. One may read "Palgrave" as a slip of the pen for *Palgrave*. I seem to have read of "an attorney of the Outer Temple" in connexion with the life of some Elizabethan worthy, but cannot now recall where. Should any of your correspondents be able to throw light on the subject I, for one, would be obliged.

D. SCOTT DALGLEISH.

**STERNE'S ELIZA** (6th S. x. 128).—I do not think that there is any engraved portrait of this lady. There is a pretty view of her Bombay residence in the *Mirror of Literature*. It appears to have stood on Malabar Hill. I believe that James Forbes spoke of her respectfully in his *Oriental Memoirs*.

NORMAN CHEVERS, OLIM CALCUTTENSIS.

**INVENTION OF ALCOHOL** (6th S. x. 89, 159).—MR. WARD says: "It appears to me that everything that concerns this subject wants verification, all falling short of certainty." Can he verify this sentence of his reply?—"It was reported in May last that a Russian chemist had succeeded in transforming alcohol into a solid white body at a temperature of 130° Centigrade." I think he will find on reference that he has omitted the minus sign from the temperature, which immensely alters the statement.

MR. WARD is, of course, at liberty to form any opinions he pleases, but why, when discussing an

historical question in the pages of "N. & Q.," he should go out of his way to stigmatize total abstinence as "the present social craze," I cannot understand.

JOHN RANDALL.

"MAJOR BROWN" (6th S. x. 149).—"The Tragical History of Major Brown" appeared in the *Christmas Box*, published by John Ebers & Co. and William Blackwood, 1829 (p. 134). It is poor stuff.

JAYDER.

"The Tragical History of Major Brown" was published in the *Christmas Box, an Annual Present for Young Persons*, edited by T. Croston Croker, published in 1829. As the "History" extends to thirty verses, it would be too long for insertion in "N. & Q." I have, therefore, sent a complete copy to your correspondent MR. WRAY; but as a specimen of its "wit" the following may be quoted, premising that the "History" is of the voyage of the said Major in a balloon:—

"The Major in the Foreign Wars  
Indifferently had fared,  
For he was cover'd o'er with scars,  
Though he was never scared.

Caught in a Chestnut Tree.

But soon the awkward branch gives way,  
He smooths his angry brow;  
Shoots upward, rescued from delay,  
And makes the branch a bow.  
Till mounting furlongs now some dozens,  
And peeping down, he pants  
To see his Mother, Sisters, Cousins,  
And Uncles look like Ants."

EDW. T. DUNN.

Lonsdale Road, Barnes.

"LET NO MAN BE CALLED HAPPY BEFORE HIS DEATH" (6th S. x. 140).—F. C. is informed that this famous saying occurs at the end of Sophocles's finest drama (i. e., so far as concerns the structure of the plot), *Edipus Rex*. It was employed with effect at the beginning of a very clever article in the *Saturday Review*, July 23, 1859, entitled *A New Affaire du Collier*, on the notorious Shakespeare folio 1632, of "Thomas Perkins," discovered (in one sense at least) by the late Mr. J. P. Collier. The witty writer says:—

"Call no man happy till he dies!... One would have thought Mr. Collier a happy man.... Alas for the vanity of human aspirations! The green leaves of his chaplet are frittering to ashes. Poor Mr. Collier!"

I remember this article was, at the time, attributed to Mr. Leslie Stephen.

C. M. I.

Heacham Hall, Norfolk.

CLOG (6th S. x. 149).—I do not know why *clog* should be connected with *clug*. The connexion is rather with *clog, clug*, &c., with the notion of clanking. The word is Scandinavian, and the etymology is given in my *Dictionary*, s. v. "Clog."

WALTER W. SKERT.

Cambridge.

MEMORIALS TO SERVANTS (6th S. x. 48).—If Mr. BLACKER-MORGAN had looked on the pavement of Beddington Church, I think he would have found a much older memorial to a servant of the Carews than the example quoted. There, under an elegant but simple brass cross fleurie, is, or was, this inscription, which, with its strange and difficult contractions, I quote:—

Hic iacet Margar'ita Olfuer qu'd'm  
seru'ies Nicholao Carru or Mereys  
c'aorti sue que obiit xxx dies  
Marcii an'o d'ni mcccxxv: cui'  
a'le p'p'ioiet' de'.

This is the oldest occurring to me.

X. X.

OLD LONDON (6th S. x. 67).—In reply to S. A. T. I have to inform him that not only the exact site of the Cockpit, but the old building itself can be identified. It is situate in that part of Tufton Street which Wood Street intersects. Let S. A. T. place his back against the kitchen window of the house No. 33, and then look straight across the road, and his vision will be confronted by the sombre building, with its doors (one at each end) apparently nailed up, but without displaying any bill announcing the place "to be let." The date of its erection for the exhibition, previously held in Park Street, I am unable to give, but conjecture it to have been about the beginning of the present century. I draw this conclusion from the fact that, in the retrospection of seventy years, I cannot recollect a time when the Royal Cockpit was not in Tufton Street, St. John's. The period of its discontinuance is much less doubtful. That must have taken place about the year 1829, as in 1830 it presented a busy crowd of workpeople, and over the entrance was the inscription, "Jacobs, Coach Builder." This occupation of the premises continued for many years, during which the proprietor was succeeded by the brothers Cross (Thomas and Robert), who had been journeymen to Mr. Jacobs. The building retained this use down to a comparatively recent period.

H. SCULTHORP.

SURGEONS: CHIRURGEONS (6th S. x. 107).—The Barbers of London were first incorporated by Edward IV., 1461; others assumed the practice of surgery by voluntary association, and called themselves the Company of Surgeons of London. These, again, were united as Barber-Surgeons, in 32 Henry VIII., into one body corporate. But the barbers were, as to surgery, only to draw teeth, and the surgeons were prohibited from barbery or shaving. Holbein's picture of the granting of this charter is still to be seen in Monkwell Street, at the Barber-Surgeons' Hall. They were made into two distinct corporations in 1745, 18 Geo. II., which may be considered as the date of instituting the College of Surgeons, which in 1800 came to its present locality in Lincoln's Inn Fields. No



rolls have been published, as of the College of Physicians by Dr. Munk; but at the Barber-Surgeons' Hall and at the College of Surgeons Mr. MASON could probably obtain some information.

C. A. WARD.

Haverstock Hill.

**ENGINE OF TORTURE** (6th S. x. 29, 76).—This is too true. The *Archæological Journal* has a full description and print of this horrible female figure and other like tortures, but I cannot refer to the page or volume at once; and in the face of Murray's handbooks it is not fair to take up "N. & Q." with the horrible well with wheels and lances in the Neue Schloss at Baden Baden.

P. P.

**PARCELS BY POST** (6th S. viii. 268).—The subjoined extract from the *St. James's Gazette*, Aug. 8, 1884, should appear as a sequel to the note in your pages on the subject:—

"People who object to having ungrammatical and inharmonious phrases constantly thrust into their faces will be glad to hear that the Post Office has repented itself of 'Parcels Post.' The term, as everybody admits, should be 'Parcel Post.' The official title is as bad as would be 'letters box' or 'passengers trains.' It is a relief, therefore, to hear that when the present staring vans require repainting the redundant letter will not be reproduced, which, as Mr. Fawcett observed, will save something in paint."

J. MANUEL.

Newcastle-upon-Tyne.

**LALOR FAMILY** (6th S. x. 108).—There is no trace of any such marriage in the account of the title of *Clanmalier* in the last edition of Burke's *Dormant and Extinct Peerages* (1883). It is there stated that the peer whom your correspondent A. believes to have married Mary Lalor was the husband of a totally different person, and the identity of the peer in question is rendered the more clear by the circumstance of his attainder for taking part in the Rebellion of 1641 being mentioned by Burke. There can be no doubt that the tradition mentioned by A. refers to Lewis, second viscount, heir of his grandfather, Sir Terence O'Dempsey, cr. Viscount *Clanmalier* 1631, and father, by Martha, daughter of John Itchingham, Esq., of Dunbrody, co. Wexford, of Maximilian, third and last viscount. Until evidence of another marriage of the second viscount is produced, the facts above related seem to show that there is no basis for the story of "Mary of the Hills" having been Lady *Clanmalier*. Her Paris foundations probably rest on no better grounds than her apparently very shadowy title.

C. H. E. CARMICHAEL.

New University Club, S.W.

**MASTER CREWE** (6th S. x. 108).—Master Crewe, whose portrait as Henry VIII. was painted by Sir Joshua Reynolds, is said in Bromley to have

been John Crewe (afterwards second Lord Crewe), son of John Crewe, M.P. for Cheshire (created first Baron Crewe), by Frances Anne, daughter and heir of Fulke Grerville, Esq. The picture was engraved by J. R. Smith in 1776.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Master Crewe was son of Major-General Richard Crewe, and nephew of the first Lord Crewe. In Hamilton's *Catalogue of the Engraved Works of Sir Joshua Reynolds* it is stated that the picture referred to was painted in 1776, and is now in the possession of Lord Crewe.

GERALD PONSONBY.

**THE RAYMOND FAMILY** (6th S. x. 108).—This family is not mentioned in *The Norman People*, as descended from Raymond, Count d'Eu.

HENRY G. HORN.

Freegrove Road, N.

**MORSE** (6th S. ix. 507; x. 34, 97).—In mentioning Jamieson's *murdis-grups*, Dominic Sampson seems to have hit upon the origin of the slang term *mullygrubs*.

R. S. CHARNOCK.

**MARTIN** (6th S. x. 108).—In the *Dictionnaire de l'Académie* the proverb is given thus: "A chaque porc vient la Saint-Martin, on finit toujours par tuer les animaux à l'engrais. L'usage est de tuer les porcs à la Saint-Martin."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**GAME CALLED THE ROYAL OAK** (6th S. x. 107).—Was not this the notorious royal oak lottery? Patents for lotteries were given by Charles II. to "loyal and indigent officers." See Hone's *Every-day Book* (1830 ed.), vol. ii. pp. 1420-34, where, besides other information on the subject, will be found *The Arraignment, Trial, and Condemnation of Squire Lottery, alias Royal Oak Lottery*, Lond., 1699, 8vo.

G. F. R. B.

**THE SABBATH** (6th S. ix. 348, 436).—It is not, perhaps, generally known that Saturday is still recognized as the Sabbath in England; for in the House of Lords journals, proceedings on Saturday are headed "Dies Sabbati," and in the Standing Orders one or two "Sabbath" orders occur. In Spanish, Saturday is *Sábado*, in Italian *Sabbato*; whilst in Norway and Sweden Saturday is the "Lord's Day," in the former *Lördag*, and in the latter *Lördag*.

FREDERICK E. SAWYER.

Brighton.

**SERGEANTS' RINGS** (6th S. ix. 446, 511; x. 29, 132).—I am greatly indebted to a lady who has most kindly sent me a description of three sergeants' rings now in the Worden Museum at Preston, accompanied by drawings of the same. They were given to her by W. Matthews, Esq., Q.C., for the



museum, because the rings, being no longer given, would probably ere long become scarce. They were presented about 1860. The rings consist of a band or hoop of gold, about three-tenths of an inch wide, ornamented at the edges by a moulding, and on the plain part of the rings, between the mouldings, are engraved, in Italic characters, Latin mottoes. On one is the motto, "Reverentia Legum"; on another, "Hereditas a Legibus"; and on the third, "Paribus se Legibus." The weight of the rings is from thirty-three to thirty-eight grains, and they are hall marked with the sovereign's head, the lion passant, and letters "W. R."

O. M.

**AUTHORSHIP OF HYMNS** (6th S. x. 10).—In the *Church Hymnal* (edited by Sir Robert P. Stewart) of the Church of Ireland (1883) it is stated that the hymn, "Hark, 'tis the watchman's cry" was anonymously published, first in *The Revival*, in 1859. Other hymn books state the author to be anonymous.

FREDERICK E. SAWYER.

Brighton.

**WOMEN IN ACTION ON BOARD SHIPS OF THE ROYAL NAVY** (6th S. x. 67).—A very remarkable instance of this was an episode in the career of Miss Anna Chamberlayne (1867-91), a young lady of good family. The lady lies buried in Chelsea Old Church. Her epitaph records her warlike achievements in these words:—

Hic juxta in conditorio jacet Anna,

Edvardi Chamberlayne, L.L.D.

Filia unica,

Londini nata xx<sup>to</sup> Januarii, 1667.

Quæ diu spreto connubio, nunquam

Supra sexum et etatem molientia,

xxx<sup>to</sup> Junii, 1690.

Contra Francigenos armis, habitoque virili,

In rate flammiferâ sex horas, sub duce fratre

Pugnâvit, dum virgo fuit; dum casta virago

Herum poterat stirpem generare marinam,

Ni prematuris fatia abrepta fuisset.

Redux ab istâ navali pugna,

Ac post aliquot menses nupta

Joanni Spragg, armigero;

Quocum vixit amantissimo conjugium.

Tandem, omnia filiam, post paucas dies

Obiit. xxx<sup>to</sup> Octobris, 1691.

Hoc monumentum

Uxori carissimæ

non non pudicissimæ

Poni curavit

Maritus.

A detailed account of the part Miss Chamberlayne played in this action will be found in the *Gazetteer*, Oct. 30, 1758.

CHAS. JAS. FÉRET.

**BRIANUS O'CONNOR** (6th S. x. 109).—In Hogan's *Description of Ireland* in 1508 (ed. 1878) there is mention of a Capt. Bryan Ruadh O'Connor, of Corraduna, son of Hugh O'Connor, of Castlereagh (who died in 1635), and grandson of Hugh, ninth O'Connor Donn. The following books may give more information: *Memoir of the O'Connors*, by

Roderic O'Connor; *Lineal Descent of the O'Connors*, by R. O'Connor. B. F. SCARLETT.

"**ISTYST COUNSEL**" (6th S. ix. 429; x. 53).—Compare *tyst*=entice. Douglas, *Virgil*, prol. to bk. iv. l. 134:—

"Luse syne thi nychtbouris.....

Willing that thou and thair may haif the eycht

Of hevynis blis, and tyst thaim nocht thairfra."

Lyndsay, *Satyre of the Thrie Estaitis*, l. 1818 (E.E.T.S. edit.):—

"For tysting King Humanitis

To ressaue Sensualitis

Ye man suffer punition."

And, l. 609, *tost*=toss:—

"Tostit on sea ay sen Yuill day."

P. ZILLWOOD ROUND,

30, South Street, Greenwich.

**HARVEY** (6th S. x. 108).—William Beckford's sister. Vide Russell's *Life of Moore*, 1860, pp. 173, 427. HENRY G. HOPE.

Freegrove Road, N.

**PEASANT COSTUMES IN ENGLAND** (6th S. ix. 508; x. 56).—I have often seen small farmers in Sussex (sometimes quite substantial men) wearing "chimney-pot" hats with dark smock frocks. White smock frocks are worn at funerals in Sussex. I do not know whether the custom is absolutely peculiar to the county, but in appearance it is very singular.

FREDERICK E. SAWYER.

Brighton.

**DATE OF PHRASE** (6th S. ix. 309; x. 15, 134).—I quoted "*meine arme* [Mutter]" from having heard Germans use it, as well as "*meine selige* [Mutter]." A colloquialism may sometimes be met in a quaint epitaph, but it is not its normal place, nor are such always to be found in books.\* I remember when I first went to Italy some one, who wished to be civil and useful to me at the same time, told me my conversation showed I had read a great deal of Italian. I did not mistake his hint, which I now pass on to your correspondent, and believe it has since saved me from many absurdities, by leading me to copy the expressions of the people themselves instead of sticking to dictionary and grammar. One's ear had then a sensitiveness for those little colloquial departures from the rules one had been taught which subsequent familiarity has blunted. One of these that frequently struck me was the Roman habit of putting *non saprei* in place of *non so*. I imagine now this is because the less positive form of expression has come to be considered gentler and more polite; but at the time of which I am speaking I was led to ask a learned professor to explain the usage. "*Non saprei*!" he repeated; "no one could possibly

\* I think it quite likely this one may occur in such tales of home life as F. Bremer's.

use it so; it would be quite wrong"; and he appeared to an authority standing by, who readily agreed with him; and yet in the course of that same evening I heard both of them unconsciously fall into the prevailing habit, and use the very expression themselves. It would probably not be possible to find this on an epitaph or in a book, but no one could live among Romans without hearing it.

R. H. BUCK.

CARTOON BY H. B. (6th S. x. 109).—This cartoon, entitled "A Cure for a Broken Head," No. 587, was published May 1, 1839. Lord Morpeth is to be seen weeping over the back of an armchair, in which Lord Normanby, the patient with a broken head, is sitting. O'Connell, as the nurse, in a bright green dress, is stanching the wound, while Spring Rice is looking on in the background. Lord Melbourne and Lord John Russell, the doctors, are consulting together, the latter having a piece of sticking-plaster in his hand, with the words "Majority 22" on it, which he is cutting into shape with a pair of scissors. Mr. Sheil is following behind the doctors, dressed as a servant, and carrying a pair of scissors in his hand. On March 21, 1839, Lord Roden, in the House of Lords, moved for a select committee of inquiry into the state of Ireland since 1835 with respect to the commission of crime. This was opposed by Lord Normanby, but was carried against the Government by a majority of five. Lord Normanby had been Lord Lieutenant of Ireland from 1835, and the motion was practically an attack upon his administration of the Irish Government. In order to counteract the effect of the hostile vote in the House of Lords, Lord John Russell, on April 15, moved a resolution of confidence on the part of the House of Commons in the executive government of Ireland. Sir Robert Peel moved an amendment, which was lost, the numbers in favour of it being 296, against 318. Hence the words "Majority 22" on the sticking-plaster. See *Annual Register*, 1839, pp. 52-81, for an account of these debates. I may add that Lord Morpeth was at the time Chief Secretary for Ireland.

G. F. R. B.

The explanation sought by R. M. M., jun., is as follows:—Lord Normanby, Viceroy of Ireland, has had his head broken by a vote of the House of Lords to appoint a committee of inquiry into the state of Ireland. O'Connell, nurse; Lords Althorpe (?) and Monteagle, friends of the patient; Lord Melbourne introduces the doctor, Lord John Russell, who is cutting a plaster. Mr. Sheil, Master of Greenwich Hospital, brings him a larger pair of scissors, thus intimating that a larger plaster may be needed.

HENRY H. GIBBS.

MINNEHEAD ELECTION, 1620-1 (6th S. x. 148).—Your correspondent P. has been misled by Willis.

The extract from the Commons' Journals of March 16, 1620-1, quoted by your correspondent, refers not to Minehead, but to the county of York, which returned Secretary Sir George Calvert and Sir T. Wentworth, Bart. (afterwards Earl of Strafford), at this election, Sir Henry Savile being the defeated candidate. The members for Minehead are given in Cobbett's *Parliamentary History* as "Francis Perce, gent.," and "Sir Robert Lloyd." The latter should be Floyd. Sir Robert Floyd was expelled the House as a monopolist on March 21, and a new writ was issued for Minehead in his room on May 7. The Journal gives Lloyd under the last date, but I think there can be no doubt that this is an error for Floyd.

ALFRED B. BEAVAN, M.A.

Preston.

POUNDS (6th S. x. 68, 133).—The person vested with the right of impounding cattle is the pinder (pronounced *pinner*) appointed by the highway board of the district. The pinlock, or pinder's fee, is regulated by an Act of Philip and Mary at fourpence for any number of cattle impounded, which charge custom has made into one of fourpence for each head. I remember in my youth a pinder demanding and receiving twopence a head for a flock of geese impounded. The owner of the geese believed it to be the pinder's rightful claim. The pinder can claim nothing but fourpence for each impoundage; he is not compelled to keep the beasts whilst they are in the pound or penfold. Any other claim than fourpence for a herd of twenty cattle would be strictly illegal. This is with respect to trespass on private property. By the Highway Act of 5 & 6 Will. IV., cap. 50, the surveyor of the highway can claim any sum under a shilling for each head of cattle impounded for trespassing on the highway. Under the circumstances it is very difficult to find persons willing to undertake the office of pinder, for it is poor pay to receive only fourpence for driving a flock of geese or a herd of awize some miles to impound them. The penalty for illegally releasing cattle from a pound is a sum not exceeding 10*l*. In 1882 a pinder of Quorndon, Leicestershire, was fined 5*l*. 4*s*. 4*d*. and costs for charging 4*s*. 8*d*. as his pinlock dues for impounding seven bullocks which had trespassed; the pinder's plea was that he claimed fourpence for impoundage and 4*s*. 4*d*. for keep. The county court judge did not take into account the relative value of money in the reigns of Mary and Victoria.

V. B. REDSTONE.

"THE LAST SUPPER" (6th S. x. 129).—This is no doubt a fable, although it conveys a sound doctrine. Most painters of historical or religious pictures would tone down or take out an accessory which distracted attention from the principal figures. The same tale has been told about many others, and is almost as old as the art itself. It



is narrated of a Greek painter who lived nearly 2,000 years before the "Last Supper" was painted, and who having finished a "figure" picture with a partridge in it, found the bird so much admired and attracting so much attention that he rubbed it out. There was another Greek artist, who had a trial of skill with a rival, and painted a boy carrying a bunch of grapes on his head so naturally that the birds came and pecked at them. On which his rival observed that however well done the grapes might be, it was evident the boy was not like nature, as the birds were not afraid of him. To this the other replied, "Draw your curtain, and let us see how much better you can imitate nature." There was no curtain to draw, but only a painted curtain. It was decided that he who could so paint as to deceive men must be a greater artist than he who only deceived birds. A similar tale has been told of various Dutch painters, who are said to have set a trap for rivals by painting a fly on some important part of a picture so naturally that they tried to brush it off.

As the "Last Supper" was painted in fresco, which it is almost impossible to alter after it is done, Leonardo would not be able to "rise hastily and brush out the object." He could only alter it with much difficulty, by having the plaster of the wall chopped out and fresh inserted. This would leave a seam all round.

Boston, Lincolnshire.

R. R.

SMITH'S "DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY" (6th S. ix. 486; x. 35, 136).—MR. ED. MARSHALL'S apologetic, or rather justifying remarks on the trifling shortcomings of this book are ingenious, but I cannot say more. When a reader of Marlowe and Nash's *Dido* comes across Cymodoce, he, if a true reader, likes to be able to remind himself, or to learn from a volume written for the purpose, that she was one of the Oceanides, a daughter of Oceanus and Tethys. So also he who comes across the form Cymothoe likes to be reminded or to learn that her name is a variant of Cymodoce = Κυμοδόκη, and that this form has the authority of Virgil. Yet neither name is in Smith. The apologetic theory would lead to this, that when an editor of a dictionary of mythology knows, or even thinks that he knows, that Pan, Diana, or any other fanciful personage of a fanciful and material mythology has a name derived from a descriptive or material fact, that editor is not to be supposed to have made an unintentional omission, but is therefore and thereupon justified in excluding him or her from a supposedly complete informing list.

BR. NICHOLSON.

STANDARD IN CORNHILL (6th S. x. 149).—I regret to see reproduced (of course, inadvertently), in the note at the above reference, the blunder of a former editor (3rd S. i. 488): "This water standard with four spouts (hence called the Carrefour or

Quatre-Voies), stood," &c. It hardly needs a note to mark the fact that Carrefour is not = Quatre-Voies, or that the place was not called Carrefour because the standard had four spouts. Littré derives Carrefour from *quadri-furcus*, four-forked, through the Provencal *carrefore*; and there can be no doubt that he is right.

JULIAN MARSHALL.

PAPA AND MAMMA (6th S. viii. 128, 172, 370, 455; ix. 76).—Referring to these notes for the word *mamma* only, I think that a passage in Dante should be put on record in "N. & Q." It is in *Purgatorio*, canto xxi. Statius (Statue) is speaking of himself as a poet and of his debt of poetical power to Virgil. He says, l. 94:—

"Al mio ardor fur seme le faville,  
Che mi scaldar, della divina fiamma  
Onde sono allumati più di mille.  
Dell' Eneide dico, la qual mamma  
Fuomi, e fummi nutrice poetando.  
Sanz' essa non fermai peso di dramma."

Upon this a note in the admirable Roman edition of 1822 has what follows, of which I venture to offer a translation:—

"Mamma, madre, perocché lo produsse alla poesia, &c. Mamma, mother, because it had brought him to poetry. The authors of the *Vocabolario della Crusca* call this (*mamma*) a childish word—*voce fanciulesca*. But if, in Tuscany, such a word as this is not used except by children, in other regions of Italy from which Dante freely takes words it is used also by grown up persons, and remarkably in Milan."

It will be recollected that Dante died in 1321. The use of the word in the sense so long and so affectionately known in English houses came to us, no doubt, from Italian lips.

D. P.

Stuart's Lodge, Malvern Wells.

THE "SUTTA NIPATA" (6th S. x. 149).—Among the "Sacred Books of the Southern Buddhists" is enumerated: "*Sutta-Nipā'a*. A Collection of Seventy Didactic Poems, Thirty of which have been translated by Sir Cōmmara Swāmy in his *Sutta-Nipata*, 1874." *Non-Christian Religious Systems: Buddhism*, by T. W. Rhys Davids, pp. 18-20 (Lond., s.a., S.P.C.K.).

ED. MARSHALL.

MASSINGER QUERIES (6th S. x. 89).—In all probability Hartley Coleridge's statement was founded on the facts that Massinger was a necessitous and prolific dramatist—one of so facile a pen that "his easy Pegasus would amble o'er some threescore miles of fancy in an hour," and therefore, introduced prose into his dramas very rarely, and only when such personages as Spungius and Hircius were conversing; and, again, that we have no knowledge, either through the Stationers' Registers or otherwise, that he wrote any other booklets or books. Hartley Coleridge doubtless meant to say, though he did not take the trouble to write it, "so far as we are aware."



The "Geneva print" in *The Duke of Milan*, not in *The Bondman*, clearly means—as Lieut. Col. Cunningham has explained it—Geneva liquor, *alias* gin. This attempt at a laugh-producing pun was heightened by the fact that in those days "Geneva print" would, in its straightforward sense, mean in a puritanical and starched manner.

BR. NICHOLSON.

BYRON ON "PIERS PLOWMAN" (6th S. x. 169).—The following is from the "List of Different Poets," &c., drawn up by Byron in 1807, and printed in Moore's *Life* under that date: "Chaucer, notwithstanding the praises bestowed on him, I think obscene and contemptible; he owes his celebrity merely to his antiquity, which he does not deserve so well as Pierce Plowman or Thomas of Ercildoune." Does the *which* refer to the antiquity, or to the celebrity?

EDWARD H. MARSHALL, M.A.

MILES BLAND, D.D. (6th S. viii. 369; ix. 218).—The "Rev. R. Bland" entered in *The Biographical Dictionary of Living Authors* (London, 1815) was no doubt the Rev. Robert Bland, of Kenilworth, who died March 12, 1825. As a translator he was associated with John Herman Merivale, F.S.A., and others in a version of the Greek Anthology. He was author of *Edwy and Elgiva* and *Sir Everard, of The Four Slaves of Cythera*, of a manual of instruction entitled *Elements of Latin Hexameters and Pentameters*, a contributor of translations from the Italian and French languages to different works. Many references to him appear in *The Life of the Rev. Francis Hodgson* (Macmillan), showing the estimation in which he was held by Lord Byron. He had proof of Lord Byron's kindness in deeds as well as words.

F. B.

DENNIS (6th S. x. 147).—In my copy of *Hudibras*, edited and published by Mr. H. G. Bohn, it is stated, and without reservation, in the "Life of Samuel Butler," that "Mr. Dennis wrote the inscription" referred to in D'Israeli's *Curiosities of Literature*.

HENRY G. HOPE.

Freegrove Road, N.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*A Dictionary of Artists who have exhibited Works in the Principal London Exhibitions of Oil Paintings from 1760 to 1880*. Compiled by Algernon Graves. (Bell & Sons.)

VERY few works published within recent years are likely to be of higher service to a certain class of readers of "N. & Q." than is the *Dictionary of Artists* of our valued contributor Mr. Algernon Graves. A book of this class can only be executed as a labour of love, and demands for its execution exceptional facilities. These, together with the requisite zeal, have been fortunately forthcoming, the result being the goodly and desirable

volume before us. In its two hundred and sixty pages is supplied a list of every sculptor, painter in oils and water colours, engraver, medalist, &c., who during one hundred and twenty years has exhibited any work of art at the Society of Artists, the Free Society of Artists, the Royal Academy, the British Institution, and the Suffolk Street exhibitions. At a rough computation between fifteen and sixteen thousand artists are mentioned, which on the moderate average of fifteen exhibits would represent about two hundred and thirty thousand separate works. Further into the statistics of Mr. Graves's book it is superfluous to go, since an article by Mr. Graves himself upon "Prolific Exhibitors" (*ante*, p. 161) supplies full particulars of those who in the number of their works stand foremost in productiveness. The principle on which the catalogue is compiled is excellent. First comes the name of the artist, with his Christian name if possible, his initials when such only are obtainable, and in the too frequent cases when a man is, after a regrettable practice, simply described in existing authorities as Mr., with a simple dash. In a separate column is the name of the town from which the first exhibit was sent. Following this comes a column with the date of the first and last years of exhibition, succeeded in turn by the speciality of the artist, and then by the names of the various exhibitions, in the five columns assigned which the number of works shown at each is indicated. A final column gives the total number of works that have been exposed. Take, for instance, John Crome—Old Crome as he is generally known—as the founder of a local school a singularly small exhibitor. We find after his name Norwich as the place whence his first work was sent, 1806-24 as the period over which he exhibited, landscape as his speciality, and nineteen as the total number of his exhibits, whereof thirteen were at the Royal Academy and six at the British Institution. The catalogue is of special service in distinguishing two or more painters of the same name. While thus, under the name of Crome, Bryan's *Dictionary of Painters and Engravers*, which deals only with deceased artists, mentions John Crome and his son John Bernay Crome, Mr. Graves supplies Miss E. Crome and William H. Crome, both of Norwich, and Vivian Crome, a flower painter of London, who exhibited three pictures in 1897. No less than six different artists are enumerated under Redgrave, and greatly more under more familiar names. The reason for the limitation in the present edition to the exhibitions named is supplied in the preface. One or two facts of interest deserve to be noted. The three Chalon's exhibited 760 works. Few Englishmen are probably aware that Casanova showed in London two of his battle pieces, or could believe that eighteen hundred works remain to this day anonymous; that both the Earl and Countess of Aylesford—Heneage, fourth Earl, and his wife—were exhibitors, the first contributing seven landscapes and the latter one piece of needlework. Among aristocratic exhibitors are the Duchess of Colonna-Castiglione, Lady Elizabeth Compton, Count P. D'Epinau, La Baronne de Fabock, Lady Louisa A. Greville, Stanislaus, Count of Kalkreuth, H.R.H. the Princess Louise, Simon, Viscount Newnham, &c. Among other names are General Sir W. Napier and Charles J. Mathews (misspelt Matthews) the actor.

*The Lauderdale Papers*. Edited by Osmond Airy. Vol. I., 1639-1657. (Printed for the Camden Society.) A selection from the Lauderdale MSS. in the British Museum is a priceless boon to students of Scotch history. What portion of these documents Mr. Airy intends to print is not definitely stated. That the selection, even with the space "generously accorded" by the Society, will be "meagre," is owned in the preface, in which also

It is stated that there are few of the documents which "do not possess something of real importance." The aim set before him by the editor has been to furnish the material most necessary for the student of Scottish history during the Restoration period, and to publish whatever fully illustrates the career and character of persons of importance, those especially, such as Lauderdale or James Sharp, concerning whom controversy has been waged. Nothing calculated to elevate the character of Lauderdale or of Sharp comes out of the correspondence. While the former is shown as the "grand vizier of an irresponsible despot," the latter appears to Mr. Aird, in the most comprehensive sense of the term, a knave *par excellence*. The most interesting portion of the correspondence is that between the Earl of Rothes and Lord Lauderdale. In a work which is saddening in the impressions it conveys concerning human nature, Rothes is the most repellent figure. His language throughout is that of a scoundrel and an unscrupulous tool. To the bravery of the Nonconformist ministers who fought in the Pentland rebellion Rothes is compelled to bear witness, telling how "the gallantest amongst them, whose name was Cruikshank, received the just reward for rebellion, upon the field, which is death and damnation." The orthography of Rothes is sufficiently remarkable to render the task of translation difficult, and at times all but impossible, while the handwriting, Mr. Aird says, is that of an illiterate boor. Some ingenuity is certainly requisite to find out that when "couperceas day" is mentioned, Cupar race day is intended. Here is a specimen of the style in which Rothes writes. It constitutes, without the context, a fair puzzle to the reader: "Nou the termine of paying in the flayns is veriner, and ther is bot verie littill aprons of mutie, it being so exidingly ceasse in the cindum, the gillie cannot get it." A letter of Charles Maitland, of Halton, to Lauderdale, gives a striking account of the defeat of the "Whiggs" at Lanerk, and of the pursuit and slaughter of the fugitives. A second, from General Dalrymple, while it calls the Whigs "a damned crew," says that "no poble have with moir egerneis sought after martiridom than thir Roigis to karay their design or deye; mane of the women upbraden their husbands and children for not deyen on the pleis." It is to be hoped that the succeeding volumes will appear with little delay.

THE *Contemporary Review* has an essay, by the Dean of Westminster, upon the *Purgatorio* of Dante, dealing especially with the autobiographical aspects of a poem which the writer thinks might almost be called "The Confessions of Dante Alighieri."—"Agnostic Metaphysics," by Mr. Frederic Harrison, and "The Darwinian Theory of Instinct," by Mr. G. J. Romanes, are the nearest approach to literary subjects discussed in the *Nineteenth Century*.—Mr. Henry James writes in *Longman's* on "The Art of Fiction."—The *Cornhill* gives "Our First Glacier Expedition."—*Household Words* has an interesting "Chat about Folk-lore" with the customary "Chronicles of English Counties," in which part ii. of Leicestershire is supplied.—In the *Red Dragon* are four pages of Welsh notes and queries.—"A Genealogical Search" in *Asmodean* affords information likely to be of high interest to one class of readers of "N. & Q."—"Wilkes and Lord Thurlow," in the same magazine, is a brilliant imaginary dialogue.—*Temple Bar* has a clever paper, by Mr. Herman C. Merivale, on "Phases of the Day," and some most entertaining gossip on Ralph Bernal Osborne.—In the *Gentleman's*, C. E. Gordon Cumming writes on "The Lying Hospitals of Britain." In the "Table Talk" of the same magazine the claims of the Marquis Jouffroy d'Abbeville to the invention of the steamboat are discussed.—Mr. Austin Dobson supplies to the *English Illustrated* a delightful paper on "The Tour of Covent Garden," and

the Rev. Alfred Ainger writes on "The Women of Chaucer."—To the *Antiquarian Magazine* valuable articles are sent by Mr. Beck on "Shakespeare's Gloves," and on "The Sale Law" by Dr. C. Mackay. "The Dignity of a Mayor" and "The Name and Office of Port-Reeve" are continued.

PART VIII. of *The Encyclopædic Dictionary* deals at length with "Benediction," "Benefice," and "Behaviour." Among the illustrations is one of the Bayeux Tapestry.

PARTS IX. and X. of Mr. Hamilton's collection of *Parodies*, after disposing of Hood and passing to Bret Harte, return to the Laureate, of whose works the parodies appear to be innumerable.

FROM Mr. John Wallis, of 22, New Hall Street, Prince's End, Staffordshire, we have received a calendar, published at a nominal price, which is likely to be of much use to scholars. By the simplest of processes it indicates the position in the week of every day from before the Christian era to A.D. 2500, which, it may fairly be assumed, is as far in advance as most people are likely to look. As the calendar occupies the space of a few square inches, and is equally applicable to the Julian and Gregorian systems, and as its theory can be mastered in half a minute from the directions given, it constitutes an eminently desirable possession. Similar schemes may be found in the works of writers like Prof. Dr. Morgan and elsewhere. Anything so simple and so easy of reference has not, so far as we know, previously been seen.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

WALTER HAMILTON.—1. ("Parody of Song of the Shirt") The parody in question appeared in *Punch* not more than two or three years ago. 2. ("St. Helen's, Bishopsgate") A history of the church has been published by its present lecturer, the Rev. E. Cox, D.D. A reference to the monumental brasses in the church appeared 1<sup>st</sup> S. x. 508.

C. J. C. SMITH ("Greenstreet").—If you will send us a stamped letter addressed to this gentleman we will forward it.

G. W. Y. ("Lafitte, the Painter").—We have an interesting communication for you. We forwarded it to the address you supplied, and it has been returned through the Dead Letter Office.

CORRECTIONS.—P. 85, col. 2, l. 16, for "Pentopt" read *Pontreget*. P. 87, col. 2, l. 14 for "10" read *N. P. 176*, col. 2, l. 16 from bottom, for "incunabula" read *incunabula*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 25, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.

3rd S. X. Sept. 6, '84.]

## NOTES AND QUERIES.

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SEPTEMBER, 1884.

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## NOTES AND QUERIES.

(6th S. X. SEPT. 13, '84.)



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JOHN C. FRANCIS, 20, Wellington Street, Strand, W.C.

LONDON, SATURDAY, SEPTEMBER 13, 1884.

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THE STALLS OF THE KNIGHTS OF THE GOLDEN FLEECE IN THE CHURCH OF THE CATHEDRAL OF BARCELONA.

(Continued from p. 123.)

CATHEDRAL CHURCH.

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The late Emperor, Maximilian of Austria, King of the Romans, formerly Sovereign of the Order.

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24.  
25. } Beneath the pulpit.  
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The arrangement of the stalls in the "return," and in the angle which connects it with the long row of stalls, on the cantoris side, is exactly similar to that which has been already described as existing on the decani side, except that the third stall, which corresponds with that occupied by the sovereign, was, at the time of the chapter, heavily draped with a canopy and hangings of black velvet, and bears the escutcheon of the then lately deceased Emperor Maximilian.

1. The first of the northern series of stalls bears the insignia of Francis I., King of France (No. 125). Az., three fleurs-de-lis or. Crest, a double fleur-de-lis or. Francis was elected a Knight of the Order at the eighteenth chapter, held at Brussels in 1516.

2. The second stall bears the arms of Louis, King of Hungary and Bohemia (No. 141). Quarterly, 1 and 4, Hungary, Barry of eight arg and gu.; 2 and 3, Bohemia, Gu., a lion ramp, queue fourchée arg., armed, langued and crowned or. (Over all, Poland, Gu., an eagle displayed arg., crowned or. (At Barcelona the eagle appears to be or, the silver being discoloured by lapse of time.) Crest, a demi-eagle of Poland issuant from an open crown. Louis was son of Vladislas, King of Hungary, by Anne de Foix, and grandson of Casimir, King of Poland, by Isabella of Austria, Queen of Hungary and Bohemia. He succeeded his father in 1516, and was elected a Knight of the Order at the same time with Emmanuel, King of Portugal. At the early age of fifteen he married Marie of Austria, sister of Charles V. He was drowned in 1526, in his flight after the rout of his army by the Sultan Soliman in the disastrous fight of Mohaca. Among his *seix* quarters on the maternal side are the arms of the De la Pole, Earls of Suffolk, and Mowbrays, Dukes of Norfolk. (See Maurice, *Le Blason des Chevaliers de la Toison d'Or*, p. 162.)

3. The third stall, like the corresponding one on the decani side, was left vacant. It was to be filled at this chapter by the installation of King Sigismund of Poland. The back of the stall bears, on the usual above ground, *some* of golden flames and fume, the Burgundian badge of the cross of St. Andrew *tragny rablo*, beneath an open crown.

4. Jacques de Luxembourg, Seigneur de Flanders, &c. (No. 147). Quarterly, 1 and 4, Luxembourg, Az., a lion ramp, queue fourchée en canton, gu., crowned or; 2 and 3, Biscan, Gu. on a wreath of sixteen rays arg. This shield is, I think, with the exception of No. 5 below, the only one at Barcelona which has no helmet, crest, or mantling. It is simply surmounted by a *henn* of althorn or. (The crest of Luxembourg is, *val* of a *henn* of



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LONDON, SATURDAY, SEPTEMBER 13, 1884.

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## Notes.

## THE STALLS OF THE KNIGHTS OF THE GOLDEN FLEECE IN THE CHURCH OF THE CATHEDRAL OF BARCELONA.

(Continued from p. 123.)

CANTORIS SIDE.

The Return.

The late Emperor, Maximilian of Austria, King of the Romans, formerly Sovereign of the Order,

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23. Alvaro Peres Osorio, Marquis de Astorga ... 159.

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25. } Beneath the pulpit.

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3. The third stall, like the corresponding one on the decani side, was left vacant. It was to be filled at this chapter by the installation of King Sigismund of Poland. The back of the stall bears, on the usual azure ground, semé of golden flames and fusils, the Burgundian badge of the cross of St. Andrew (raguly sable) beneath an open crown.

4. Jacques de Luxembourg, Seigneur de Piennes, &c. (No. 107). Quarterly, 1 and 4, Luxembourg, Arg., a lion ramp., queue fourchée en sautoir, gu., crowned or; 2 and 3, Baux, Gu., an estoile of sixteen rays arg. This shield is, I think, with the exception of No. 8 below, the only one at Barcelona which has no helmet, crest, or mantling. It is simply surmounted by a knot of ribbons or. (The crest of Luxembourg is, out of a hat of

dignity a demi-dragon with expanded wings arg.) This knight was the eldest son of Jacques de Luxembourg, Seigneur de Fiennes, Chevalier of the Order (No. 81), and was himself elected at the chapter held at Mechlin by Duke Philippe le Bel in 1491. His younger brother, Jean de Luxembourg, obtained the same dignity in 1501 (No. 113), but had apparently deceased before 1519. The elder Jacques de Luxembourg (No. 81) was first cousin of Elizabeth Woodville (Queen of Edward IV.), whose mother, Jacqueline, Duchess of Bedford, was sister of Thibaut de Luxembourg, the father of Jacques.

5. Charles, Comte de Lalain (No. 117). This knight, elected in 1505 in the chapter held at Middleburgh, was, as has already been noted, elder brother of Antoine de Lalain, Comte de Hoogstraten and Chevalier of the Order (No. 13 on the decani side). His fine tomb of marble in the church of St. Aldegonde at Lalain bears a long inscription recording his many charges and services. He was successively governor of Utrecht, Holland and Zealand, Luxembourg, and of the Low Countries, and negotiated the unfortunate marriage of Philip II. with Queen Mary of England. The date of his death, as given by Maurice (p. 133) from this inscription, is 1558, but is manifestly incorrect; probably 1535 was intended. He bore the full arms of Lalain, without the brisure of the lion rampant.

6. Floris d'Egmont, Comte de Buren (No. 120). Quarterly, 1 and 4, Egmont, Chevronny or and gu.; 2 and 3, Buren, Gu., a fess embattled counter-embattled arg. Over all, Isacstein, Or, a fess sa. surmounted by a saltire counter-compony arg. and gu. Crest, out of an open crown or, a domed hat of laurel leaves sa. He was the eldest son of Frederick d'Egmont, first Count of Buren, the younger brother of Jean, first Count of Egmont, Chevalier of the Order (No. 101). In 1501 he accompanied the Princess Juana and the Archduke Philip into Spain. In 1505 he was elected a Chevalier of the Order at the chapter held at Middleburgh. In 1506 he repressed the revolt of the Frisians. Later in life he was a general of the Imperial army in the war against Francis I. of France.

7. Ferry de Croy, Seigneur de Roeux, Hangest, &c. (No. 123). Quarterly, 1 and 4, Croy, Arg., three bars gu.; 2 and 3, Renty, Arg., three dolours (or broad axes) 2 and 1, gu., those in chief addorsed. Over all, for difference, an escutcheon, Quarterly, 1, Lorraine, Or, on a bend gu. three alerions arg.; 2, Alençon, France, on a bordure gu. eight plates; 3, Harcourt, Gu., two bars or; 4, Bar, Az., crusillé fitché, two barbel addorsed or. My note on this escutcheon is not very distinct, but I believe the above to be correct. It differs from that given by Chifflet, which is, Quarterly, 1 and 4, Lorraine; 2, Alençon; 3, Harcourt (*Insignia Gentilitia Equum Aurci*

*Velleris*, p. 73); and from Maurice (p. 139), which is, Quarterly, 1 and 4, Lorraine; 2, Harcourt; 3, Alençon. Both these authorities omit the quartering for Bar, which is certainly at Barcelona. The escutcheon contains the arms of his grandmother Margaret de Lorraine, daughter of Antoine, Comte de Vandemont, by Marie d'Harcourt. She was the second wife of Antoine de Croy, Chevalier of the Order (No. 15). Crest, out of a coronet or a greyhound's head sa., collared gu., edged and buckled or, between a vol à l'antique arg. Ferry de Croy was son of Jean de Croy, Seigneur de Roeux, by his wife Jeanne de Cresques, and was also first cousin of Guillaume de Croy, Duke de Soria, Seigneur de Chievres, Major Domo and Governor of Charles V., of whom we shall have something to say later on. He was himself Counsellor and Chamberlain of the Emperor Maximilian, and Grand Maître d'Hôtel to Charles. He died in 1524, having been elected Chevalier of the Order in 1505.

8. Don Fernando, Archduke of Austria, Infant of Spain, afterwards Emperor, King of Hungary and Bohemia, and Sovereign of the Order (No. 126). The younger brother of Charles V., elected 1516. 1 and 4, grand quarters: 1 and 4, Quarterly, Castile and Leon; 2 and 3, Arragon impaling Sicily; the whole enté en point of Granada. 2 and 3, grand quarters: 1, Austria; 2, Burgundy modern; 3, Burgundy ancient; 4, Brabant; over all Flanders impaling Tyrol. The escutcheon is timbred with the archducal crown.

9. Jean V., Marquis de Brandebourg (No. 128). Quarterly, 1, Brandebourg, Arg., an eagle disp. gu., beaked, membered, and with *klee-stengel* or; 2, Pomerania, Arg., a griffin gu., armed or; 3, Nuremberg, Or, a lion ramp. sa. within a bordure goboné gu. and arg.; 4, Hohen-zollern, Quarterly, Arg. and sa. Three crests: 1, Brandenburg, out of a coronet a pair of eagles' wings sa., the *klee-stengel* or; 2, Nuremberg, out of a hat gu., turned up erm., a demi-lion ramp. sa., armed and crowned of the first, between two buffalo horns gobony arg. and gu.; 3, Pomerania, out of a coronet a princely hat gu., thereon a peacock's tail ppr. This prince was son of Frederick, Margrave of Brandenburg-Anspach, by Sophia, daughter of Casimir III., King of Poland. He was Viceroy and Captain-General of Valencia, and had married Germaine de Foix, widow of King Ferdinand the Catholic. He was elected Chevalier of the Order in the chapter held at Brussels in 1516.

10. Hoier, Comte de Mansfeld (No. 130). Quarterly, 1 and 4, Querfurt, Gu., three bars arg.; 2 and 3, Arg., six lozenges conjoined, 3 and 3, arg. Crest, out of a hat gu., turned up erm., eight banners of the first quarter, four to the dexter, as many to the sinister. (The first quarter is often Barry of six arg. and gu., see *Spencer, Op. Herald*,



pars specialis, p. 247; Triers, *Einleitung zu der Wapenkunst*, p. 586.) He was son of Albert, Comte de Mansfeld, by Susanna de Bikenbach. He was brought up at the court of the Emperor Frederick III., and was Chamberlain of Charles V. He was elected Chevalier of the Order in 1516.

11. Philippe de Croy, Duc d'Aerschot (No. 132). Arms as No. 7 (123), without the escutcheon for difference. At Barcelona the "doloires" in the Renty quarter seemed to me to be sable; probably the tincture has only become blackened by age. Crest as No. 7 above. He was son of Henri de Croy, Seigneur de Porcean, Chamberlain to Louis XII. of France, by his wife Charlotte de Chateaubriant, and was consequently nephew of Guillaume de Croy, Chevalier of the Order (No. 105), Duke de Soria, at whose death in 1521 he succeeded to the lands of Aerschot, Chievres, &c. He espoused in 1520 his kinswoman Anne, Princess de Chimay, heiress of that branch of the great house of Croy. He obtained from the emperor the erection of his marquissate of Aerschot into a duchy, while those of Renty and Beaumont were respectively raised to a marquissate and county. His second wife was Anne, daughter of Antoine, Duc de Lorraine. Of his brothers, Guillaume was cardinal and Archbishop of Toledo, Chancellor of Castille, Bishop and Duke of Cambrai.\* His other brother, Charles, was Bishop of Tournay. Philippe died in 1549, having been for thirty-three years a Chevalier of the Order.

12. Antoine de Croy, Seigneur de Sempy (No. 134). Quarterly, 1 and 4, Croy; 2 and 3, Renty, all within a bordure az. charged with eight plates (at Barcelona this seems to be sa. charged with bezants). Over all an escutcheon, Quarterly, 1 and 4, Flanders, Or, a lion ramp. sa.; 2 and 3, Craon, Lozengy or and gu. (According to Maurice and Chifflet these quarters are inverted, and the latter makes no mention of the other difference of the bordure. The mode of differencing by the addition of an escutcheon containing the arms of a maternal ancestor was common in the Low Countries; another instance of it is given above in No. 7. See, also, Spener, *Opus Heraldicum*, pars generalis, cap. viii., and pars specialis, cap. x., s. v. "Domus Crovisca.") This knight, who was elected into the Order at the chapter of 1516, was son of Philippe de Croy, Comte de Chimay, by Walpurgis de Meurs. His grandfather Jean, first Comte de Chimay; his father Philippe, second Comte de Chimay; his uncle Michel,

Seigneur de Sempy; and his own elder brother Charles, Prince de Chimay, had all been Chevaliers of the Order (Nos. 22, 74, 112, 104). He was brought up at the court of the Dukes of Bavaria, to whom he was nearly related, his mother Walpurgis de Meurs having been a daughter of Anne of Bavaria (Zwei-brücken). He was Governor of Austria for the Emperor Maximilian. He died in 1546.

13. Felix, Comte de Werdenberg (No. 139). Quarterly, 1 and 4, Werdenberg, Gu., a gonfanon (or ecclesiastical banner of three points) ringed arg.; 2 and 3, Heiligenberg, Arg., a bend dancetté sa. Crests: 1, Werdenberg, a mitre gules, bordered or (Chifflet says arg., bordered gu.; as do Rietstap, *Armorial Général*, p. 1120; and Siebmacher, *Wappenbuch*, ii. 12; 2, Heiligenberg, out of a coronet a hound's head arg., charged on the ear with a bend dancetté sa. This knight, the last of the number elected in 1516, was son of George, Count of Werdenberg, by Isabel of Wurtemberg, whose grandmother, Catharine of Austria, was sister of the Emperor Frederick III.; he was consequently a kinsman of Kings Philip and Charles, and had also been in the suite of the Emperor Maximilian. He died without issue, and his counties of Werdenberg and Heiligenberg passed to the Count of Fürstenberg, who had married Anne, Countess of Werdenberg, daughter and heiress of Christopher, elder brother of our knight. (On the Counts of Werdenberg, who were apparently a branch of the great line of Montfort, see Lucan, *Grafen Saal*, p. 710; Spener, *Op. Her.*, pars spec., p. 622, sub voce "Fürstenberg"; and for the arms and crests compare the *Wappenrolle von Zurich*, taf. vi. 128, 133.)

JOHN WOODWARD.

Montrose.

(To be continued.)

#### EDWARD I. AND HIS SUPPOSED MASSACRE OF THE WELSH BARDS.

It being this year just six centuries since the annexation of Wales by Edward I., perhaps a few words may be interesting on the fable which so long obtained currency through its adoption by Carte and Hume, viz., the supposed massacre of the Welsh bards, on which Gray founded his beautiful and well-known lyric, commencing—

"Ruin seize thee, ruthless king!"

Doubtless, as Sharon Turner well remarks, "vindictive tradition" was the original source of the story; but there is no proof that it was ever put into writing until it appeared in the *History of the Gwedir Family*, by Sir J. Wynne (the first baronet of that name, who was born in 1553), which is given both by Carte and Hume as their sole authority. I need not dwell on the little value of a tradition three centuries old: but the additional circumstances alleged by Wynne render

\* "Als die Spanier, 1595, das Erzstift eroberten, liessen sie den Erzbischofen noch einige ihrer früheren Hoheitsrechte Weisheit diese bis zur französischen Revolution der Titel führten: 'Herzoge von Cambrai, Grafen von Cambresis, und Fürsten des heil. römischen Reiches.'"—Potthast, *Wegweiser durch die Geschichtswerke des Europäischen Mittelalters*, Supplement, p. 291.



the story still more incredible. After quoting a song made by one Rys Goch in the time of Henry V., he says:—

"This is the most ancient song I can find extant which is addressed to any of my ancestors since the reign of Edward I., who caused our bards all to be hanged by martial law, as stirrers of the people to sedition, whose example being followed by the governors of Wales, untill Henry IV. his time, was the utter destruction of that sort of men."

Well may Mr. Pearson (*History of England during the Early and Middle Ages*, vol. ii. p. 336, note) remark: "He gives no authority for this statement [about the supposed massacre], and appears to have deduced it from the fact that he could find no songs addressed to his ancestors of earlier date than the reign of Henry V."

It is surprising to find that Daines Barrington, when incorporating Wynn's history into his *Miscellanies* (published in 1781), suggested that there might be some truth in the story. He seems to have been dazzled by the beauty of Gray's poem into thinking that he may have had access to some confirmation of the truth of the tradition to which he refers. A question (as some of your readers may remember) was asked on the subject by H. T. H. in the fifth volume of the first series of "N. & Q."; but the story has long since had its *coup de grâce*. Poets are accustomed to deal more in imagination than in fact, and, as H. T. H. justly remarks, "to weave a web out of airy nothings"; but one cannot help regretting that so fine a poem as Gray's should have contributed to keep up in many a belief in what there is absolutely no reason for accepting as an historic fact.

W. T. LYNN.

EDMUND CURLL.—Curll, it is known, was an apprentice to a Mr. Smith, "near Exeter Change in the Strand"; but when he was out of his apprenticeship, and when he first started in life as a publisher, is not very clearly known. It is said this took place in 1708 (2nd S. ii. 322):—

"An Explication of a Famous Passage in the Dialogue of St. Justin Martyr with Tryphon," &c., 8vo., printed in the year 1708, price 2s. 6d. This was Curll's first publication."

I believe, however, that Curll was in business prior to 1708, and for the following reasons: I lately obtained from Mr. Crossley's library a folio volume containing a poem, entitled:—

"Prince Eugene. An Heroic Poem, &c. London, printed for Edmund Curll, at the Peacock without Temple-Bar; and Egbert Sanger, at the Port-house, at the Middle Temple Gate in Fleet Street, 1707." Folio, pp. 10.

At the end there is a note referring to a previous publication, a letter to Mr. Prior, and this poem is bound up in the same volume; its title is:—

"A Letter to Mr. Prior, occasioned by the Duke of Marlborough's late Victory at Ramilly, &c. London,

printed by W. D. for Edmund Curll at the Peacock, near Devereux Court, without Temple-Bar; and sold by Benj. Bragge at the Raven in Paternoster-Row, 1706." Folio, pp. 12.

Curll, therefore, was in business at the Peacock in 1706; but it is questionable whether even this was his first publication, because there is at the end an advertisement of a second edition of *Cæsar's Commentaries*, "made English by Capt. Bladen"; it is described as "the Second Edition, Improv'd," 8vo. price 8s., "sold by E. Curll at the Peacock without Temple-Bar." I have never seen a copy of this second edition of Bladen's *Cæsar*; but the first was "printed for Richard Smith at the Angel and Bible without Temple-Bar," 1705. It is, I think, very probable that Richard Smith, of the Angel and Bible, was Curll's master; and it is by no means improbable that Curll succeeded to his old master's business in 1705-6. If this was so, possibly he changed the name of the shop from the Angel and Bible to the Peacock. Possibly, also, one of his first acts as a publisher was to print a new title-page for the remaining copies of Bladen's *Cæsar* with his name, and "second edition, improv'd." It would certainly be curious if he began life as a publisher by printing a fraudulent title-page, and issuing an old book as a new edition; but of course this is merely a suggestion.

EDWARD SOLLY.

TRADES CHARTERS, &c.—I have a book, containing the general records, with the members' names and payments, of the Corporation of Tailors, Kilmarnock, Ayrshire, from about 1687 to 1844. It would be needless to say this record contains much curious and interesting matter, which I think it would be well to preserve in "N. & Q." For instance, the book contains a copy of the original charter granted to this trade by Lord Boyd, afterwards Earl of Kilmarnock, in the year 1689. Although somewhat lengthy, it could be inserted as space would admit. Touching the condition of the trade and the prices paid for tailors' work, I find, in 1741:—

"The Corporation of Taylors being fully convened, Taking into our Consideration the disadvantage our Trade laboure under by the smallness of the Wages by which we are not able to maintain our families. We have this day enacted & solemnly promise that from the above date we shall not work to any Inhabitant in this Borough out of our own dwelling house under sixpence per day and when we work in our own dwelling house we further bind & oblige ourselves not to make the Coardest womens Gown under tenpence etc. & cloaks & capes not under sixteen pence etc. each Tailor to pay three shilling & fourpence of penalty for each fault, as witness our hands day and date above mentioned."

This is signed by about forty, the specimens of caligraphy being a perfect study. Some few years ago, at the time an old business was changing hands in the town referred to, an old day book was unearthed, the entries in which dated from 1749.

I made a few extracts which to me were interesting both locally and otherwise. I found from the contents the book had belonged to a clothier and hosier, who had evidently done an extensive business and was patronized by the nobility, &c. of the county, &c. The family of the Boyds played no unimportant part in the history of the country, and it is interesting to have a peep into the everyday, so to speak, events, which history deems not worth recording. On July 30, 1749, an entry is found against Mrs. Paterson, Dean Castle, "Material and making a coat for Lord Boyd's Child, 13s. 4d." Now Dean Castle, which is about a mile from Kilmarnock, was long the residence of the Boyds, but was destroyed, in a great measure, by fire in 1735, so that it would appear a portion of it, at least, had been made habitable in 1749. In the same year, I find, Lord Eglinton's servant gets material, &c., along with the making of "coat and breeches," 11. 7s. 10d.; while the town of Kilmarnock paid for mending the town crier's (John Taylor) "coat and dawds." Even an Edinburgh doctor came for "two shutes of cloths." As a very familiar style of entry appears, "Baillie Dickie for Peggie." As to who "Peggie" was I find no clue. On Nov. 15 of same year an entry stands thus:—

| My Lady Loudon.                               |     |     |        |
|-----------------------------------------------|-----|-----|--------|
| 1½ doz. Buttons ...                           | ... | ... | £0 0 4 |
| Hunk hair 1 oz. Thread ...                    | ... | ... | 0 0 4  |
| A Hatt ...                                    | ... | ... | 0 6 6  |
| 4½ yd. shalloon at 18d. ...                   | ... | ... | 0 6 0  |
| 1½ yd. wadding hunkum canvass wadding ...     | ... | ... | 0 1 6  |
| ½ red cloth 1½ 2½ doz. mottle buttons 6d. ... | ... | ... | 0 3 9  |
| 2 hanks twist 1 oz. thread 4 silk ...         | ... | ... | 0 1 2  |
| Making the Coat ...                           | ... | ... | 0 4 6  |
|                                               |     |     | £1 4 0 |

It will be observed that there are errors here; but it is a copy. In the year 1750, "Provost Glasgow" is charged for a "Sattin plaid," 2l. 2s. 0d., and for "2½ yds. flowered lwnn," 15s. 9d. Stays would certainly appear to be a feature in Kilmarnock manufacture, as it is recorded thirty-nine pairs were sent to Virginia, twelve pair "tabby stays" at 25s., and twenty-seven pair at 22s.

ALFRED CHAS. JONAS.

Swansea.

LETTER OF NAPOLEON BONAPARTE. — The original of the following letter is in my possession, and probably has not hitherto been published. It was found among the papers of Mr. Hancock, a merchant of Lisbon, after his death, over twenty-six years ago, and has been preserved by his sister, who gave it to me. It appears to be addressed to the Regent of Portugal, afterwards John VI.:—

Paris, le 27 fructidor an Dix.

J'ai reçu la lettre de Votre Altesse Royale en date du huit Aout. J'ai appris par elle le départ du Ministre plénipotentiaire de la République. J'ai éprouvé une vive douleur en apprenant que le Ministre avait quitté Votre Altesse Royale d'une manière aussi prompt qu'inusitée. Je lui en fais témoigner mon mécontente-

ment et quelque solent la vérité et la force des outrages qu'il a reçu et qui l'ont poussé à cette démarche, je ne puis que fortement désapprouver sa conduite.

Mais je prie actuellement Votre Altesse Royale d'accueillir avec cette justice qui lui est toute particulière, les plaintes que j'ai à porter contre Monsieur D'Almeida, Son Ministre. Ne vient-il pas, par sa conduite, de compromettre la tranquillité si heureusement rétablie? En accordant des Passeports au Ministre Plénipotentiaire de la République, n'a-t-il pas ramassé le gant que ce Ministre paraisait lui jeter, et peut-il être dans l'intention de Votre Altesse Royale de vouloir encore exposer à une lutte contre la France, Ses Etats si heureusement sauvés après Dix ans de périls et de dangers?

J'ai d'autant plus à me plaindre de Monsieur D'Almeida, que quelques jours après le départ du Ministre français, craignant sans doute qu'il ne fit pas assez d'esclandre en Europe, il en a fait donner connaissance à tout le corps diplomatique. Il a donc mis au jour ces sentimens d'aversion contre la France qu'il n'a cessé de manifester et il a montré par là jusqu'à l'évidence qu'il est l'auteur de toutes les menées qui ont porté à une démarche, peut-être précipitée, un caractère loyal mais ardent. Cette conduite du Ministre de Votre Altesse Royale, soit en donnant précipitamment des Passeports, soit en donnant plus précipitamment encore une publicité officielle à cette affaire, est contraire aux égards que l'on se doit.

J'ai donné et je donnerai satisfaction au Portugal pour ce qu'il a pu y avoir d'irrégulier dans la conduite du Ministre français. Je demande à Votre Altesse Royale une égale satisfaction contre Monsieur D'Almeida! L'intérêt de la paix, les intérêts les plus chers du Portugal, veulent que le Ministre de Votre Altesse Royale soit composé d'hommes étrangers aux menées de l'ancien Ministère anglais, dont une partie a soutenu longtemps la guerre avec acharnement et la prêche encore tête levée. Monsieur D'Almeida est leur créature; il a compromis l'honneur des deux Etats. S'il restait plus longtemps dans le Ministère de Votre Altesse Royale, il nous conduirait, par d'autres menées à une rupture, quelque soient d'ailleurs les intentions pacifiques et la bienveillance de Votre Altesse Royale envers la France.

Je prie Votre Altesse Royale de poser mûrement les objets contenus dans cette lettre, de faire ce qui dépend d'Elle pour maintenir la paix entre les deux Etats et d'être persuadée que de mon côté je n'épargnerai rien pour consolider les nouvelles relations et pour écarter tout ce qui pourrait exister des divisions et des troubles.

Je prie Votre Altesse Royale de recevoir mes regrets de ce que la première lettre que j'ai l'avantage de Lui écrire est relative à des objets qui doivent lui être personnellement désagréables. Les seules considérations de l'honneur avec le quel il m'est impossible de transiger, ont pu vaincre dans moi le dégoût d'une démarche aussi pénible.

Je prie Votre Altesse Royale d'être persuadée du désir que j'ai de Lui être agréable.

BONAPARTE.

Ru. Ro.

Lawton.

THE LIBRARY OF MONTE CASSINO. — Mr. Bone, F.S.A., has kindly sent me a copy of the *Weekly Register*, dated August 23, 1884, from which I take the subjoined extract in reference to this library. As many readers of "N. & Q." may not see this newspaper, nor the opening article in the August issue of *Merry England*, in which public attention is called to the place and subject, be



good enough to find space for the cutting at your convenience for their benefit :—

"For the modern traveller the library and the matchless collection of manuscripts are probably the chief attractions of Monte Cassino. The library, in spite of the ravages from without and periods of unconcern within, is still one of the finest in Italy, and there is a celebrated passage in a letter of Boccaccio's, in which he described his visit to it, and laments over the wide margins cut away to make psalters and breviaries for boys and women. The manuscripts were more jealously preserved. Of these there are still over forty thousand at Monte Cassino; and amongst them one may find letters from the Lombard kings of Pavia, from Gregory the Great, Charlemagne, Hildebrand, the Countess Matilda, and Frederick the Second. There is a complete collection of the Bulls relating to Monte Cassino; and, more curious than all, the copy of a letter written by the astute Mahomet II. to Pope Nicholas V., remonstrating with the head of Christendom for his warlike preparations, and promising to present himself at Rome to be converted at the earliest opportunity."

J. MANUEL.

Newcastle-upon-Tyne.

**CURIOUS PAROCHIAL DECLARATION.**—The following curious entry, copied from the opening pages of an old township minute-book belonging to Houghton Parva, in the parish of Darfield, Yorkshire, may interest some of the readers of "N. & Q." It is dated July 3, 1712, and, though the township records are brought down to 1832, no similar entry occurs in any other part of the volume. It runs as follows :—

"Houghton Parva. Bill in ans<sup>r</sup> to ye 14 Articles as they are given in Charge.

"1<sup>st</sup>ly. Wee have not any Popish Recusants nor any y<sup>e</sup> refuse to come to ye Church to heare Divine Service with" our Constabulary.

"2<sup>nd</sup>ly. Wee have not had any Fellons committed nor any robberies with" our Constabulary. Watch and ward hath been duly observed. Hues and Cryes duly prosecuted.

"3<sup>rd</sup>ly. Wee have not had any new.....Cottages, nor any inmates entertained with" our Constabulary.

"4<sup>th</sup>ly. Wee have not found any Rogues nor Vagrant persons with" our Constabulary since ye last Assizes.

"5<sup>th</sup>ly. Wee have but two alehouse keepers, and their names is John Walton and Robert Day, and they are licensed.

"6<sup>th</sup>ly. Wee have not had any unlawfull weights or measures with" our Constabulary to my knowledge.

"7<sup>th</sup>ly. Wee have not had any forestealers or Rogators of any land or grain with" our Constabulary to my knowledge.

"8<sup>th</sup>ly. Our Constable's name is William Haworth, and he was lawfully chosen by Neighbours.

"9<sup>th</sup>ly. Wee have not any masters that have put away their servants nor any servants that live out of place with" our Constabulary.

"10<sup>th</sup>ly. Wee have not any Bridges or Causes in decay with" our Constabulary.

"11<sup>th</sup>ly. Wee have not any poor people that wandereth a Begging out of our parish.

"12<sup>th</sup>ly. Wee have not any prophaine Swearers nor Curriers within our Constabulary to my Knowledge.

"13<sup>th</sup>ly. Wee have had no Riots, Bouts, or unlawful Assemblies with" our Constabulary.

"14<sup>th</sup>ly and lastly. All things belonging to the office

of a Constable hath been duly observed to the best of my knowledge. p. me WILL. HAWORTH."

Perhaps some correspondent may be able to say whether there was any then existing law under which parochial constables were required to make declarations similar to the above.

ALEXANDER PATERSON.

Barnsley, Yorks.

**GAS.**—In case any of your readers should be making notes on the history of the introduction of gas, he may be glad of the following extract from an international magazine, quite new to me, entitled *La France et l'Angleterre; Ouvrage Périodique*, No. 6, and dated Aug. 1, 1817 :—

"*Gaz.*—On dit qu'une patente a été obtenue pour une méthode entièrement neuve d'éclairer, à très-bon marché, les maisons particulières et autres lieux, avec du Gaz provenant d'un feu constamment entretenu. Cette méthode paraît être très-simple. Une rétorte est placée près du feu, et sans la moindre dépense additionnelle (si ce n'est celle de la faire placer) une lumière brillante est communiquée à tous les endroits du local, sans aucune mauvaise odeur."

I should add that the title-page bears the names of Messrs. Colburn, Conduit Street; Messrs. Boosey, Old Broad Street; Mr. Hookham, Old Bond Street; and is sold at the chief libraries in the United Kingdom and on the Continent.

E. WALFORD, M.A.

2, Hyde Park Mansions, N.W.

**THE CHOLERAIC MICROBE.**—As we read so much in the papers about Dr. Koch's *microbe*, a word which is not given in my edition of Webster's *Dictionary* or in Ogilvie's *Imperial Dictionary* (last edition), the following clipping from the *Daily News* of July 18 is interesting and worthy of a corner in "N. & Q." :—

"The *Secolo* newspaper of Milan says that the cholera germ described by Dr. Koch was discovered by an Italian, Dr. Filippo Pacini, as far back as thirty years ago. In a treatise by Pacini, published in 1854, in the *Italian Medical Gazette*, and translated into French in the *Archives of Military Medicine of Brussels* in 1855, and into English in the *Report on the Cholera Epidemic of 1866*, he describes the cholera as being due to the action of 'a very simple organism which I shall call a choleraic microbe.' Dr. Pacini's treatise was republished in 1866, 1866, 1871, and 1879."

F. O. BIRKBECK TERRY.

**CRASSWALL CHURCH.**—The little church of Crasswall, in Herefordshire, close to the site of a Cistercian abbey of that name and lying under the great wall of the Hatrel or Black Mountains which form the western frontier of Wales, has recently been restored by the incumbent, the Rev. C. L. Eagler, to whom I am indebted for the following illustration of the ancient state of ecclesiastical affairs in that very remote neighbourhood: "On the north side of the church is an old cockpit; an old man, who died in 1863, aged ninety-six, told me he had been at many a cock-fight there.



'People did come from all parts and after service did fight the cocks. Ah! people did come to church in them days.' There were stands of gingerbread at the time of fighting, and people came from Clifford, Dorstone, the Hay, and even Talgarth,"—a little town nine miles or more distant. The pit remains as a memento of the past.

T. W. WEBB.

**A SYMPATHETIC STONE.**—At the meeting of the Cambrian Archaeological Society, the other day, Col. Evans Lloyd exhibited a stone which was said to open at the death of any member of the family to which he belonged. There must be many similar relics in the three kingdoms, and it would be interesting to make a note of the same in your columns for future reference.

T. W. EVANS.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**LULLINGSTONE CHURCH, KENT: TOMB OF SIR JOHN PECHÉ.**—Can any reader of "N. & Q." help me to a satisfactory pedigree of the family of Peché, of Lullingstone Castle, Kent?

The heraldry on the tomb of Sir John Peché, who died in 1522, tells one so much that is interesting, that one greatly desires to read correctly the story it tells. This splendid tomb is engraved in Stothard's *Monumental Effigies* (last plate but two), and the seven shields on the canopy of the tomb are as follows:—

1. Azure, a lion rampant, double queued, ermine, crowned or. Crest, A lion's head erased ermine, crowned or, for Peché.

2. 1 and 4, Peché; 2 and 3, Gules, three unicorns' heads couped or, for Parris of Cambridgeshire.

Sir John Peché, Knt., bought Lullingstone Castle, Mary, 1581, died 4 E. II., Inq. p.m.

Sir William Peché, of Lullingstone, Joan, dau. of ..... died 11 H. V., buried at said to have been at Carlarvock. St. Mary's Woolnoth, London, Inq. p.m.

Sir Robert Peché, said to have been at Carlarvock.

Sir John Peché, of Lullingstone, High Sheriff of Kent 3 H. VI., "effigy once in a window of Ashford Church, Kent."

Elizabeth, died March 23, 1448. Sir William Septvans, Knt., buried with his wife in Canterbury Cathedral.

Sir William Peché, of Lullingstone, High Sheriff of Kent, 2 & 3 E. IV., died April 9, 1457, buried at Lullingstone.

Sir John Peché, of Lullingstone, Lord Deputy of Calais, High Sheriff of Kent 10 H. VII.; gave 500*l.* to the Grocers' Company; founded an almshouse at Lullingstone; in 1520 was at the *Champ de Drop d'Or*; died s.p. 1522, and buried in Lullingstone Church.

Elizabeth, dau. of Robt. Scrope by Katharine Zouch. Eleanor, sister and heir of her brother, wife to Hart, of the Middle Temple, London, Esq.

Reform Club.

EVERARD GREEN, F.S.A.

3. Peché, impaling Chequy or and azure, a fess gules, for Clifford.

4. Peché, impaling 1 and 4, Azure, a bend or, for Scrope; 2 and 3, Argent, a saltire engrailed gules, for Tiptoft; in fess point a crescent for difference.

5. Argent, a chevron gules between nine cloves proper, arms of the Grocers' Company. For the reason of these arms on the tomb see Hasted's *Kent*, vol. i. p. 312, where it is stated that Sir John Peché gave 500*l.* to the Master and Wardens of the Grocers' Company for special purposes.

6. 1 and 4, Scrope; 2 and 3, Tiptoft, in fess point a crescent for difference; impaling Gules, ten bezants on a canton ermine, a martlet for difference, for Zouch.

7. Argent, a chevron surmounted by a fess sable, Peché ancient.

In Harl. MS., 1548, fol. 153 b, the family of Hart, of Lullingstone Castle, quarter Peché, Peché ancient, and Parris, and from this MS. we get the proper tinctures of the two coats of Parris and Peché ancient. In Blome's *Rutland*, in the Scrope pedigree (p. 5), is the match of Elizabeth, dau. of Robert Scrope by Katharine Zouch his wife, to Sir John Peché (Perchay).

The name is variously spelt Peché, Pechie, Pecche, Perchay, Parochay, Peache. Its Latin form is Peccatum ("Gilbertus Peccatum omnibus," &c., vide Eyton's *Shropshire*, vol. ix. p. 72).

In Lipscomb's *Bucks*, vol. iii. p. 576, is engraved part of the brass of Robert Scrope and Katharine Zouch his wife, which part still exists in Hambleden Church, Bucks. The inscription, however, is lost, but is given in note h of the Scrope pedigree, on p. 5 of Blome's *Rutland*.

The Peché pedigree seems never to have been worked out, and the following outline pedigree is suggested, but in every place it wants confirming and clothing:—

**THE BURNING OF SCOT'S "WITCHCRAFT."**—In a note under the heading "Reynolde Scot," in Bliss's edition of Wood's *Athenæ Oxon.*, are these words:

"All the copies of the first edition, 1584, that could be found were burnt by the order of K. James I., an author on the other side of the question. Vid. *Hist. Dictionary*, sub voce 'Scot.' 'Hunc librum in Angliæ publica auctoritate combustum, sibi autem nunquam fuisse visum, refert Thomæus de crimine magicæ. Vide Voght, *Cat. Libr. Rar.*, p. 617."

Similar but shorter statements are made in the various biographical notices of Scot in our books of reference.

Unable to refer to the *Hist. Dictionary*, Thomæus, or Voght, I should be greatly obliged to any one who could give me their statements, or any of them, and their dates; more obliged for any original or authoritative statement on which this assertion of their being burned is founded, for as yet I have been unable to come across any such. The burning, by the way, of all that could be found reads to me like an unintentional exaggeration. More probably such unsold copies as were produced were burnt, or possibly some two or three by way of example. BR. NICHOLSON.

Surrenden Lodge, South Norwood.

**JOHN WALSH, M.P.**—Can any one inform me of birth, parentage, marriage, and date of death of John Walsh? He was Member of Parliament for the city of Worcester from about 1768 to 1780, and for a short time Lieut.-Colonel of the Worcester-shire Militia. MILES.

**DEAN SWIFT'S DIARY.**—In the *Gentleman's Magazine* for June, 1882, a diary of Dean Swift's is transcribed from a MS. that was in the possession of the late John Forster. Under the date "Saturday, Sept. 23, 1727," occurs the following passage:

"I baited at Conway, the guide going to another Inn; the maid of the old Inn saw me in the Street, and said that was my horse. She knew me. There I dined and sent for Ned Holland, a squire famous for being mentioned in Mr. Lyndsay's verses to Day Morice."

Ned Holland was a local squire, and a gentleman of ancient family; but who Mr. Lyndsay and Day Morice were I am unable to discover. Can any of the readers of "N. & Q." assist me in this matter? C. E.

**JAMES SHIRLEY.**—The poet James Shirley was born in London. Where? He was of Merchant Taylors' School. Burnt out of his house in Fleet Street, 1666; forced into the suburbs. Where? Died Oct. 29, 1666, and his wife same day, and buried at St. Giles-in-the-Fields. So probably it was a northern suburb. C. A. WARD.  
Haverstock Hill.

**DESCENT OF THE PRINCESS OF WALES.**—Is it the case that the Princess of Wales is one of the many to whom the throne of England is destined by the *Act of Settlement*? I am led to believe that

she is descended from the House of Brunswick by two separate lines, but I cannot discover these from George's *Genealogical Tables*, Oxford, 1874. G.

**ROGER CONANT** was baptized at East Budleigh, Devon, April 9, 1593. Information concerning his ancestors will be welcome. I shall be glad to hear from any English members of the family of Conant. F. O. CONANT.

Portland, Maine, U.S.A.

**KING CHARLES I.'S SHIRT.**—Under the heading of "Eccentric Exhibitors," 1862 Exhibition, the following paragraph from a weekly periodical may be worthy of a permanent record:—

"Another lady wrote to say that she could procure the identical shirt that Charles I. was executed in. It was composed of the finest possible cambric, most elaborately worked, and had been handed down to her from early ancestors; but, unfortunately, it was then in the hands of the pawnbroker, who had advanced 10*l.* upon it. If she could receive this sum, and a further amount sufficient to buy a glass case for it, she was sure it would prove one of the greatest attractions of the Exhibition, and show how superior was the needlework of that age to any produced at the present time."

Was this circumstance genuine? What is known of the relic, and where is it now? WM. VINCENT.

**ARMS OF THE DUCHY OF LANCASTER.**—Information is desired as to the arms of the duchy "as at present existing." The coat as borne by the earls and dukes of Lancaster, and as it appears on seals both ancient and modern, is well known, viz., Gu., three lions pass. guard. in pale or, a label of three (sometimes of five) points az. charged with fleurs-de-lys of the second.

BLANC SANGLIER.

**SHAPE OF MEDIEVAL COFFINS.**—May I repeat a question which has not yet been answered? One often reads of mediæval coffins being found, but no reference is made to their shape—I refer exclusively to wooden ones, not to the well-known stone form, and my object is to learn if the wooden ones were the same as still used in Germany, Italy, &c., and when the present hideous British article first made its appearance. I rather fancy the old wooden form was not what is called coped, exactly, but a hexagonal straight slope, the coffin and lid being each of three boards joined, as still used abroad. Any foreign workman could explain what I mean—France, perhaps, excepted. The shape as shown by Vigers, Dotteridge, &c., is not correct, being an absurd compromise between shoulders and straight sides, which last is the only true line. Sheffield can produce the best I know of as yet. ENQUIRER.

**"OBSERVATIONS IN A TOUR TO PORTUGAL AND SPAIN, 1760,** by John (Thos.), Earl of Strathmore, and Thos. (John) Pitt, Esq."—This MS. has several pen-and-ink sketches and a ground-



plat of the mosque at Cordova. But for the fact of the volume containing an index, I should not venture to cumber your valuable space by the question, Is the work in print? F. W. O.  
7, Melbury Road, W.

**FOLKES: RISHTON.**—I should be glad if any of your correspondents could tell me the place in the pedigree of Ffolkes, of Hillingdon, Norfolk, occupied by Martin Folkes, President of the Royal Society, &c., who died in 1764, *et. sixty-three*, and whose monument is in Westminster Abbey. He is described as of Hillingdon, but is not named in the pedigree given by Burke under Ffolkes (Bart.), of Hillingdon. He left two daughters, coheirresses, of whom the elder married a Mr. Rishton, and the younger (Lucretia) married Sir Richard Betenson. I cannot find the Christian name of the elder sister or of her husband, and should be glad to know what they were. Any information respecting this Mr. Rishton and his family would be very acceptable. What were his family arms? He also left two daughters, coheirresses. R. D. NICHOLSON.  
Beechingstoke Rectory, Marlborough.

**TAYLOR FAMILY OF RODINGTON, SHROPSHIRE.**—In Burke's *Landed Gentry* for 1883 the crest of the above family is given as follows: "Out of a ducal coronet or, a dexter arm in armour holding in the hand a sword, all ppr." The *Transactions* of the Shropshire Archaeological Society for this year gives as the crest, "Issuing out of a ducal coronet a dexter arm in armour holding in hand a sword embowed, point imbrued ppr." Which of the above is correct? ARMIGER.

**THE CROSS AT AUSTREY.**—Can you ascertain for me the date and object of erection of a rough heap of stones called "The Cross," which stands conspicuously in the little village of Austrey, near Tamworth, in Warwickshire? Old people residing in Austrey have many theories respecting its origin, but know nothing definite. A. T.

**CURIOUS SURNAMES: BALAAM, MESSIAS.**—In travelling on the South-Eastern Railway from London Bridge to Cannon Street a few days since, I was surprised to see an advertising board of a London builder surnamed Balaam; but last year in Hamburg I was still more startled on reading over a clothier's shop, "J. D. Messias & Co." I presume it was a Jewish clothier. Is this surname often used now by the Jews?

Brighton.

FREDERICK E. SAWYER.

**EDITHA KRANZ.**—In Lipscomb's *Buckinghamshire*, vol. i. p. 70, it is stated that Jenkin Mantel married Editha, daughter and heir of Sir George Keane (elsewhere called Kene and Kyme), Knt., by Cecilia, his second wife, daughter of King Edward IV., and widow of James, Prince of

Scotland, and of John, Viscount Welles; and that she left issue by him. Is there any authority for this statement? I have always believed that Elizabeth of York, Queen of Henry VII., and Katherine Courtenay were the only two daughters of King Edward IV. who left surviving issue, the issue of the latter lady being since extinct.

EDMUND M. BOYLE.

**PORTER FAMILY.**—Pedigree of the Porters of Gloucester wanted from 1760. The late Col. Porter, commandant at Portsmouth, belonged to this family. Arms, Three church-bells ar. canton erm.; crest, Porteuillis ar., chained or." R. B.  
Arlington House, Herne Hill Road, Camberwell.

**COCKERS OR COKERS OF DEVONSHIRE.**—Will any of your genealogical readers assist me in tracing back the pedigree of this old Devonshire family? William Cocker, born circa 1760, married Elizabeth Pengally, eldest daughter of William and Elizabeth Pengally, or Pengelly, and left issue two sons, James and William, born respectively 1793 and 1795. A peculiar aversion to the name led the two brothers to change the orthography from Cocker to Coker. The pedigree of the Pengallys would also be of assistance to me. Answers may be sent direct to me.

CHARLES JAS. FÉRÉT.

49, Edith Road, West Kensington.

**CAPT. DE L'.**—It is stated that Capt. de L', aide-de-camp to the Duke of Wellington, who was in an advanced stage of consumption, on being informed by his medical attendant that he had but some months to live, left Torquay, joined his regiment and fought at Waterloo, where "he received a wound which took away all the diseased part of his lungs," so that he lived many years afterwards (*Cassell's Saturday Journal*, Aug. 30, 1884, p. 764). Can any one oblige me by the name in full, and state the authority for the story?

ED. MARSHALL.

**HERALDIC.**—By Collins's *Peerage*, dated 1779, I see that John Osborne, of Canterbury, gentleman, in 12 Henry VI., was returned in the list of gentry for Kent, and that he bore different arms from those used by the Duke of Leeds and his family. Could any reader of "N. & Q." kindly find out for me what arms he bore? F. K. H.

**HYDROSTATICS.**—Which will take the greatest quantity of water in passing through a lock both up and down—an empty boat or a boat with fifty tons in it?

HENRY ROBERTS.

**PICTURE OF BETTERTON BY POPE.**—An oil painting of Betterton by Alexander Pope was some years ago in the gallery of Lord Mansfield at Caen Wood, Highgate. Is it still there, and can permission be obtained to see it? VERNER.



GRAMARYE.—Can any one cite *gramarys* elsewhere than in Bishop Percy's edition of *King Edmure*; or *renish*, *renisht*, found in the same ballad? German *gramazie*, Italian *gramanzia* are known.  
F. J. C.

#### AUTHORS OF QUOTATIONS WANTED.—

"Of those immortal dead who live again  
In minds made better by their presence."

DETRITL.

And for the mother's sake I lov'd the boy,  
And dearer seem'd the mother for the child."

E. WALFORD, M.A.

#### Replies.

#### THE OLDEST FAMILY IN ENGLAND.

(6th S. ix. 503; x. 113, 159.)

Marvellous is the credulity of the average *gobe-mouche*, and wonderful are the legendary stories concocted to supply the sensational craving. Exposed to the dry light of modern criticism, they are dropping off one by one into discredit and oblivion. The noble legend of William Tell is shown to be either a baseless fabrication or a modern revival of a very ancient myth; the Plantagenet bricklayer, the supposititious son of Richard III., is consigned to the limbo of popular delusions; and I fear that the rival claims of the Purkisses and Wapshots to represent the oldest family in England must share the same fate.

In dealing with traditional statements of this kind, people seem to forget that something like evidence or proof is required. It seems sufficient to make a round assertion, and to back it up by stating "it is believed," "it is known," "it is thought," "it has been handed down," &c. Jack Cade's claim to the earldom of March was founded on a basis of this kind: "Sir, he made a chimney in my father's house, and the bricks are alive at this day to testify it; therefore deny it not."

The anecdote of Lord Palmerston and his admission of the claims first of the Purkisses and then of the Wapshots, is very amusing. No one was more capable of adroitly "poking fun" than the noble lord, and one can imagine the shrewd twinkle of the eye with which—his tongue in his cheek—he "thanked his correspondent for putting him right on what he considered a point of no small significance."

I will first deal with the Purkiss case. The floating legend, as stated in various forms in the popular literature, is substantially as follows: that the body of William Rufus, transfixed with the arrow of Sir Walter Tyrril, was placed in the cart of one Purkiss, a charcoal burner, and by him conveyed to Winchester; that he had a grant of land as a reward; and that his descendants have lived on the land, dwelling in the same hut,

following the same occupation, down to the present time.

Now, for this statement, so categorically put forward in many popular histories, there is not a scintilla of evidence. We naturally turn to the old chronicles to see what light they throw upon the legend. The *Saxon Chronicle*, being a contemporary document, written from the popular point of view, with a strong animus against the Red King, might be expected to tell the story. What it says is this: "On the morning after Lammas day was the King William shot in hunting by an arrow from his own men, and afterwards brought to Winchester and buried in the cathedral" (*hiscoprice*). William of Malmesbury says: "Pauci rusticorum cadaver in rheda caballaria compositum, Wintoniam in episcopatum devexere, errore undatim per totam atillante." Matthew Paris writes: "Aliqui tamen corpus in sanguine suo circumvolutum, supra bigam cujusdam carbonatoris imposuerunt fragilem et macilentissimo jumento uno tractam. Rusticulus igitur coactus corpus ad civitatem transportare, dum transiret per quandam profundam et lutosam viam, fracta biga sua debili, corpus, immo cadaver rigidum et fetens in luto circumvolutum, volentibus asportare dereliquit." The *rusticulus* here mentioned might be named Purkiss for anything we know, but his brutal conduct in leaving the king's corpse in the mire would scarcely recommend him for a grant of land.

These are the only chroniclers who make allusion to any individual interference. Florence of Worcester, Walter of Hemingburgh, Grafton, Sir Richard Baker, Fabyan, and Hollinshead all give a circumstantial narrative, but without any persons being mentioned. Lappenberg, who is a most careful and judicious inquirer, makes the statement in general terms. The mediæval chroniclers thus give no countenance to the legend of Purkiss. Whence, then, did the story originate?

Some time early in the present century—I have not the exact date—a volume of poetry was published by Mr. William Stewart Rose, in which is a lyric on the "Red King." In a note appended it is stated that "this man's name [the charcoal-burner] was Purkess. Of his lineal descendants it is reported that, living on the same spot, they have constantly been proprietors of a horse and cart, but never attained to the possession of a team." This is the modern antique legend, all based upon the three words "it is reported." By whom and by what authority is altogether ignored. There are people who are ready to believe everything they see in print, and any gossip out of print, unless a direct negative can be proved. Upon this principle it would be easy to maintain that the moon is made of green cheese, since direct negative proof would be impossible.

But I have not quite done with Mr. Purkiss

and his claim to be the founder of "the oldest family in England." Purkess is one of the numerous corrupt forms of the diminutive of Peter, as thus, Peterkin, Perkin, Perkins, Perkis, Purkis. The *rusticulus* mentioned by Matthew Paris might as likely as not be named Purkiss, though we have not a tittle of evidence to that effect. This is a personal baptismal name, and has nothing to do with a family or successors. Surnames in our sense of the word were not known for hundreds of years after this date, and family names were still later.

The reasoning is this: a man called Purkis, or Peter, at the beginning of the twelfth century lived in the New Forest; another man called Purkis, or Peter, at the end of the nineteenth century also lives in the New Forest—*argal* the one is descended in a direct line from the other; and this constitutes the "oldest family in England"! The inscription on the Rufus Stone—now I believe defaced—only dated from the middle of the last century, and is of no authority whatever.

Turn we now to the Wapshots, the rival "oldest family in England," whose claims seem even more shadowy than those of the Purkisses. Taking the case as stated by Mr. SCULTHORP, I am at a loss to find any evidence. He starts with saying "that not a single member of the family was left to relate anything respecting their ancestry." With some difficulty he finds out their former place of abode, which is now in different hands. He says: "It seems to have remained in the possession of the family down to thirty years ago, at which time they could make it their boast that they daily trod the lands held by their Saxon ancestors in the days of King Alfred." No doubt. There is a Highland family who make it their boast that they had a boat of their own at the time of the deluge. Perhaps the Wapshots had a share in the venture. But, seriously, it is lamentable to see such pretensions set up without a tittle of evidence beyond bare assertion. I do not argue against these claims, for there is nothing to argue about. I suppose the ancestors of all of us go back to the age of Alfred, and, as I shall show presently, the very name itself of Wapshot proves that a family bearing the name must be of comparatively modern date.

Wapshot is evidently a contraction of Wapenshot, meaning a distinction gained at the periodical *wappenschaw*, or assembly of arms. This was of Danish origin, and principally prevailed in the districts occupied by the Norsemen, especially in the east of Scotland. These assemblies were encouraged and regulated by several Acts of the Scots Parliament, principally during the fifteenth and sixteenth centuries. Readers will remember the graphic description of the *wappenschaw* in the opening of *Old Mortality*. If the name of

Wapenshot, as I believe, originated in the manner described, the family name cannot be older than the fifteenth century, when it will still be as old as any family name existing. J. A. PICTON.  
Sandyknowe, Wavertree.

"BOBBY SHAFTO" (6th S. x. 170).—The following is the version of this song as given by Sir Cuthbert Sharp in the *Bishoprick Garland*. The name is Shafto:—

"Bobby Shafto's gone to sea,  
Silver buckles at his knee;  
He'll come back and marry me  
Bonny Bobby Shafto.  
Bobby Shafto's bright and fair,  
Combing down his yellow hair;  
He's my ain for evermair,  
Bonny Bobby Shafto."

Sir Cuthbert adds the following note:—

"There are various additional stanzas to this old song but the verses given above appear the most ancient. An apocryphal verse says:—

"Bobby Shafto's gotten a bairn,  
For to dangle on his arm—  
On his arm and on his knee;  
Bobby Shafto loves me."

This song was used for electioneering purposes in 1761, when Robert Shafto, of Whitworth, Esq., candidate for Parliament, was popularly called 'Bonny Bobby Shafto':—

"Bobby Shafto's looking out,  
All his ribbons flow about,  
All the ladies gave a shout—  
Hey, for Bobby Shafto!"

"His portrait at Whitworth represents him as young and handsome, with yellow hair. Miss Bellasyce, the heiress of Brancepeth, is said to have died for love of him."

WM. LYALL.

Thirty years ago we were taught by our nurse, a Devonshire woman, to say:—

"Mary Carey, quite contrary,  
Baked a cake for gentlemen;  
Gentlemen came every day,  
Till Mary Carey ran away."

LITTLE NELL.

Sixty-seven years ago I heard my mother's old Northumbrian nurse crooning *Robbie Shafto* over a baby sister; but at such a distance of time I may be excused remembering more than the two verses I enclose. I fancy there may have been more verses than the above two, as the tune is remarkably pretty, and suitable to the words, but differing in the second verse from that of the preceding.

EMILY BARCLAY.

Wickham Market.

[We print Mr. LYALL's communication as supplying the largest amount of information. Many correspondents supply us with portions of the song. St. L. and ELIZA VAUGHAN send the second verse, substituting "fat" for *bright*. The verses enclosed by Mrs. BARCLAY also substitute "fat" for *fair*, and "He's my love beyond



compare" for "He's my ain for evermair." Mr. W. C. DIXON says that in Batley "Shaftus" or "Shafto" is supplanted by "Shafter," which, we take it, is a local mispronunciation, such as "potater" for *potato*. He supplies other verses, one of which is:—

"Bobby Shafter had a hen,  
It laid eggs for gentlemen,  
Sometimes nine and sometimes ten," &c.

Mr. DIXON sends a musical notation of the air. This we shall be glad to forward to Mr. TERRY if required. Mr. W. F. MARSH JACKSON quotes the song from Halliwell's *Collection of Nursery Rhymes*, where it is given under the head "Bellasa." J. T. F. refers to Sharp's *Historic Garland*, and says that the hero was, in his belief, one of the Shaftos of Whitworth, Durham. Mr. ALFRED DOWSON heard, when a youngster, the same verses applied to Willie Foster, and quotes another version of the verses given by LITTLE NELL, running as follows:—

"Higglesby Pigglesby, my black hen,  
She lays eggs for gentlemen," &c.

The verses supplied by LITTLE NELL show, as we supposed, that the second verse quoted by Mr. TERRY belongs to another child's song. The Yorkshire version of this commences,

"Nancy Nancy lived in a well,  
And brewed good ale for Gentlemen," &c.

It is still familiarly addressed to infants.]

ROMANY (6th S. iv. 513; ix. 394, 504; x. 133).—I fear I shall not live long enough to study the nineteen authors suggested to my perusal by Dr. CHARNOCK. If, according to one theory, the exiled Egyptians dwelt for a while in India, they could not fail to receive some Sanskrit words into their dialect. I must own to an improper use of the word "Coptic." I am not unacquainted with Tattam's *Lexicon Egyptiaco-Latinum*, and I know that Coptic, though generally superseded by Arabic, is not absolutely a dead language. Of course, when I spoke of the Egyptian tongue as lost, if, indeed, no relics are to be found in the tents of the gipsies, I was referring to the language of the Pharaohs and the Ptolemies, not to the demotic speech of modern Egypt. I simply wished to ask for proofs, not being satisfied with the common argument:—

"The Egyptians were thinkers,  
Your Gypsies are tinkers."

G. L. F.

THE CAMDEN ROLL (6th S. viii. 21, 41, 83; x. 153).—(No. 194) William, surnamed "de Flandres," Seigneur de Tenrenmonde (Termond or Dendermonde in East Flanders) and de Richebourg was a younger son of Guy de Dampierre, Count of Flanders by Matilda, only daughter and heiress of Robert de Bethune, Seigneur de Tenrenmonde. He married Alix, Vicomtesse de Chasteaudun, and Dame de Montdoubteau, daughter of Raoul, eleventh Seigneur de Neelle, Constable of France, by his first wife Alix de Dreux. According to Henningsen, *Theatrum Genealog.*, tom. iii. pt. ii. p. 82, he left issue John, William, Guy, Maria, Isabella, Joanna. The painting in the roll is evidently erroneous, as the arms borne by this William were,

as described in the ancient blazon, "Or, a lion rampant sable debruised by a bend gules." This bend is not a mark of illegitimacy, but a difference for a younger son, in the same manner as we find a brother of this William, who appears in the Dering Roll (No. 300, Baldwin de Flandres), uses the bordure for his distinguishing mark. (No. 210) This Henry de Brabant was either second son of Henry VII., Duke of Brabant, in which case he was brother to No. 193, Camden Roll, or Henry, son of Henry VI., Duke of Brabant, by Sophia, daughter of Louis, Landgrave of Thuringia; he died in 1308,—I think in all probability the former, although he is mentioned as "in Burgundia Monachus." WALTER J. WESTON.

MACDONALDS OF GLENCOE (6th S. x. 28, 154).—As I am sure that the Rev. E. MARSHALL is only desirous of helping his brother inquirers in the pages of "N. & Q.," I think that he will not take amiss a suggestion from an old dweller in Kintyre to the effect that the pedigree of Macdonald of Sanda, in Kintyre, cannot throw any light on that of the Macdonalds of Glencoe. The two septa to which they respectively belong—the Clondonald South, or Clan Ian Vohr of Kintyre and the Glens, the stock of Sanda, and the Clan Ian Abrach, or MacIans of Glencoe—are separated by many miles of moor and loch, and by several centuries of the history of Clondonald.

The Glencoe line is stated to descend from Ian (i.e., John) Oig Fnoch, younger son of Angus Oig, the supporter of Robert Bruce, whom Angus sheltered in the castle of Dunaverty in Kintyre, where his descendants were massacred in 1647. Of the massacre of Dunaverty the Macdonalds of Sanda are generally believed to be the sole survivors. There was another family, Macdonald of Ballyshear, on the mainland of Kintyre, opposite Sanda, in my time, but I do not know its exact filiation.

There are stones curiously marked so as to resemble the delineation of a brain, which are to be picked up at the foot of Dunaverty, and they are called the skulls of the Macdonalds to this day. A pedigree of the Sanda family was printed by Mr. Henry Wagner in vol. iv. of the *Genealogist*, then edited by Dr. G. W. Marshall; but it does not carry the line back further than the seventeenth century.

Some account of the Macdonalds of Glencoe will be found in Anderson's *Scottish Nation*. The family still exists, having survived the massacre of Glencoe, as the Macdonalds of Sanda have survived the massacre of Dunaverty.

C. H. E. CARMICHAEL.

New University Club, S.W.

LAUDER [OF THAT ILK] (6th S. x. 149).—Any inquiry concerning the origin and meaning of a name of that ilk is equivalent to an inquiry into



the origin and meaning of the place-name from which it was assumed. It seems to be admitted on all hands that the name of the royal burgh of Lander, and consequently that of the ancient house of Lander of that ilk, is derived from the water of Leader, sometimes written Lauder, which flows through, and gives its name to, the Lauderdale. Testimony to this effect is concurrently borne by Anderson, *Scottish Nation*, s.v. Lander of that ilk and of the Bass, and by Lewis, *Topographical Dictionary of Scotland*, s.v. Lander, Royal Burgh.

Granted by David I. to Hugh de Moreville, Constable of Scotland, a portion of the Lander estate, viz., the lands of Thirlstane, was given by the Constable to one of his kinsmen, whose heiress carried it into the house of Maitland. And the Earl of Lauderdale is still the principal heritor in the parish.

The two forms, Lander and Leader, are shown concurrently in use by Lewis, when he says (*op. cit.*) that "the town [i.e., Lander] is delightfully situated in the centre of the vale, upon gently rising ground between the river Leader and the south burn of Lander."

The griffin in the coat of Lander of that ilk does not afford any clue to the meaning of the name, nor do I find any special symbolism attributed to this animal of heraldic invention. It does not seem to be definitely ascertained whether it arose from the practice of dimidiation, as Mr. Boutell in one place suggests, or from the use of the similar, perhaps identical, animal in Assyria, as suggested in another part of Mr. Boutell's *Heraldry*. I cannot say that I think the Assyrian origin very probable. I should prefer the dimidiation theory, unless it be altogether a creature of fancy, as Sir Bernard Burke holds (*Gen. Armory*, s.v.). What the name of the water of Leader, or Lauder, may mean, I must leave to Celtic scholars to explain. It is enough for me to have shown the source of the name of the Lauders of that ilk and of the Bass.

C. H. E. CARMICHAEL,

New University Club, S.W.

THE CAREY FAMILY (6th S. ix. 69, 329, 413, 497; x. 95, 178).—In Cleve Abbey, in the county of Somerset, a large quantity of encaustic tile paving was dug up out of the earth richly ornamented in heraldic, geometric, and fanciful designs. Amongst others are the arms of the Careys, viz., on a bend sa. three roses ar., repeated several times. The arms must be centuries old, as the abbey was founded by the De Clyffes or Cleves at the Conquest. Had this family any connexion with the Careys or Pipards? There is a parish in Wilts called Clyffe-Pipard. Judahel de Mayne held a manor of the name of Blackaton-Pipard, in Devon, at the date of Domesday. He appears to have adopted this name as his surname. With respect to the Somersetshire origin of the

surname of Carey, it appears Eudo, Count of Brittany, 1040, had eight sons, of whom Robert, Lord of Ivry, in Normandy, received from the Conqueror Kari, in Somersetshire (whence the Norman branch of the house of Carey in Somerset); he died 1082, leaving Ascelin Gouel de Percival, surnamed Lupus. He had (1) William, ancestor of the barons of Ivry; (2) Ralph, surnamed Lupellus or Lovel, ancestors of the Lovels, Barons of Carey, Viscount Lovel; (3) Richard, ancestor of the Percivals of Somerset. The name of Roger, William, Nicholas, Adam Lovel or Louvel, appear in Normandy, 1180. The Lovels were Barons of Carey; their descendants were lords of Castle Carey, in the county of Somerset. From this branch of the family the Lords Hunsdon, Viscounts Falkland, and Earls of Monmouth, are thought to be descended. The Lovels took the surname of Carey from their lordship of Castle Carey, in Somerset. This points to an early connexion of the Careys with that county. The Devonshire or Breton branch of the Carey family appear to be descended from the ancient kings and princes of Bretagne through the Pipards. T. W. C.

A PARALLEL (6th S. x. 126).—The tragedy of *The Distressed Mother*, by Ambrose Phillips, was first acted at Drury Lane on March 17, 1712, and was printed on March 23, 1712, for S. Buckley, in Little Britain, and J. Tonson, at the Shakespeare's Head in Catherine Street (*Spectator*, No. cccxxxviii.). In reference to the question raised by MR. MARSHALL, it may be observed that in 1728, at the age of nineteen, Samuel Johnson, not satisfied with the well-known epilogue which Addison wrote for *The Distressed Mother* in the name of Eustace Budgell, wrote a new epilogue for some ladies at Lichfield, who were about to act the play (see Napier's *Boswell*, i. 29). It may be taken for granted, therefore, that in 1728 Johnson was well acquainted with the play, and also with both prologue and epilogue. EDWARD SOLLY.

ELIZABETH ARSCOTT (6th S. x. 109).—In Risdon's *Survey of Devon*, written about 1630, and published 1810, is the following, p. 276: "Triatram Arscott esq. .... is now lord thereof [Anney] who married the daughter of Southcot; his daughter and heir is married to Johnson of London." The author does not mention her uncle Triatram, or whether she had any issue. J. S. ATTWOOD.

Exeter.

PICTURES IN WOOLWORK AT THE ROYAL ACADEMY (6th S. ix. 328, 376, 458).—The wool called Berlin only came up in our own day, but Miss Linwood's pictures in worsted were real works of art, well worth preservation. A Miss Morritt, of Rokeby, aunt, I think, to Scott's friend, also, I have heard, excelled in it. Miss BUSK mentions another sort of needle-art—imita-

tions of line engravings in black silk stitches on white silk. This, too, was known in England about 1790, for I have a small unfinished view of Durham Banks in fine black silk, to look like an etching or engraving, on a sort of white taffeta. As my mother was at school in Durham about 1790 to 1795, we have always believed this to be her work.  
P. P.

SOURCE OF STORY WANTED (6th S. viii. 388; ix. 497; x. 53, 138).—As illustration of the process of unconscious thought is wanting, I beg to notice the following, which occurred to and was noticed by myself long before I heard of "unconscious cerebration." When I was in the Sixth at Rugby, 1831-34, we had once a week to do our Euclid to Dr. Arnold *viad voce*, standing before the black-board, at first lesson. I have from time to time gone to bed without being able to go through the propositions to my own satisfaction, after studying them, but have been able to do them to the satisfaction of such an authority, without further study, when called upon in the morning.

ED. MARSHALL.

PRINCE TITI (6th S. ix. 389, 434, 494, 517; x. 70).—I find the following extract from Seward's *Anecdotes of Distinguished Persons*, vol. v. (Supplement), p. 113: "Frederic, Prince of Wales, was a great reader of French memoirs. He had written those of his own times under the name of *Prince Titi*; they were found amongst Ralph the historian's papers. His executor (Dr. Rose).....put the MSS. without any terms into the hands of a nobleman then in great favour at Carlton House" (second edit., 1797). As Seward was a contemporary, and a man who stood well with the aristocracy, especially with those of a literary bias, I should think the above absolutely trustworthy, though not in accordance with the explanations given by the several correspondents of "N. & Q."

E. COBHAM BREWER.

DOUBLE CHRISTIAN NAMES (6th S. vii. 119, 172; viii. 163, 273, 371; ix. 36, 438).—Philip Crese Erl, whose name occurs as a witness to a grant by Roger le Wrenche to Nicholas Vincent, and Richard, son of Walter Remaine, of two parts of a half burgate in the borough of Bridgwater, Somerset, dated 10 Edward II., 1317-18, is an earlier instance of a double Christian name in England than any of those before quoted in "N. & Q." The case is cited by Hist. MSS. Commissioners in their Report of the records in the possession of the Corporation of Bridgwater (Third Report, p. 311).

Philip Crese Erl, "a man," says the Report, "who to all appearance enjoyed the remarkable distinction of either a double Christian name or a double surname, is also mentioned in an account for making a new bell for the church of Bridg-

water belonging to this reign." Whether a double Christian name or a double surname, this is a very early instance of the use of three names—the earliest, perhaps, on record. JAMES HORSEY.  
Quarr, I.W.

PELISSON AND LOVELAKE (6th S. x. 148).—The two strong lines of Lovelace:—

"Stone walls do not a prison make,  
Nor iron bars a cage,"

were evidently suggested by Shakspeare:—

"Nor atony tower, nor walls of beaten brass,  
Nor airless dungeon, nor strong links of iron,  
Can be retentive of the strength of spirit."

Julius Caesar, I. iii.

The two following lines of Lovelace are weak, and may bear some resemblance to those of Pelisson; but I think it is quite clear that Lovelace owed such inspiration as he had when he wrote the lines to Shakspeare.

E. YARDLEY.

[MR. W. J. GREENSTREET, B.A., draws attention to the fact that while Lovelace died 1655, Pelisson was sent to the Bastille in 1661, as being of possible use to DR. BREWER.]

TITUS OATES AT ST. JOHN'S, CAMBRIDGE (6th S. viii. 408, 499; ix. 213, 291, 337, 445; x. 36, 94).—In a copy of "*A Confession of Faith*, Put forth by the Elders and Brethren of many Congregations of Christians, (Baptized upon Profession of their Faith) in London and the Country. With an Appendix concerning Baptism," London, John Harris, 1688 (from the library of Thomas Baker), now in St. John's College Library, Cambridge, at the end of each chapter is written "Agreed Titus Oates," but with some qualification as regards chapters viii., x., xi., and xii., viz.:

"VIII.—'I can agree to this w<sup>th</sup> my own explanation upon the 6 and 8 particulars. Titus Oates.' At the end of 8th particular and end of the chapter there is 'To eight particulars agreed. Titus Oates.' The chapter consisting of ten particulars.

"X.—'Agreed to all but to y<sup>e</sup> Particular of Elect infants. Titus Oates.'

"XI.—'Agreed Titus Oates excepting that y<sup>e</sup> Justification of a beleever was the same in y<sup>e</sup> old testim<sup>t</sup> as in y<sup>e</sup> new. Acts 13: 39.'

"XII.—'The 8th Particular is not well worded however I agree it changing y<sup>e</sup> word Sabbath into the Lords day or first day of y<sup>e</sup> weeke. Titus Oates.'

"Mr T. Baker's MSS. Notes on leaf before title, back of which has the license; and in Baker's writing extract of entry at Caius and St. John's Colleges:—

"See Bp. Burnet's *History*. P: 421.

"Anabaptistick Confession of Faith. Every chapter or Article signed by Titus Oates.

"Oates got a living in Sussex, turned Papist—initiated at Salamanca in Spain: & St. Omers in Flanders—his Father having been an Anabaptist Teacher, afterwards Parson of Hastings in Sussex—I knew Oates, he was dull enough & as impudent as dull—not capable of forming the Plot—was a passionate, rash, half-witted Fellow, his want of Judgment might run him a little too far &c. *History of England during y<sup>e</sup> reign of y<sup>e</sup> Stuarts*. Pag: 612, 613."



"At bottom of Title page: 'Tho: Baker Coll: Jo: Socius ejection.' With Book-plate of Thos. Baker.

"On the 1st page of two blank leaves is the following: 'Of Oates, his life and character, see Mr. Echar's History of England, Vol. 3d Page: 481, 482, &c. And of his Punishment, for Perjury, by Scourging, Pillory, &c.: Page: 737, 738, 739, &c.'"

The connexion of Titus Oates with the Baptists may be learnt from a very rare tract, entitled:—

"A New Discovery of Titus Oates: being a Collection of his Letters to the Church of the Baptists, with Remarks upon them. Together with the full Narrative of his Admission into their Communion, and the Occasion and Reasons for his late Expulsion from it. London, Printed for John Nut, near Stationers-Hall, 1701. 4to."

The following extract from the above is at p. 1:—

"In the Year 1696. Dr. Oates was pleased to make very pressing solicitation to several eminent Members of the Church of the Baptists, for his Admission into their Communion. To which Address the chief of that Congregation thought fit to make.....Answer, and Proposals therein contain'd, in Writing, subscribed by their Names &c.' The first letter is dated 'July 7, 1696.'"

JOHN TAYLOR.

Northampton.

THE NAMES OF THE SEASONS (6th S. x. 143).—The whole of this article I take to be fundamentally wrong, and due to a total ignorance of the facts. The common Teutonic word for autumn is *harvest*, originally "ingathering," allied to Lat. *carpere*. On *harveste* is the translation of *autumnus* in Ælfric's Colloquy. In the A.-S. metrical translation of Boethius (xiv. 1), *harfest* means "autumn." The spelling of *autumn* in Chaucer is not *autumpne* (!) but *autumpne*; I give the quotation and the right reference. The Complaint of the Black Knight was not written by Chaucer, but by Lydgate; the word *autumpne* occurs in stanza ix.; the remark that "*harvest* is found before *autumpne*" in it I cannot understand, not observing *harvest* at all. The word *spring* is purely English, and derived from A.-S. *springan*, to spring up; the Flemish form does not much matter, and in fact has a different vowel. The reason why *spring* was not early used in English was simply that the old word was *lent*, A.-S. *lenten*; but when *lent* was appropriated to ecclesiastical purposes, *spring* came into use. In a supplement to Ælfric's Vocabulary, ed. Wülcker, col. 176, we already find:—

"Uer, *lenten* (on which see Wright's note); *Æstas*, summer; *Autumnus*, *harfest*; *Hyems*, winter; *Uernalis dies*, *lententic day*; *Uer nouum*, *foreward lenten*, vel *midward lenten*; *Uer aduultum*, *afterward lenten*; *Eodem modo et æstas et autumnus uocantur*, on the *glean wisan summer and harfest both geigide*; *Ratiuns dies*, *summeric day*; *Autumnalis dies*, *harfestlic day*; *Hiemalis dies*, *winterlic day*."

It is difficult to see how the old glossarist could have been more explicit; he even recognizes three English divisions of each season, each obviously consisting of a month. The Flemish word *lente* is a mere corruption, the A.-S. being the

fuller form. The Flemish *lente* has no connexion whatever with *lent*, which is only a misspelling of *lind*, and cognate with English *like*. The Middle-English actually had another term for spring, viz., *ver*, used by Barbour, with the spelling *uere*, in *The Bruce*, v. 1. This may have been borrowed from Latin, but there are also cognate (not borrowed) forms in Scandinavian, viz., Icel. *vár*, Swed. *vår*. I have no time to write more; I have given *summer* and *winter* in my Dictionary. I may just add, however, that the notion of connecting *hiems* with *imber* would astonish Vanicek.

WALTER W. SKELT.

Cambridge.

ADMIRAL TROMP (6th S. x. 146).—Exception must be taken to the statement in "N. & Q.," ante, p. 146, that "we have for more than two hundred years perpetuated the error of prefixing *van* to the name of Tromp." If MR. HUGH OWEN, F.S.A., will refer to Dyer's *Modern Europe*, p. 20, vol. iii., and to *The Student's Hume*, both works published by Murray in 1861 and 1863 respectively, he will find the famous admiral's name without the prefix "*van*," which, on MR. OWEN'S authority, is the source of so much hilarity to the Dutch. HENRY G. HOPE.

Fresgrove Road, N.

May I be allowed to remark that if MR. OWEN had carefully read the context of the passage he quotes from Pepys's *Diary* he would not have brought the charge of inaccuracy against the immortal diarist? I supply sufficient of the text left out by MR. OWEN to show that Pepys is talking of Delft when MR. OWEN accuses him of talking of the Hague. I may mention, by the way, that the entry occurs under date May 18, and not 15, as given by MR. OWEN:—

"We returned to the Hague.....where I hear that the child is gone to Delft to see the town. So we all took a shuit.....and went after them, but met them by the way. But, however, we went forward, making no stop, .....where when we were come we got a smith's boy," &c.

ELLEN SALMON.

I should have thought modern French literature supplied many instances of unacquaintance with this, as with most of our social usages. As I am travelling while I read the note referred to, I will not attempt any quotation in support, except from a volume I happen to have with me, *Reine de Beauté*, by Adolphe Belot, who holds a good place among the novelists of the day. In this favourite novel one of the principal characters, called "sir [sic] Handley-Gardiner," is constantly alluded to as "sir Gardiner," and is an American to boot.

R. H. BUSK.

PRINCESS POCAHONTAS (6th S. ix. 508; x. 36, 133, 152).—In reference to this matter it may be mentioned that there is an engraved portrait of



this princess, attired in a dress of the time of the first James, in Ashton's *Adventures and Discoveries of Captain John Smith*, published in 1883 by Cassell & Co. HENRY G. HOFK.

Freegrove Road, N.

**EQUIVALENTS TO FRENCH PROVERBS** (6th S. x. 189).—I will not waste the valued space of "N. & Q." by offering "a rendering in English" of the French proverbs quoted by Mr. F. CADOGAN. "Les beaux esprits se rencontrent" is, of course, the same as our "Great wits jump together"; and "Quand on veut noyer son chien, on dit qu'il est enragé" as our "Give a dog a bad name and hang him." Some of the others are often used in an English dress. JULIAN MARSHALL.

[We have received from DR. BREWER, Mr. C. A. WARD, Mr. W. J. GREENSTREET, B.A., GERALDINE VVYMAN, and Mr. LL. W. LANGSTAFF different series of equivalents to French proverbs. These are too numerous and too long to quote, but we shall be happy to forward them to our correspondent Mr. CADOGAN.]

**PORTRAITS OF BISHOPS OF LICHFIELD** (6th S. x. 148).—Robert Wright, of Trinity College, Oxford, in *Oxford Almanac*, 1732. Accepted Frewen, portrait at Brickwall House, near Northiam, Sussex. See also representations of his tomb in York Minster. It will probably be in F. Drake's *Eboracum*, fol., London, 1736.

ED. MARSHALL.

There is an engraving of Robert Wright (as Bishop of Bristol) in the *Oxford Almanac* for 1732. CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There is a portrait of Archbishop Frewen, by Gerard Soest, or Zoust, in the family series at Brickwall, and another, probably by the same painter, in the President's lodgings at Magdalen College, Oxford. J. R. B.

There is a portrait of Archbishop Accepted Frewen at Brickwall House, Northiam, Sussex, the old family mansion of the Frewens.

EDWARD H. MARSHALL, M.A.

Hastings.

**THE PARTICLE "DE" IN SURNAMES** (6th S. ix. 460, 516; x. 136).—Let not the family name Death be forgotten. It is the improper name of a few respectable people descended from families of Ath. Tell them (what it is lamentable they do not know) that they may erase the vowel e from the name, and it may then read Dath, which is not only less dreadful, but more proper than Death. It would be no violation of propriety if, to suit the English tongue, they were to insert the letter r, and make Dath of it. SHIRLEY HIBBERD.

Kew.

**BOONS** (6th S. iii. 449; iv. 13, 55, 358, 545; v. 37; ix. 433, 517; x. 74).—As some of your corre-

spondents are not yet tired of boons, I should like to be allowed to say that Lancashire leases, temp. Will. III., sometimes stipulate for the tenants carting *worthing* for the landlord. *Worthing* is manure. I think the term is obsolete here; and I neither find it in Richardson nor the *Encyclopædia Metropolitana*; but it must have been a well-known word at one time, for the arms of four or five families of Worthingtons, according to Burke's or Robson's *General Armories*, consist of "dung forks" variously disposed. But for the leases I should not have known that the arms were a play on the name. I grieve to say one Worthington I know of has got his "dung forks" to look very like tridents. P. P.

**HUGO DE VIVON (NOT VINOS)** (6th S. x. 128).—He was a baron of some celebrity, killed in Wales 1259. His widow Petronilla married, secondly, David le Blund. She died at the Vicarage House, Bitton. All the records relating to him will be found in my *History of Bitton*. The work is out of print, but there is a copy in the British Museum and one in the library of the Society of Antiquaries. H. T. ELLACOMBE.

**THE VIOLET IN HERALDRY** (6th S. i. 183, 225, 245, 287).—To the instances already given of the use of the violet as an heraldic charge the following may be added: Van Groenendyk (Holland), Or, a chev. between three violets gu. slipped vert.

Deudon (Belgium), Sa, a chev. arg. between two violets slipped in chief and an anchor in base or. J. WOODWARD.

Montrose.

**ROYAL MARRIAGE WITH A SLAVE** (6th S. x. 9, 37, 99).—Correspondents have been at a loss to meet with an instance of a slave queen. I forbore to notice an instance of such an occurrence until I had the opportunity of consulting an eminent scholar, who has lately published for the Oxford University Press a work relating to the period in which this instance occurs. Thermusa, or Musa, previously a slave, was sent out by Augustus to Pharnates, whom she afterwards married, thus becoming his queen. My friend has done me the favour of saying:—

"It appears clearly from Josephus (*Ant. Jud.*, xlvii. 2, 4) that Thermusa was a slave, and was given to Pharnates in that capacity, though he afterwards made her his wife, and put forward her son Pharnaces. The words are as follows: *Θερμούσα, ἡρακλεῖ παιδίσκῃ ὀνόματι αὐτῇ Θερμούσα, ταύτῃ ἐπὶ τοῦ τοῦ Κρίστορος μετ' ἑλλων ἐπὶ τῶν ἀντισταλμῶν τὸ μὲν πρῶτον καλλασκίει ἐχρήτο. Παιδίσκῃ* is, no doubt, the equivalent of the Latin *ancilla*. There seems a little doubt about her right name, as I see that Rawlinson (*Sassanid Oriental Monarchy*, p. 214) notes that her name on the Parthian coins is always *Musān*. I suppose it is possible that she changed her name on becoming queen, but if Josephus may be incorrect, and her real name was always Musa, I do not know whether it might suggest

that she had anything to do with Antonia Musa, the physician of Augustus, who is always said to have been no more than a freedman. No doubt the *Julia* described by Josephus above must have been Augustus, as it does not appear that Phraates became king till after the death of the dictator."

This seems to answer the question in the affirmative—there has been an instance of a slave queen.

It will be seen that the above statement depends on the sense which is to be attached to *τὸν βασιλέα*. In support of the meaning to be given to it in so late a writer as Josephus, the following passage from the *Ægeis* *Ἀγρίων* of *Μοῦσα Ἀνακτα* may be mentioned: *ἐκείνην καὶ τὴν ἑλπίδα καὶ τὴν δοῦλῃν Ἀγρίων: τὴν δοῦλῃν μὲν ἑλπίδα, τὴν ἑλπίδα μὲν Ἀγρίων. Phrynicus also says, τὸν βασιλέα τὴν ἑλπίδα, of *ἐν τῇ πόλει*, of *ἐν τῇ πόλει* *ἐν τῇ πόλει* (*Ælog. Dict. Attic.*, p. 1002).*

ED. MARSHALL.

THE MODOC INDIANS (6th S. ix. 370).—This tribe has no written language as such. It can hardly be called extinct, as a remnant of it is in the Indian territory near Baxter Spring, Kansas, where I once visited it. If your correspondent is anxious for details concerning the Modoc Indians, he might get valuable information of Major-General O. O. Howard, now abroad, whose chase of them across the continent is historical. General Howard can no doubt be reached through Mr. Gillig's American Exchange in London.

T. H. SMITH.

103, La Salle Street, Chicago, U.S.

SIGNATURES OF COLLECTORS (6th S. x. 164).—Without seeing the J.R. described by MR. HART it would be rash to say decidedly that it is the mark of Jonathan Richardson; but that is what it probably is. I should advise MR. HART to refer to MR. FAGAN's little book on collectors' marks, where he will doubtless find it in accurate facsimile.

JULIAN MARSHALL.

The initials with which Sir Joshua Reynolds and Jonathan Richardson, the father, marked the prints, &c., in their collections will be found in facsimile at pp. 87 *et seq.* of Maberly's *Print Collector*.

NORMAN CHEYERS, OLIM CALCUTTENSIS.

The best—indeed, the only—work on this subject is a valuable book by Mr. Louis Fagan, of the British Museum. It has facsimiles of the signs and signatures of all well-known collectors, and gives a great amount of information about them and their collections. I can vouch for its accuracy and for the value of the book to all who, like myself, are fond of prints. It represents the labour of years, and could, I believe, never have been compiled except by one who enjoyed the extensive opportunities which the British Museum collections afforded to Mr. L. Fagan, and of which he has so well availed himself.

W. FRAZER, F.R.C.S.I.

The mark J.R. on the portrait of Guido from the Fontaine Collection is that of the painter and great collector Jonathan Richardson. The letters and figures at the back refer to a method of classification of Richardson. The remainder of the sentence signifies that the drawing is the first study for Reni's own portrait in the collection of portraits of painters by themselves now in the Uffizi at Florence.

T.

SUPPLEMENTAL NOSES (6th S. x. 145).—

The book of Gaspar Tagliacozzi, or Tagliacozzi is well known, and, of course, like other medical works of the sixteenth century, is rather scarce in England, though in Italy much less so. There is in the *English Cyclopædia* a good account of the operation, *s.v.* *Talisotomia*. Ferriar, in his *Illustrations of Sterne*, says that Butler's vulgar and ludicrous account of it sprang from the ill-natured report of Van Helmont. But Tagliacozzi specially discusses the point as to whether the skin and flesh of any other than the individual himself can be employed. He gives reasons why it would be far better if practicable, yet he settles it in the negative, as the operation is so many days about, whilst the skin is uniting to the nose, that two individuals could not be got to remain together for that length of time. So that, as a matter of fact, he never tried the operation with two subjects, but always on the one individual. He was very successful, and the restorations were in general admirable, all things considered. The operation must have been almost unendurably disagreeable. It is quite clear that this great Italian surgeon, in conceiving this to be possible, anticipated Hunter, and was only too much in advance of his own time to reap the full honour of his discovery. "Trop instruit pour son siècle" is Ferriar's quotation from D'Alembert. He brilliantly assumed the analogy between the life in the blood and that of the sap in the vegetable processes of grafting. He says the two bodies will coalesce by contact: "Et oculis adjunctis invicem coalescere, si quid ratio valet (nam hic oculi consentiunt) procul dubio affirmabimus." This remark carries with it the stamp of investigative genius, and in my opinion puts him in the same category of bold original investigators as Hunter and Harvey. He found the noses shrink with cold after a year or two, so he had to make them larger than required; and in the first frost they would turn black, and even fall off, so they had to be kept in a cover in extreme weather, as ordinary noses have in Russia. The skin of the arm, too, being more hairy than that of the original nose, used to require shaving. Dr. Garmann, says Ferriar, denies to Tagliacozzi the invention. That is probably just, but he has the merit of having put it into practice, and carried out the successful operation with his own hands, and you can clearly see from his own words how



thoroughly he had mastered the reason of the thing.

It is said to have been done before in Asia, and the skin was supplied from the forehead, as Hunter and others did and do now in kindred operations. There was only one mistake made. Tagliacozzi used to delay the operation for fourteen days, till the inflammation of the arm subsided. This is unnecessary, and therefore cruel, and would have to be avoided.

Tagliacozzi's disquisition on noses is learned and interesting. Those who want to know more about the book should read what Dr. John Ferriar has said upon it.

C. A. WARD.

Haverstock Hill.

I have a fine copy of Taliacotini's famous work, *De Cuntorum Chirurgia*, &c., folio, Venetiis, 1597, apud Robertum Meietum. There is a copy of the same edition in the library of the College of Surgeons, and another in that of the Medical and Surgical Society. The printer's device—two cocks standing under a plant, one pecking seeds—is surrounded by the motto "Non comedetis fruges mendacii." Whose device is this? The twenty-two woodcuts illustrating the operations are placed together after the second book, at the end of the volume. I do not know of any work on medical bibliography that notices the remarkable circumstance of two different editions of this work, and by different printers, appearing at Venice in the same year. The title-page of Mr. WATERTON's edition, "apud Gasparem Bindonum," two copies of which are at the London College of Physicians, is quite different from that "apud Robertum Meietum."

J. DIXON.

PRECEDENCE (6<sup>th</sup> S. x. 168).—Does not ESQUIRE answer the first part of his own question by quoting the Garter Roll? But it seems difficult to understand why the dukedoms of Cumberland and Cambridge should not be similarly treated, and—as neither is now borne by the person for whom it was created, then a son of the sovereign—why they do not both rank according to the date of their creations among the other dukedoms. If the second part of his question means, Would the children of Lord Lorne and Princess Louise have derived any rank from their mother? the answer is No; unless the princess had been created a peeress in her own right, or the Queen had chosen to grant them special rank by royal warrant. In the parallel case of the children of H. R. H. (by the Queen's warrant) Prince Christian and Princess Helena no rank has been assigned; they are styled "Highness," a dignity appertaining, I presume, to Schleswig-Holstein. As to the rank of Royal Highness, is not that a special grant of the sovereign? and am I right in believing that our present Queen granted that title by royal warrant to all her own male descendants (through males

*bien entendu*), and also to those similarly descended from King George III.? It is difficult to find precedents for the status of the children of the younger sons of the sovereign; had such existed in the last two centuries, they would have been called neither Royal Highnesses nor Princes. The daughters of Frederick, Prince of Wales, were merely styled "the Lady Mary," and so on, and in the previous century the daughters of James, Duke of York, were also called "the Lady Mary" and "the Lady Anne"; and I think I have seen a print subscribed "His Highness Prince George of Cambridge," showing that no "Royal" at that date belonged to the grandson of a sovereign. I believe that, with the exception of Richard, Duke of York (*obit* 1660), the Duke of Cumberland is the only grandson of a younger son of an English sovereign who has lived to inherit a peerage limited to heirs male, and to reach maturity. I presume the younger sons of the sovereign are born commoners; and I should be glad to know if there is anything to prevent sons of the Prince of Wales and his brothers endeavouring, when they are old enough, to become members of the House of Commons.

EDMUND M. BOYLE.

ESQUIRE answers his own question, and gives his authority, too, in the most approved manner. One would think there would be no greater authority on the point than Garter King. But if ESQUIRE wishes to understand the *rationale* of the matter, it is that no remoter relationship to a sovereign than that of grandson gives any special precedence, and the Duke of Cumberland thus ranks simply as an ordinary duke. See the table of precedences in Burke's *Peerage*. Whether this grandson of a sovereign may be through a woman, I cannot tell; on this depends the question of the precedence of ESQUIRE's imaginary little Campbell.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

BOOKS ON BIRDS' EGGS (6<sup>th</sup> S. x. 69, 164).—To the other works upon this subject allow me to add the name of a useful little manual, *A Popular History of British Birds' Eggs*, by Richard Laishley (London, 1858), with coloured plates.

EDWARD H. MARSHALL, M.A.

Hastings.

MITRES, &c. (6<sup>th</sup> S. x. 48, 137).—Perhaps it may be worth noting that Arthur Cleveland Coxe, now Bishop of Connecticut, has in his *Christian Ballads* a poem entitled "Seabury's Mitre," showing that the mitre was worn in the last century by bishops in America. A note given by him upon this point possesses a peculiar interest, because the centenary of the American Church is to be this year celebrated in Aberdeen, where Samuel Seabury was consecrated Nov. 14, 1784, and in the vestry of St. Andrew's Church in that city is a finely engraved portrait of him. The mitre was



not, however, confined exclusively to bishops, but in pre-Reformation times not only was it worn by them but by abbots—not merely the mitred abbots who sat in Parliament, chiefly Benedictines, but by others also. The latter may be styled spiritually but not parliamentarily mitred abbots. As an example of this there may yet be seen in Middleham Church, Yorkshire, placed in an upright position against the inside wall of the tower, the fine slab, brought from Jervaulx Abbey, which covered the remains of Robert Thornton, twenty-second abbot of Jervaulx. Out of the tun springs a pastoral staff behind which is a mitre, and Jervaulx Abbey had certainly not an abbot who sat in Parliament. In Fosbrooke's *British Monachism* is the following description of the dress of an abbot:—

"The dalmatic or seamless coat of Christ, signified holy and immaculate piety; the mitre was emblematical of Christ, the head of the church, whose figure bishops bore; the crozier or pastoral staff, their pastoral care; the gloves, because occasionally worn or laid aside, typified the concealment of good works for abunning vanity, and the demonstration of them for edification; the ring, that as Christ was the spouse of the church, so scripture mysteries were to be sealed from unbelievers, and revealed to the church; and the sandals, because, as the foot was neither covered nor naked, so the gospels should neither be concealed, nor rest upon earthly benefits."—Chap. viii.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**CODACH** (6th S. x. 147).—In some MS. account-books of 1713 the word *codach* appears. It would have been better to have mentioned the district. It is asked what is meant by this word. I never saw the word before. The following guess is offered for the consideration of the reader. *Codach* is shortened from Gaelic *comhdach* (pron. *codach*), clothing. This is from *comh*, together, and *eudach*, clothing. Let us suppose that a person was the owner of a weaver's loom, and able to use it, also that he farmed ten or twenty acres; it might happen that the rent he paid was, besides other things, so many yards or ells of some kind of cloth. Perhaps *codach* had also an additional meaning, a web of a certain length. Probably the landowner supplied the material with which the web was made. *Codach* is not in Jamieson. The spelling *codoch* is bad. Here and there, in Jamieson's *Scottish Dict.*, words are given of which the meaning has not yet been ascertained; besides having them in their places in the body of the work they ought also to be given by themselves in an appendix, with one or more sentences where they occur. I fancy the account-books belong to Kirkeudbrightshire.

THOMAS STRATTON, M.D.

Devonport, Devon.

Jamieson's *Dict.* gives *cuddoch* as a word used in Galloway and Dumfriesshire for a cow or heifer of about one year old. This meaning tallies with

its use in the extracts given by SIR HERBERT MAXWELL. The Highland Society's *Gaelic Dictionary* gives *codach* as synonymous with *comhdach*, a covering, clothing, or dress; but the first meaning is doubtless the correct one, and bears out the querist's diagnosis.

APPLEBY.

My query about this word has been answered by a friend. It is what is now called a *quey stirk* i.e., a heifer of a year old.

HERBERT MAXWELL.

**TOPOGRAPHIA INFERnalis** (6th S. x. 127).—To F. K.'s queries I should like to add, is anything known of the origin of the saying "Elephant-end," which place is supposed to be situated "where the devil can't get for nettles"? W. C. W.

**HERALDS' COLLEGE: DEGRADATION FROM THE HONOUR OF KNIGHTHOOD** (6th S. ix. 448, 512; x. 139).—Whenever a new edition of *Old and New London* is called for the dates and names to which ALPHA objects shall be altered, if he will satisfy me that they are wrong as they now stand; but I have neither the time to make random inquiries, nor the inclination to tamper needlessly with the text as it was left by my deceased friend Mr. W. Thornbury.

E. WALFORD, M.A.

**"HODER-MODER"** (6th S. ix. 507; x. 51, 139).—The suggested equivalent to this expression, namely *hugger-mugger*, is, of course, to be found in Shakespeare in reference to the death of Polonius:

"And we have done but greenly,  
In *hugger-mugger* to inter him."

Hamlet, IV. v.

The meaning of "greenly" is given as "without judgment," and of "hugger-mugger" as "privately." I have heard *hugger-mugger* applied to a rough mode of living, like that of hogs in a sty. A word somewhat like it in sound occurs in *Hudibras*, "hogan-mugan."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Bigarrures; or, the Pleasant and Witless and Simple Speeches of the Lord Gaudard of Burgundy.* Translated by J. B., of Charterhouse. (Printed for Private Circulation.)

ONE of the most curious volumes of what it has been the fashion to call the Shandean Library, is *Les Bigarrures et Touches de Seigneur des Accords avec les Apophtegmes de Sieur Gaudard et les Escrignages D'ironiques*, &c., Paris, 1614. Of this work of Etienne Tabourot, which, in spite of being more than once reprinted, remains rare, no English translation has hitherto, so far as we are aware, been issued. Not easy, indeed, would have been the task of translating some of the picaresque calembours which are the most significant portion of the *Bigarrures*. In the fine collection of books and manuscripts of Mr. F. W. Cosens is a rendering by "J. B. of Charterhouse," a writer of the middle of the seventeenth century, whose individuality has not yet been traced.

of a portion of these works. Of this a very limited edition, printed for private circulation at the cost of the owner of the MS., has been issued. A copy is now before us. As pointed out by A. S., by whom the volume is edited, and who is responsible for a short, interesting, and adequate preface, the title is a misnomer. One only of the works mentioned on the title of the French original is dealt with in the translation. We have no opportunity of reference to the edition of 1698, which has been followed, but the editions of 1588 and 1614 are before us, and the latter, at least, differs in no appreciable respect from the edition of 1698. What is given is *Les Contes Facétieux de Sieur Gaulard, Gentil-Homme de la Franche-Comté Bourguignotte*, as are styled in the middle of the work what on the first title are described as "Apophtegmen." A purpose of deriding the inhabitants of Franche-Comté, is said to have inspired Tabourot in the composition of this portion of his work. The stories told of the Sieur Gaulois resemble those preserved in the *Aesopica*, erroneously attributed to Hierocles, and have many analogues in English and foreign literature. Here is a specimen, which serves to show at once the nature of the tales and the manner of the translation. "Hearing a learned Philosopher discourse of death, and how it is not to be feared, and that the strokes passes, and the dead feels no torment. 'How,' sayth M. Gaulard, 'doe they not feele the fleas?' Then, having the Philosophers answers No, 'Truly then, I beleuee it is good some tymes to be dead.'" Every absurd story floating about is ascribed to this unfortunate gentleman. Some of Tabourot's tales are omitted. Enough are left, however, to give a full idea of the *Contes Facétieux*. It is needless to say that the book constitutes an eminently desirable possession.

*A Dictionary of Miracles, Imitative, Realistic, and Dogmatic. With Illustrations.* By the Rev. E. Cobham Brower, LL.D. (Chatto & Windus.)

In adding one more to the list of works designed to save others the trouble in what he himself delights, our esteemed contributor Dr. Brower puts on his title-page that the *Dictionary of Miracles* is produced in the fiftieth or golden year of his authorship. A serviceable and welcome little volume to the general reader is that he has issued. Those to whom miracles of modern days are matters of faith will, of course, turn to works of another class, and will probably dissent from the kind of treatment Dr. Brower has accorded. The dictionary is, however, intended for the general public, and by such it will be gladly accepted. One half only of the matter Dr. Brower has collected is now published. If it is found inadequate, he has the other half in readiness. To explain the scheme and describe the execution of the dictionary would demand an amount of space we cannot spare. We content ourselves, accordingly, with introducing and recommending Dr. Brower's new dictionary to our readers.

*Celestial Motions.* By W. T. Lynn, B.A., F.R.A.S. (London, Stanford.)

We are glad to welcome a second edition of this useful astronomical handbook. All the information has been carefully revised and brought up to date, while a notable addition is a diagram of the orbit of the November meteor, a subject recently treated at length by Prof. Ball in his lecture at Montreal.

*In Sonny Switzerland.* By Rowland Gray. (Kegan Paul, Trench & Co.)

THE above is a story of not immoderate length. As the scene is laid partly on the Lake of Geneva and partly at Zermatt, it may serve to recall some pleasant recollections to those acquainted with the localities.

MR. ELLIOT STOCK has issued an English version of *Er Sie Es*, the now famous skit on the discoveries of M. Shapira by Herr Karl Maria Seppel. This curious and indescribable production, in which the appearance of remote antiquity is copied with a fidelity that leaves nothing to be desired, has had a marvellous success in Germany, in which country no less than ten thousand copies were sold in the course of a few weeks. It is already known in England, and has met with some success. The production of an English version, however, giving local point and allusion to the illustrations, and bringing the whole within the comprehension of average Englishmen, can scarcely fail to add greatly to its popularity. The execution of this clever production, externally and internally, is excellent.

*Le Livre* for September 10 contains a long and interesting paper on a subject new to most bibliophiles, "Bouquins et Bouquinistes Chinois." The author of this is M. Maurice Jametel. To accompany some "Nouvelles Recherches sur la Guirlande de Julie" of M. Paul d'Estrees is an admirable portrait of Julie d'Angennes de Rambouillet, etched by M. Lalauze.

THE name of the inventor of the *Calendar for telling the Day of the Week*, noticed in our last number, is John Mills, not John Wallis.

THE publication of the *Memorials of Charles Whitehead*, which was announced last spring, but which was postponed, will take place during this month by Mr. Elliot Stock.

#### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

V. B. REDSTONE AND P. J. F. GANTILLON ("Byron on *Piers Plowman*") supply the reference to Moore's *Life of Byron*, p. 49, required by C. M. I. The extract given by the former is anticipated, *ante*, p. 199.

M. M. SCHÖNBERG ("Curious Marriages").—References to these are so frequent there is scarcely a volume which does not contain them. "Early Marriages" are discussed 6th S. vi. 347; vii. 91, 134; viii. 94, 176, 413, 524.

S. A. WETMORE ("Leonardo da Vinci").—Your reply is anticipated, *ante*, p. 87. Your other communications will appear.

J. BEAVER.—Your kind communication has been forwarded to MAJOR MARSDEN.

CORRIGENDA.—P. 184, col. 1, l. 14, for "Aug. 2," read Aug. 16; col. 2, l. 35, for "Roberto" read Robert.

#### NOTICES.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



6th S. X. SEPT. 13, '84.]

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LONDON, SATURDAY, SEPTEMBER 20, 1884.

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## Notes.

## HIGHLANDERS' COSTUME.

At the present time the dress of our Highland regiments is exciting much attention, and I therefore deem it probable that the following description of the dress of the "Black Watch," shortly after their formation (copied from a French MS. which is attached to two pictures of Highlanders—a private and a piper—drawn by the Count de Calambourg in 1746), may prove acceptable:—

## Description des Montagnards d'Ecosse.

"Les Montagnes d'Ecosse sont d'une étendue Très Considérable, et suivant l'opinion générale Commencent un peu au dessus de Perth et s'étendent au Nord et au West [sic] aussi loin que la mer veut le permettre: Les habitants de ces Montagnes Sont généralement parlant d'une Stature haute bien faite actifs et hardis. On les voit même de leur enfance à endurer la fatigue et à obéir sans réplique aux ordres de leurs Supérieurs.

Ils se nourrissent d'une manière Très dure; plutôt par choix que par nécessité car leur Provisions Sont presque partout leur pays a Très grand Marché. Le Poisson et le Gibier est Si abondant qu'il ne leur coûte que la peine de le prendre: Ils ne nourrissent généralement par tout de pain d'avoine de lait de poisson et d'œufs et se Contentent de peu. Ils ont pour leur boisson une Sorte de petite ale qui est Très agréable et un espèce d'esprit qu'ils tirent du grain qu'ils appellent dans leur langage: Uaghebaugh, qui est le nom qu'on donne Communément par tout L'Europe à ces Sortes de Liqueurs fortes puisque la signification Littéraire de

ce mot est ce que nous appelons en français Eau de Vie et Aqua Vitæ en Latin, etc.

"Par rapport aux qualités que les Montagnards ont pour l'Art Militaire ils ne croient en rien a aucunes autres Nations de l'Europe; Ils sont braves Agiles Capables d'Endurer la peine et la fatigue ils sont Très soumis et très dociles tant qu'on en agit bien avec eux. Leurs Habillements a très bonne grace et n'est pas a beaucoup près Si incommode qu'on se l'imagine communément Leur habit ordinaire est d'une plaid\* d'autour de douze verges qu'ils portent au lieu de manteau, et qu'ils mettent par dessus une veste qui est de la même étoffe aussi bien que leur bas et leur Culottes qu'ils appellent des brayes de matelots. Ils portent une espèce de Souliers minces Semblables a nos Escarpins et ils se Couvrent la Tête d'un Bonnet bleu. Tel est l'habillement ordinaire d'un Montagnard d'Ecosse mais quand ils va a la Chasse ou a la guerre ils ne portent point de Culottes mais après avoir mit sa veste et son justaucorps il attache sa Plaid autour de sa Ceinture d'une telle manière qu'elle pend jusqu'à Les genoux et c'est ce qu'ils appellent Belted Plaid†. Ils portent aussi une sorte de poche de peau ou il y a plusieurs Separat ons qui se ferment toutes par une agrafe a ressort. Il y a une Ferrure particulière a la separation destinée pour mettre l'argent. Ces sortes de poches sont fort en usage en Hollande.

"Les Armes des Montagnards Sont a proprement parler un fusil leur Pistolet sont entièrement d'acier ils les pendent ou les mettent dans leurs Ceinture Leurs Sabres qu'ils faisaient autrefois dans leur pays ne coïncident en rien aux lames des Espagnols et des Hongrois. Aujourd'hui on la fabrique a la Tour. Leurs poignards qu'ils pendent Aussi a leur Côté ont au fourreau une gaine ou ils mettent un Couteau et une fourchette.

"Outre les armes offensives ils portoient autrefois une Targe ou Bouclier rond Couvert d'une peau rube, j'étaient garni de Cloux de Cuivre derrière lequel quiqu'il fusa d'une très petite grandeur l'adroit Montagnard pouvoit de cette manière Se mettre si bien a Couvert qu'il étoit très difficile a son adversaire de l'entendre mais Comme les boucliers ne convenoient pas a la discipline Militaire qu'on pratiquoit aujourd'hui on les a retranché et les Montagnards ont prit a leur place un Bayonette et une gibrier ou Cartouche qui sont les seules choses qu'il parait qu'ils aient emprunté a la Discipline Anglaise.

"Le temps nous apprendra si ces changements dans leurs Armes aura le succès qu'on s'en est promis.

"Ces Troupes de Montagnards qui sont a present en Angleterre étoient autrefois des Compagnies indépendantes qui étoient d'autour de trois cents hommes Chacune on en donnoit le Commandement a ceux des Gentilhommes Montagnards qui paroisoient les plus affectionnés au gouvernement present et qui adheroient le plus fortement au dessein qu'on S'étoit proposé en levant ces Compagnies qui étoit de tenir les Montagnards dans la soumission.

"On en a ensuite formé un Régiment qui fut donné au Comte de Crawford et de Lindsey et qui est le même qui est aujourd'hui Commandé par my Lord Sempole.

"Quelque puisse être le dessein qu'on se propose en les envoyant de l'autre Côté de la mer tous ceux qui feroient attention à leur adresse a faire tous leurs exer-

\* Plaid est une espèce d'habillement commun aux Montagnards d'Ecosse: ils le portent au lieu manteau ce mot se prend aussi pour une étoffe bigarrée dont ils font leurs habits et que se fabriquent en Ecosse.

† Ce mot ne peut Se rendre en français d'une manière intelligible.

cioes a la dureté naturelle de leur Constitution. Se formeront aisément une idée avantageuse de la maniere dont ils se conduisent en Allemagne et doivent être persuadés qu'on a regardé pas avec moins de respect qu'on a regardé jusqu'à présent leurs Compatriotes quoy qu'ils habillaient différemment."

I trust that the foregoing description, although rather long, may find a place in the columns of "N. & Q.," as it is quaintly written, and evidently gives with frankness the opinions entertained on the subject by the unknown writer who, for all we know to the contrary, may be Count Charles de Calanbourg himself. It is given with all its curious errors, grammatical and orthographical.

R. STEWART PATTERSON,  
Chaplain H.M. Forces.

Hale Crescent, Farnham, Surrey.

### GRANTS OF WILLIAM III.

(Continued from p. 184.)

Aug. 1698. A grant to Jame Puissar, Esq<sup>r</sup> of sev<sup>n</sup> forfeited Lands and Estates in y<sup>e</sup> Kingdom of y<sup>e</sup> clear yearly value of 311*l*. 1*4s*. 6*½d*., specified in a Schedule to y<sup>e</sup> s<sup>d</sup> Warrant annex Habend: to him and his heirs for ever and mentioned to be granted to him by way of Reprizal for deficiency of a former Grant to him in y<sup>e</sup> Kingdom.

A Grant unto Colonel Gustavus Hamilton, his heirs and Assigns for ever of certain forfeited Lands specified in a Schedule to y<sup>e</sup> s<sup>d</sup> Letters annex, and therein mentioned to be of y<sup>e</sup> clear yearly value of 500*l*. 8*s*. 6*½d*.

For granting a Custodiam unto Christopher Wray, Esq<sup>r</sup> of y<sup>e</sup> forfeited Estate of St Drury Wray, his father, during his s<sup>d</sup> Father's Life.

A Grant to Dr J<sup>r</sup> Leslie, of y<sup>e</sup> Inheritance of sev<sup>n</sup> forfeited Estates to y<sup>e</sup> value of 400*l*. per. ann. w<sup>h</sup> were before granted to him for 99 years, if he should so long live.

A Grant to Tho. Lord Coningsby of y<sup>e</sup> Office of Vice-Treasurer, General-Receiver, Pay Master General, and Treasurer at War within y<sup>e</sup> Kingdom with y<sup>e</sup> yearly fee of 65*l*. 13*s*. 4*d*., and sixpence in y<sup>e</sup> Pound upon y<sup>e</sup> Paym<sup>ts</sup> w<sup>h</sup> shall be made by him or his Deputies in respect of y<sup>e</sup> s<sup>d</sup> Offices during Pleasure.

Oct<sup>r</sup> 1698. A Discharge unto St Rich. Bollingham of y<sup>e</sup> Remainder of a debt of 2,000*l*. and Interest owing by him to my Lord Gormonstown, a forfeiting person in consideration of severall losses sustained by y<sup>e</sup> s<sup>d</sup> Bollinghams Father in y<sup>e</sup> time he was Deputy Receiver General to y<sup>e</sup> Earl of Anglesey there.

Dec<sup>r</sup> 98. A Warr<sup>t</sup> for allowing or discharging unto W<sup>m</sup> Griffith, Collector of Slego, y<sup>e</sup> sum of 89*l*. 12*s*. 7*½d*. w<sup>h</sup> he was robbed of.

Jan. 1698. For granting or denying to Dame Francesca (maile) and her daughters for certain considerations therein mentioned y<sup>e</sup> forfeited Estate of Sir Neale Oncile in y<sup>e</sup> Kingdom habend, for 41 years from y<sup>e</sup> date of such Grant rendring y<sup>e</sup> antient quit rents and Crown Rents.

Feb. 1698. A Grant to Richard Pitt-Patrik, his Heirs and Assigns for ever of all y<sup>e</sup> forfeited Estate of Barnaby, Lord of Upper Ousey or Bryan, late Lord of Upper Ousey, to whom he was newly related valued at 90*l*. per ann. and ent just to y<sup>e</sup> Paym<sup>ts</sup> of 2*½d*. per ann. to Dorothy, late Dowager of Upper Ousey, during her life.

A Grant or Denial to Major Gen<sup>l</sup> Stewart [sic in original, in consideration of a Release, 3,577 12*s*. 6*d*., due to him on Acct of his Reg<sup>t</sup> and y<sup>e</sup> loss of his Right arm and other losses in his Maj<sup>ty</sup> service of certain forfeited Estates specified in a Schedule to y<sup>e</sup> s<sup>d</sup> Letters

annex, and therein mentioned to be of y<sup>e</sup> clearly value of 751*l*. 18*s*. 6*½d*. habend for 99 years from y<sup>e</sup> date rendring y<sup>e</sup> antient quit and Crown Rents.

A grant unto J<sup>r</sup> Ellis, Esq<sup>r</sup> his Heirs and Assigns for ever of y<sup>e</sup> forfeited Estate of Sir W<sup>m</sup> Ellis, his Brother, from whom there was 1,200*l*. and interest due to y<sup>e</sup> s<sup>d</sup> John Ellis and very great incumbrances on y<sup>e</sup> s<sup>d</sup> Estate almost to y<sup>e</sup> full value.

A Discharge to James Viscount Lanesborough of 162*l*. 7*s*. 10*½d*. due for quit Rents out of certain lands belonging to him in y<sup>e</sup> Kingdom.

March, 1698. A Warr<sup>t</sup> directing y<sup>e</sup> Lords Justices to cause y<sup>e</sup> Forfeited Estates of St Valentino Brown and St Nich. Brown to be set at y<sup>e</sup> best improved value for 21 years, and out of y<sup>e</sup> Produce to pay 1,000*l*. a year to y<sup>e</sup> E. of Bellamont w<sup>h</sup> by virtue of a former Grant was charged to be p<sup>d</sup> out of ye s<sup>d</sup> Estate to y<sup>e</sup> s<sup>d</sup> Earl for y<sup>e</sup> term of 999 years, and 400*l*. per annum more to Helen, Viscountess Kenmare for y<sup>e</sup> support of her self and Children.

The Grants passed within y<sup>e</sup> Dutchy of Lancaster, if there be any such are unknown to me.

This, pursuant to an Order of y<sup>e</sup> Hon<sup>ble</sup> house Com<sup>ons</sup>, bearing date y<sup>e</sup> 16<sup>th</sup> Instant is humbly presented by W<sup>m</sup> Loudeas.

### An Account of Grants made since the 18th March 1698.

March, 1698. A Lease unto J<sup>r</sup> Powney, Esq<sup>r</sup> in Consideration of y<sup>e</sup> sum of eighty pounds p<sup>d</sup> into y<sup>e</sup> Exchequer to purchase Lands for his Maj<sup>ty</sup> Park at Windsor, and of a conveyance from y<sup>e</sup> s<sup>d</sup> John Powney to y<sup>e</sup> King of sev<sup>n</sup> parcels of Land to be layd unto his Maj<sup>ty</sup> s<sup>d</sup> Park, of y<sup>e</sup> several Farms and Lands called y<sup>e</sup> Scite of y<sup>e</sup> Mannor of Old and New Windsor in y<sup>e</sup> County of Berks and Musgrave's Farm at Eaton in y<sup>e</sup> County of Bucks to hold for 99 years from y<sup>e</sup> date concurrent with such Terme or Termes as are in being in y<sup>e</sup> Premises or any part thereof reserving y<sup>e</sup> Rents of 6*s*. 8*d*. and 8*s*. 4*d*. per ann. with a Clause for discharging the Lessee from y<sup>e</sup> Rent of 8*s*. 6*s*. 8*d*. and 3*s*. 1*s*. 4*d*. per ann. reserved and payable by y<sup>e</sup> Lessee in being of y<sup>e</sup> premises whereof sev<sup>n</sup> long terme are yet to come. And also a grant of y<sup>e</sup> yearly Rent of 16*l*. 13*s*. 4*d*. payable out of y<sup>e</sup> Rectory of Old and New Windsor: to hold to y<sup>e</sup> s<sup>d</sup> J<sup>r</sup> Powney, his Heirs and Assigns for ever.—Marginal note: Mem<sup>o</sup> The petition and Report concerning this lease and Grant to remain with his Maj<sup>ty</sup> Surveyor General.

Upon a surrender made to his Maj<sup>ty</sup> by W<sup>m</sup> Van Hulse, Esq<sup>r</sup> of y<sup>e</sup> Grant to him of y<sup>e</sup> Office of Post or carrier of all his Maj<sup>ty</sup> letters and dispatches between y<sup>e</sup> Court or Pallace of Residence, and y<sup>e</sup> first Post Stage or Post Office of y<sup>e</sup> Post Master General with the usual allowance of 10*s*. a day, his Maj<sup>ty</sup> grants y<sup>e</sup> s<sup>d</sup> Office to y<sup>e</sup> s<sup>d</sup> W<sup>m</sup> Van Hulse during his life with an allowance of 20*s*. a day payable quarterly from Christmas last 1698, to y<sup>e</sup> Post Master Gen<sup>l</sup>, who is thereby authorized to pay unto y<sup>e</sup> s<sup>d</sup> W<sup>m</sup> Van Hulse so much as will make up his allowance by y<sup>e</sup> s<sup>d</sup> former grant of 20*s*. a day from Mich<sup>as</sup>, 1697, to Christmas last aforesaid. Marginal note: There is no Petition for this in y<sup>e</sup> Treas<sup>ry</sup>. Because y<sup>e</sup> warr<sup>t</sup> began w<sup>th</sup> one of his Maj<sup>ty</sup> Secretaries of State.

Upon a Surrender made by Peter Guenon de Beauhousson, who is Keeper of his Maj<sup>ty</sup> private Armory Hous and Setting down of all Salaries any way payable to him at y<sup>e</sup> Exch<sup>q</sup> and on y<sup>e</sup> establishment of y<sup>e</sup> House hold and all arrears thereof, 1697. His Maj<sup>ty</sup> by Privy Seal directs paym<sup>ts</sup> to be made to him at y<sup>e</sup> Exch<sup>q</sup> of y<sup>e</sup> sum of 200*l*. per ann. from Xmas, 1697, in lieu of all other salary or allowances in respect of those offices (except a salary of 50*l*. per annum in y<sup>e</sup> Office of y<sup>e</sup> Ordnance and Bills of Riding Charges payable in y<sup>e</sup>



Treasury of y<sup>e</sup> Chamber's Office to be p<sup>d</sup> to y<sup>e</sup> s<sup>d</sup> Resubmission during his continuance in y<sup>e</sup> s<sup>d</sup> offices and employment. — Marginal note: There is no Petition for this in y<sup>e</sup> Treasury.

Apr., 1699. A Privy Seal to pay unto W<sup>m</sup> Brockelt, Esq., the Annuity or Pension of 400*l*. per ann. out of y<sup>e</sup> Revenues arising by y<sup>e</sup> General Letter Office or Post Office from Mich<sup>as</sup>, 1698, during his Maj<sup>ty</sup>'s Pleasure. — Marginal note: See Mr Secretary Vernon's letter signifying the King's pleasure for this, marked A.

A Grant to John Mitchell, Esq<sup>r</sup> and his Heirs for ever of 3 Tenements, Lands, Grounds, and Hereditam<sup>ts</sup> in y<sup>e</sup> County of Berks sometime in y<sup>e</sup> tenure of John Martin now in Lease to W<sup>m</sup> Gwyn and J. Loving, Esq<sup>r</sup>, at y<sup>e</sup> yearly Rent of 10*l*. and all y<sup>e</sup> Messuage or Mansion House called Walton's Mease in old Windsor Afores<sup>d</sup>, with an Orchard thereunto adjoining lately demised to y<sup>e</sup> s<sup>d</sup> J. Mitchell at y<sup>e</sup> yearly Rent of 4*l*. and also of y<sup>e</sup> s<sup>d</sup> yearly Rents of 10*l*. and 4*l*. per Annum reserved habundant<sup>ly</sup> in Fee, rendering to his Maj<sup>ty</sup> y<sup>e</sup> Rent of 13*l*. 4*l*. per ann for y<sup>e</sup> three Tenem<sup>ts</sup> in Old Windsor and 10*l*. for Walton's Mease, w<sup>th</sup> Grant was to pass in consideration of 2500*l*. p<sup>d</sup> into y<sup>e</sup> Exchequer for purchasing Lands for the King's Park and conveying to his Maj<sup>ty</sup> in Fee a piece or Parcel of Land containing 7 Acres w<sup>th</sup> an head Land thereunto adjoining, the whole commonly reputed ten Acres in Mill Field or Mill Mead and other Lands of y<sup>e</sup> s<sup>d</sup> Mitchell in y<sup>e</sup> Parish of New Windsor for enlarging of y<sup>e</sup> s<sup>d</sup> Park. — Marginal note: The petition a report of this remoynd w<sup>th</sup> his Maj<sup>ty</sup>'s Surveyor Gen<sup>l</sup>.

A Privy Seal for discharging Sr John Rogers of Plymouth Barons from 1,000*l*. payable in respect of y<sup>e</sup> dignity of a Baronet.

The like for Sr Tho. Tipping.

May, 1699. A Grant to Rich. Topham, Esq<sup>r</sup> and his Heirs for ever of sev<sup>l</sup> Lands in or near Windsor under y<sup>e</sup> Rent of 2*l*. per annum, and 5*l*. 4*l*. per annum, and 3*l*. 4*l*. in consideration of other Lands by him convey<sup>d</sup> to his Maj<sup>ty</sup> and lay<sup>d</sup> into his Maj<sup>ty</sup>'s Park, and of a fine of 150*l*. p<sup>d</sup> into y<sup>e</sup> Exchequer for purchasing Land into y<sup>e</sup> s<sup>d</sup> Park. — Marginal note: The like.

A Privy Seal for granting unto J<sup>r</sup> Mault, Gent., a certain Parcel of Paper w<sup>th</sup> was seized and forfeited to his Maj<sup>ty</sup> & appraised at 72*l*. 15*l*. 1*l*. I take it that this was in Trust for Colonel Stanley. — Marginal note: See y<sup>e</sup> Petition w<sup>th</sup> other papers annexed to it marked B.

A Grant to George Booth, Esq<sup>r</sup> of 600*l*. a year for 21 years from Lady Day, last out of y<sup>e</sup> tenths of y<sup>e</sup> Clergy arising within y<sup>e</sup> Diocese of York upon surrender of former letters Patents of y<sup>e</sup> like annuity granted for 7 years from Christmas, 1696.

May, 1699. A Grant unto y<sup>e</sup> Bishop of Chichester of 130*l*. 10*l*. 8*l*. to discharge arrears of Tenths due for y<sup>e</sup> Vicarage of Rye for two and thirty years last past. — Marginal note: See y<sup>e</sup> petition of Robt. Bradshaw and y<sup>e</sup> papers annexed therunto, marked C.

A Grant unto Isaac Manley of 600*l*. out of y<sup>e</sup> Post Office by 60*l*. a quarter from Lady Day, 1699. — Marginal note: See y<sup>e</sup> petition marked C.

June, 1699. A Grant unto Ja. Earle of Castlehaven of a pension of 300*l*. payable at y<sup>e</sup> Receipt of Excheq<sup>r</sup> from Lady day, 1699, during His Maj<sup>ty</sup>'s pleasure.

A Warrant for granting unto Jno. Gibson 100*l*. 5*l*. being y<sup>e</sup> value of goods seized by y<sup>e</sup> Sheriff of York w<sup>th</sup> belonged to Simon Warner, who stands outlawed for debt at y<sup>e</sup> suit of y<sup>e</sup> s<sup>d</sup> Jno. Gibson.

A Warr<sup>t</sup> to y<sup>e</sup> Comm<sup>rs</sup> of Prizes to pay unto Capt<sup>n</sup> Michael Lang, a Dane, y<sup>e</sup> sum of 3,000*l*. in reward for his service, Losses, and Charges in giving Information for seizing the late pretended Swedish Fleet y<sup>e</sup> carried on during y<sup>e</sup> late War an Illegal Trade between this

kingdom and France. — Marginal note: See y<sup>e</sup> Petition and paper thereunto annexed, marked E.

A like Warr<sup>t</sup> to pay unto Capt. John Mitchell 500*l*. for seizing and condemning y<sup>e</sup> s<sup>d</sup> Ships. — Marginal note: See y<sup>e</sup> Petition and papers marked F.

A Privy Seal for discharging y<sup>e</sup> Bishop of Worcester from 211*l*. 17*l*. 9*l*. payable to his Majesty for the first fruits of y<sup>e</sup> s<sup>d</sup> Bishoprick.

July, 1699. A Privy Seal for discharging Sr Edmund Denton, Bart, of y<sup>e</sup> sum of 1,000*l*. payable in respect of y<sup>e</sup> Dignity.

Aug., 1699. A Lease to y<sup>e</sup> inhabitants of St. Martins and St. James's of a passage through part of y<sup>e</sup> Wilderness into St. James's Park for 99 years at y<sup>e</sup> Rent of 6*l*. 8*l*. per ann. — Marginal note: The petition and report are w<sup>th</sup> his Maj<sup>ty</sup>'s Surveyor General.

A Privy Seal for granting unto y<sup>e</sup> Bishop of Oxford for y<sup>e</sup> time being an Annuity of 1,000*l*. per ann. from Lady Day, 1699, during his Maj<sup>ty</sup>'s Pleasure for instructing young Students in y<sup>e</sup> Modern Arabick and Turkish languages, and to be by him paid over, Viz<sup>t</sup> to Dr Hyde 200*l*. per ann., Mr Willis 100*l*. per annum, and Mr Marshall 40*l*. per Annum. — Marginal note: The King's pleasure for this was signified by Mr Secretary Vernon's letter marked G.

Sept<sup>r</sup> 1699. A Lease unto Cha. Bertie, Esq<sup>r</sup> of y<sup>e</sup> Mannors of East and West Deeping, in y<sup>e</sup> County of Lincoln for 15 years from Mich<sup>as</sup>, 1714, at y<sup>e</sup> Annual Rent of 4*l*. 1*l*. 3*l*. 4*l*. per ann. upon Pay<sup>mt</sup> of a Fine of 150*l*. — Marginal note: The petition and rept. are w<sup>th</sup> his Majesty's Survey<sup>r</sup> Gen<sup>l</sup>.

A Grant unto Nat. Brand and James Pember and their Heirs for ever at y<sup>e</sup> nomination of Sr John Morden in Consideration of y<sup>e</sup> sum of 2,000*l*. p<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup> to purchase Lands for Windsor Park of y<sup>e</sup> Manor of Old Court and other Lands in Kent and Sedgewick Park and other Lands in Sussex, reserving the fee farm Rents of 6*l*. 13*l*. 4*l*. per ann. for Old Court, and 5*l*. 5*l*. per ann. for Sedgewick Park, to commence from y<sup>e</sup> Death of Queen Dowager, in whose Joynture y<sup>e</sup> promises are — Marginal note: The like.

A Discharge unto James Isaacson, Esq<sup>r</sup> Assignee of a Patent granted by King Charles y<sup>e</sup> first unto W<sup>m</sup> Caverly, Esq<sup>r</sup>, and his Heirs of sev<sup>l</sup> Marsh Lands, Mines, &c., in y<sup>e</sup> Countys of Denbigh, &c., of an Arrear of Rent of 10*l*. per ann. from Lady Day, 1680, to Mich<sup>as</sup>, 1698, amounting to 372*l*. w<sup>th</sup> directions to put y<sup>e</sup> Rent in charge for y<sup>e</sup> future. — Marginal note: The like.

Nov<sup>r</sup> 1699. A Warr<sup>t</sup> for passing a Lease to y<sup>e</sup> Lord Sherrard of an Acre and an half of Ground, formerly part of Wind Mill Fields, parcell of y<sup>e</sup> Balwick of Westminster on w<sup>th</sup> are several houses for y<sup>e</sup> Term of 99 years in Reversion of y<sup>e</sup> Term in being upon Pay<sup>mt</sup> of a Fine of 1,200*l*. reserving y<sup>e</sup> former Rent of 6*l*. 8*l*. per ann.

WILLIAM SYKES, M.R.C.S.

Mezborough.

(To be continued.)

DR. WILLIAM WAGSTAFFE. — There is, perhaps, no more interesting chapter in the *Papers* of a Critic than that relating to Dr. Wagstaffe, and the way he was made use of by Swift and the Scriblerus Club. Dr. W. Wagstaffe, who was physician to Bartholomew's Hospital, died on May 5, 1725 (*Historical Register*, appendix, p. 20). The following year an octavo volume was printed, entitled *Miscellaneous Works of Dr. William Wagstaffe*, "to which is prefix'd his life and an



account of his writings." Later on in the year a second title-page was printed, with the same date, but designated "the second edition." It was, however, the first and only imprint. The main dates and the leading facts in the life were certainly correct, and truly referred to William Wagstaffe, M.D., then recently deceased. For nearly a century it was generally believed that the very singular collection of tracts which the volume contains consisted of the genuine writings of Dr. Wagstaffe. In 3rd S. i. 361 Mr. DIXON first suggested that this was not the case. His position was that Dr. Wagstaffe had not written one of these tracts, that he had nothing to do with them, that the use of his name was a literary fraud, and that the tracts were written really by Swift, Arbuthnot, and others of the Scriblerus Club. To all this Mr. CROSSLEY objected (see 3rd S. ii. 131). He held conservative views, and believed in the old story which had stood good for a century. Mr. DIXON returned to the subject with much vigour, 3rd S. ii. 253, and he challenged Mr. CROSSLEY to prove that "Dr. Wagstaffe ever wrote a line on any literary or political subject." So far as I know, this challenge was not accepted, and neither Mr. CROSSLEY nor any other correspondent has shown that Dr. Wagstaffe wrote any of the tracts in question, or, indeed, anything else of a literary or political character. Dr. Munk, in the *Roll of the Royal College of Physicians*, ii. 54, refers to the publication by Dr. Wagstaffe of one tract, a letter on small-pox, printed in 1722, and adds, "All his other writings were satirical; they were collected into one volume and published in 1725" (1726). There is a note in the *Works of the Learned* for June, 1706, which does not seem to have been observed, and which bears upon this matter. It is in the "List of Books published this Month," p. 382: "Ramilles, A Poem humbly inscribed to his Grace the Duke of Marlborough. By William Wagstaffe, Gent., of Lincoln Colledge, Oxon. Printed for Tho Atkinson." It is well known that Dr. Wagstaffe was educated at Lincoln College, for his name appears in the *Catalogue of Graduates*: "Wagstaffe, Will., Linc., B.A. June 10, 1704; M.A. May 5, 1707; B. and D.M. July 8, 1714." Here we have clear evidence of a published literary work which is not included in the 1726 volume. That the editor did not know of the existence of this poem, published with the writer's name, is an additional piece of evidence against the genuineness of the book.

EDWARD SOLLY.

DERIVATION OF THE WORD "THEODOLITE."—This word has always been the *opprobrium* of etymologists. Even Prof. Skeat, in the second edition of his splendid *Etymological Dictionary*, can suggest nothing more considerable than Prof. Adams's "*The Odellius*," i.e., "the circle effaced," i.e., the circle crossed with slanting strokes of

graduation. I have now a theory to propose, which I think has much to recommend it. *Theodolite*, Latinized as *theodolitus*, may very probably be no more than a transposed form of *theodolite* or *theoladite*, i.e., the *oladite* or the *alidade*. This is from Old Fr. *alidade*, the rule which turneth on the back of an astrolabe (Cotgrave); Sp. *alidada*; from Arab. *al-idāda*, "the rule" or revolving index on the graduated circle of an astrolabe or quadrant. See Devic, Supplement to Lotté, and Bailey, s.v. "Alhidada." The whole instrument, as I suppose, got its name from one of its most important parts, the index or pointer. That would be, in practice, the thing most frequently named. A potential form of the word would be the *oladite*, like the Spanish *alhada*, which is also found (Devic). The change of initial *a* to *o* can be matched by many instances, e.g., *orchanel* for *alkanet*, *ocamy* for *alchemy*, *otamy* for *atomy* (anatomy), *ottar* of roses for *attar*, &c. The metathesis involved by the *odolite* standing for the *oladite* or the *aladide* is not more violent than that presented in *omelet* for *olemet* or *olomet* (quite a parallel instance), *algum* for *almug*, *argory* for *ragury*, *rowlock* for *ourlock* (Skeat), *wallet* or *wallet* for *watlet* (id.); Fr. *orsulle* for *ruchelle*, *ortrait* (Cotgrave) for *retrait*, &c. I should be glad to know what your philological readers think of my theory. It will be said, truly enough, that it is a mere guess. But so is the notion that the instrument in question was ever known as an "O," or an "O defaced."

A. SMYTHE PALMER (Clk.).

Woodford, Essex.

CLARA AS A CHRISTIAN NAME.—The reviewer of *Quarter Sessions Records* in "N. & Q." (6th S. x. 160) says, "Clara has been said to be a name unknown in the seventeenth century. We find, however, a Clara Sampson of Scruton..... in 1610." Is it not on record that Richard Norton, besides his "nine good sonnes," had a daughter Clara, who married Richard Goodricke, of Ribston, and in the Goodricke pedigree is called Clara? Amongst her six sisters, all married, we search in vain for Wordsworth's "Emily." CLK.

C. J. FOX AND PETER MOORE, M.P.—A slight record of Fox is to be found in *Familiar Letters on Catholic Emancipation*, by Peter Moore, Esq., M.P. (London, 1812). In the dedication to the Earl of Donoughmore, at p. 5, Moore writes:—

"It had been said to me, by my late friend Mr. Fox, on the very important subject of India, 'You really terrify us with the very appearance of such separate documents. Every voucher is a volume of no ordinary size; and the intellect is blunted with dismay before we can get beyond the title-page.'"

Moore was certainly very fond of documents and writing, and his intercourse with Fox on Indian matters would be intended to stir him up. Moore,

by an incidental remark, appears to have been occupied with the three years' sitting of the Indian Committee of Inquiry. It may be observed that no good feeling was manifested in later years by Joseph Hume to Peter Moore. On Hume's coming home and getting into Parliament, he found Moore there already as an authority on Indian matters, having acted with Fox, Burke, and Sheridan in the trial of Warren Hastings, and also engaged in financial reform, which had its advocates before Hume—to whom, however, much is due.

HYDE CLARKE.

THE WORD "ING."—Prof. Skeat is in all probability right when he says (6th S. x. 111) he thinks that this word has not been found in any Anglo-Saxon writing with the sense of a meadow. But, assuming that this is so, does the fact altogether justify us in refusing to believe in its Saxon origin? I am inclined to think that it does not, for (1) the word in the sense of meadow is still in use in some counties, even in one, Sussex, which has never been supposed to have been much colonized by Norsemen (v. Parish, *Dictionary of the Sussex Dialect*); (2) the syllable occurs, either as a termination or followed by *ton* or *ham*, in at least a hundred instances in Sussex, and many of these names appear in the Domesday survey.

Now, there are not a few of these which would seem to be explainable more easily as descriptive than as patronymic. Etymology is a very dangerous and difficult matter to deal with, but I will venture to suggest that such a word as Goring is, perhaps, more probably derived from *gor*, mud, and *ing*, meadow, than from some supposed *Gar* or *Gara*; Dorking (in Surrey) from *deorc*, dark, and *ing* thence from an imagined *Deorc*; Steyning from *stean*, stone, and *ing* thence from an unknown *Stean* or *Stan*.

When Prof. Skeat says, "I should guess that *ing* in the sense of meadow is Scandinavian, and I find mention of the *ings* or meadow-land near Wakefield," he, I think, seems to show that he is scarcely aware that there are many *Ings* in various parts of England which are not syllables forming a portion of a word, but names of places, and in some cases certainly, in others probably, mean meadows. One, Little Ing, is in Surrey, near Godalming.

Besides these *Ings* a considerable number of places have names the first syllable of which is *Ing*, such as Ingham, Ingston, Ingworth, Ingwood, &c. They are to be found in very many counties, and not at all exclusively in those in which Scandinavian influence was strong. It is obvious that in these names *ing* cannot be a syllable denoting descent.

Would it not be possible to include in some future Anglo-Saxon dictionary words which, like *ing*, are most probably Anglo-Saxon, accompany-

ing them, of course, with a note that they were not known to occur in any Saxon writing? A dictionary ought to be as copious as possible, and the insertion of such words would often be of much use to the unlearned inquirer into the meaning of names. Examples of the sort of words I mean are *ghyll*, a ravine or narrow valley (perhaps the same word as the gill of a fish), and *tye*, a small rough piece of ground. The former is in common use in the Weald of Sussex. The latter seems to occur in Domesday in *Branbertei* (Brambletye) and *Ghidenetroti* (apparently the hundred now called Manhood).

A. N.

INSCRIPTIONS ON PRIVATE HOUSES (see 1st S. v. 486).—The practice is sufficiently rare to justify "N. & Q." in opening a column for the names or descriptions of private houses on the exterior of which inscriptions are painted or carved. The subject was brought under my notice by seeing a cottage close to the road from Sedgeford village to Sedgeford Hall, Norfolk, bearing two painted inscriptions, viz., on the east side—

"Oh, timely happy, timely wise,  
Hearts that with rising morn arise";

on the west side—

"Though the day be never so long,  
It ringeth at length to evensong."

The former couplet is, I think, from Keble.

For another instance, and a notable one, the wooden structures which form the country residence of Mr. J. O. Halliwell-Phillips, on Ditchling Road, near Brighton, bear the following inscription from *As You Like It*, running the length of the south front, under the eaves:—

"Here shall you see no enemy but winter and rough weather."

I will add but one more. At Dundarrow (or Dundrah) Castle, near Inverary, I found this couplet, carved in the stone over the doorway:—

"I man behald the end de nocht  
Wiser nor heist hoip in God."

I. e., "I may (or must) behold the end of nought, (remaining) no wiser than (to have) the highest hope in God."

C. M. I.

Hencham Hall, Norfolk.

MOCASSIN.—This word, which is also found written *moccassin*, *moccasin*, and *moccason*, is derived from one of the dialects of the Algonkin, signifying *shoe* or *shots*. In the Shyenne dialect, and in that of the Miamis, it is respectively written *i-mok-ci* and *m'kasiu* in the singular number. In the other dialects the plural is variously written *moscassin*, *mackissin*, *maukissin*, *makhissina*, *mack-sen*, *mohkissonah*, *mocussinass*, and *meckussins*. "Other dialects" include Old Algonkin, Illinois, Knistinaux, East Chippewa, Massachusetts, Narragansett, Minis, and Nanticoke.

R. S. CHARNOCK.

St. Mary's, Scilly.



"THE SURGEON'S COMMENT."—The following lines were given to me in MS. a few years ago, and I was informed at the time that they were suspended in the hall of Mr. Beesley, a surgeon, to whom Sir W. Blizard was articulated. The probable date of their use is unknown to me, as also whether they have appeared elsewhere. If not, and you think them worth printing, they are at your disposal.

*The Surgeon's Comment.*

The Surgeon's like a God whom men adore,  
When death about the sick man's bed doth soar;  
Then hath he great respect and high regard,  
Fed with the timely promise of reward;  
But as the patient doth begin to mend,  
So doth the Surgeon's godhead straightway end.  
Yet such attendance on him still is given  
As if he were an angel come from Heaven;  
When health and strength the patient do inspire  
To sleep, eat, walk, and sit up by the fire,  
Then straight the Surgeon's state angelical  
In his esteem unto a man doth fall.  
Last, when the sick or sore is heal'd again  
And that the Surgeon seeks reward for 's pain,  
He is neither counted God nor Angel then,  
Nor is he entertained as a man;  
But, through ingratitude, that hellish evil,  
They bid the Surgeon welcome as the devil.  
Therefore—  
When pained thy patient is, call for thy fee,  
Or, when he's well, then patient thou must be.

J. MANUEL.

Newcastle-upon-Tyne.

VISITOR.—Dr. Johnson does not give visitor in his *Dictionary*, but he has several references for *visitor*. The latter form is used on through the eighteenth century and considerably well forward into the nineteenth. The tampering of editors, however, is, as usual, a great vexation in tracing the spelling of this word from one generation to another. For example, in a letter written by Cowper to his friend Unwin on Jan. 14, 1786, we learn, according to the text of Dr. Memes, that Lady Hesketh was "delighted with her visitor," whereas both Southey and Mr. Benham give *visitor*. Again, the texts of the Waverley Novels are greatly at variance with one another, the orthography apparently being adapted to the particular generation for whose benefit an edition is prepared. Take, for instance, chaps. xii. and xxii. of *The Abbot*. According to some versions the Queen tells Lindesay and his companions that "a female does not willingly receive her *visitors* without some minutes spent at the toilette," while the novelist uses the same spelling in *propriid personid* in the second paragraph of the following chapter. In both passages the spelling is modernized in recent editions. Now, as first editions are not in all circumstances readily accessible, it would be in the interests of historical English were editors to be rightly conservative in their treatment of the orthography with which they have to deal. The

*a priori* inference in the cases just submitted is that both Cowper and Scott wrote *visitor*, but the matter is rendered complex through over-editing.

THOMAS BAYNE.

Helensburgh, N.B.

BURKE'S "LANDED GENTRY."—The forthcoming edition of this work would be greatly enhanced by containing the names of the omitted pedigrees, with a paginal reference to the edition or editions in which they appear. An index of names would do much to infuse new life into this work and extend its popularity.

TRUTH.

"THE BISHOP'S FOOT."—Many years ago, while visiting in Fifeshire, I heard this expression applied to an article of food that was scorched, as, for instance, the porridge in the morning or the soup at dinner—"The bishop's foot's in it." More recently, in the county of Midlothian, I heard the same expression. On making inquiries, I was told that "the bishop" meant "the devil," and that in some way his "cloven foot" had come down the chimney, and, hot from the fires of his supposed abode, got into the pot and singed its contents.

I presume the explanation has some reference to the times of the Reformation, when "black pre-lacy" was looked upon with so much horror in Scotland, and a bishop was synonymous with everything that was bad. Perhaps some reader of "N. & Q." may be able to throw light on the subject.

JOHN MACKAY.

Herriesdale.

[Milk which has been burned in the pan is in the North of England generally said to be "bishopsed." See 1<sup>st</sup> S. I. 87; 5<sup>th</sup> S. v. 40, 333.]

WILLIAM WEARE.—I observe in the *Pall Mall Gazette* of Friday, August 29<sup>th</sup>, the following verses, attributed to Thackeray:—

"His name was Mr. William Weare,  
He lived at Lyon's Inn;  
His throat they cut from ear to ear,  
His head they battered in."

Thackeray did not write these lines; they are the production of Theodore Hook, and they are not correctly given.

"They cut his throat from ear to ear,  
His brains they battered in;  
His name was Mr. William Weare,  
He dwelt in Lyon's Inn."

is the correct version. Sir Walter Scott admired this verse, and used often to quote it. Sir Walter went to see Gull's Hill, where Weare was murdered by Thurtell.

G. A.

MALTESE SUPERSTITION.—Where several deaths have taken place in a family the house must be closed for a year and sheets put up at each window. If any one should be so imprudent as to occupy the house until so purified he may confidently look for death before the end of a year.

H. C.



**INTRODUCTION OF MOURNINGS INTO SCOTLAND.**—It is generally believed that the wearing of mournings or dule weeds was first introduced into Scotland on the occasion of the death of Magdalene of France, the first queen of King James V., in 1537. The poems of Dunbar, however, show that, at least in regard to widows' weeds, the belief is unfounded. Thus, in the *Tun Mariet Women and the Wedo*, printed by Chepman & Myllar in 1508, there are various allusions to the widow's garb:—

"I bink as I wer bailfull, bot blith is my bert,  
My mouth it makis murnyng and my mind lauchis,  
My clokis that ar cairfull in colour of sabill,  
I drup with a ded luke in my dule habit."  
"Quhen that I go to the Kirk, cled in cair weld."  
"According to my sable weld, I mon haif sad maneris."

A. G. REID.

Auchtermarder.

**A CURIOUS BLENDER.**—In Mr. W. C. Hazlitt's *English Proverbs and Proverbial Phrases*, p. 62, 1869, this strange simile is given: "As drunk as three in a bed (Cheshire)." The word *drunk* ought to be *thrunk*, which in the Cheshire dialect means crowded, &c. In Yorkshire the expression is, "As thrang as three i' a bed."

F. C. BIRKBECK TERRY.

CASE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**PORTRAIT OF THE POET SHELLEY BY SEVERN.**—I have a large picture, 52 in. by 41 in., signed "J. Severn, 1845," in which the poet Shelley is represented sitting on a rock amid the ruins of some old building, presumably Italian. He is dressed in the way which, judging from the engravings one sees of him, he affected, viz., wearing a large open collar, exposing a good deal of his neck, &c. He holds a quill pen in his hand, and his hat is lying by his side; in the foreground is a large tree, then the ruins which I have mentioned; and in the extreme background is a mountain, apparently of no great altitude. I want to know if Severn, who it is known was the friend of the poet, really painted my picture; if so, why so late as 1845, many years after the poet's death; what other portraits of the poet Severn painted; and whether there is a complete list of the works of this painter, with the present owners. I believe that my picture is a genuine production of this artist, but I should very much like to find out its history. Are any of Severn's descendants or relatives living with whom I could communicate? Are there any of the Shelley family who could help me in my search?

B. J. BARON.

12, Richmond Hill, Clifton, Bristol.

**SIR JOHN BOLLES.**—In a pedigree now before me of the Bolles family I see Sir John Bolles, who commanded a regiment in Ireland (*temp.* Queen Elizabeth) and who died in 1606, *æt.* forty-six, married Elizabeth, daughter and heir of Edward Walters, of Linne, co. Norfolk. Can any one supply me with a pedigree of the Walters family, or tell me where it is to be found?—as I am anxious to discover who were Sir John Bolles's brothers-in-law. I should also be obliged if any one could inform me where to find a pedigree of the family of Snell, date about 1685.

M. M. B.

**INDEX OF PLACE-NAMES.**—Which is the most copious index of English place-names now existing, and how many names does it contain? Appended to Smith's *English Atlas*, London, 1804, is an "Index Villaris" which contains "upwards of forty thousand names." On comparison between a district in one of the maps which compose this atlas with the same district in the Ordnance Survey, I find that the latter contains at least four times as many names. Of course, the number of *different* names is comparatively small; for many names, such as Milton, Thornton, and the like, occur over and over again, just as Brown, Jones, and Robinson do in the *London Directory*.

A. N.

**FRENCH PROVERBS.**—In my grandfather's copy of Petrarch I find the following pencillings. I should be glad to know their source:—

"Qui bien se mire bien se voit  
Qui bien se voit bien se connott  
Qui bien se connott peut se priser  
Qui peu se priser s'age est."

"Qu'en no pascce pascce."

I think they are correctly copied.

RICHARD EDGEUMBE.

33, Tedworth Square, S.W.

[Le Roux de Lincy, *Le Livre des Proverbes Français*, has "Qui plus se mire plus se voit."]

**ADMIRAL LORD GRANARD.**—At the fall of Walpole in 1742, and on the reorganization of the Government, I find as First Naval Lord in the new Board of Admiralty the name of Admiral Lord Granard. But after looking through the books at my disposal (amongst them Campbell's *British Admirals*), I find no mention of him or his services, nor do I see his name associated with any naval engagement of that period. Can any of your correspondents give me any information about him or details of his career? ALFRED DOWSON.

Arts Club, Hanover Square.

[George, third Earl of Granard, born 1635, was raised to the House of Peers as Lord Forbes in the lifetime of his father. At the time of his death he was senior admiral of the British navy. In 1733 he was Plenipotentiary to the Russian Court. Married Mary, daughter of the first Viscount Montjoy, and widow of Phineas Preston, of Ardallah co. Meath. His son John was

Admiral of the Fleet and General of Marines, obtained a high reputation, and distinguished himself in the action off Toulon, 1743, against the combined fleets of France and Spain. Married, Aug. 25, 1759, Lady Mary Capel, daughter of William, third Earl of Essex. He entered a strong protest against the execution of Admiral Byng. Died March 19, 1796. He was never Lord Granard, the title falling to his elder brother, George, fourth earl. See a memoir of the house of Forbes by Admiral the Hon. John Forbes, published by the present Earl of Granard.]

**DICTIONARY OF SCIENTIFIC AND TECHNICAL TERMS.**—Can some of your readers confer on me a favour by recommending a good dictionary of scientific and technical terms—etymological, of course?

STUDENT.

[A similar query was asked 5th S. iii. 370, and drew more or less voluminous answers. The question is too wide to reopen except for the purpose of recording recently published works of authority. See 5th S. iv. 73, 109, 134, 233; xii. 63, 154.]

**HERALDIC.**—What family bears or bore the arms, Ermine, on a bend az. three lions rampant or?

THOMAS J. HERCY.

**CRANE**, a machine for raising weights.—Prof. Skeat considers the name to have come from a fancied resemblance to the bird of that name. Can it not be traced to the Gaelic *crann*, a tree or mast?—the mast or beam being the chief feature of a crane. *Crannoge*, meaning a pile or fascine lake-dwelling, means "little trees," of which they were mostly composed, as distinguished from *Cran-mohr*, which would be selected for canoes.

HERBERT MAXWELL.

**QUOTATION WANTED.**—Can any reader of "N. & Q." give me the sequel of the following? It is the beginning of a French squib, caricaturing the harshness of M. Victor Hugo's poetry:—

"Où oh grand Hugo tacheras-tu ton nom!" &c.

E. C. D.

**KAMP**—I should be much obliged if any reader of "N. & Q." could tell me the meaning of the word *kamp*, which appears frequently in the names of fields in Holstein and the territory of Lubeck—Spitzenkamp, Klosterkamp, Wischkamp, Steenkamp, Haferkamp, &c. Part of the country where it occurs, the Probstei, belongs to a semi-religious corporation, so that one thinks of the Latin *campus*; but this hardly explains the use of the word, e.g., round Neustadt.

F. HAVERFIELD.

Uxal.

**STRODE, OF CHEPSTED.**—Can any Kentish correspondent kindly refer me to a pedigree of the knightly family of Strode, of Westerham and Chepsted? Hausted is very meagre in his notices of this family. Dame Katharine, widow of Sir Nicholas Strode, seems to have sold Chepsted in

1693. Who were her children? Was not one Mary, who married John Hyde, Esq., of Sundridge? When did Sir Nicholas die, and where was he buried? What arms did this branch bear?

W. G. D. F.

5, The Crescent, Leicester.

**ARISTOTLE'S "POETICS."**—Will any correspondent kindly inform me what has been done lately in the way of editing the above? I am acquainted with Vahlen's edition. P. J. F. GASTILLON.

**A QUILLETT OR QUILLET OF LAND.**—What is the origin and meaning of these pieces of land, which are to be found in North Wales only—so I am told—and which are very small, and seldom exceed half or three-quarters of an acre in extent each? They are situated in fields, sometimes two or more in one field, but are not the property of the owners of those fields unless they have been bought by those owners. Rent for them is usually paid by the owners of the fields. Their owners can fence them round, and they have a right of way to them, no matter in whose property they may be situated.

C. MASON.

Pickhill Hall, near Wrexham, North Wales.

**KNIGHTS OF THE WHEATSHEAF.**—Can any one give any information about the origin or meaning of the order of the Knights of the Wheatshaf, quite at the close of the last century? For what reason was it established, and how did the order originate?

SUBSCRIBER.

**"LITERARY NOTE BOOK."**—I have the first number of a small publication called *The Literary Note Book*, which was published in January, 1872, by Augustus E. Barker, 4, Neeld Terrace, Harrow Road, W. It is a small 8vo. of 16 pp. Who was the editor, and how many numbers were issued?

ALPHA.

**W. M. THACKERAY AND "THE SNOB."**—Is there any account of Thackeray's connexion with the *Snob*, a periodical published during 1829, other than the statements in his *Book of Snobs* and Trollope's *Thackeray*?

G. J. GRAY.

Cambridge.

**GENERAL TRENCH, PROMOTER OF METROPOLITAN IMPROVEMENTS.**—Can any correspondent inform me who painted a full length portrait of General Trench? He is shown in his library, with a scroll of a panorama of the Thames from Somerset House to Greenwich Hospital. GEORGE ELLIS.

St. John's Wood.

**DUKE OF L. BRANK.**—Can any one give me any account, or tell me where to find any information, about the Duke of Lorraine whose doings are chronicled in vol. i. of the *Gentleman's Magazine* for 1731, under the date Tuesday, November 30, among the domestic occurrences? W. E. L.



"DOMESDAY TENANTS IN YORKSHIRE AND GLOUCESTERSHIRE," BY A. S. ELLIS.—Is there any account of the Domesday tenants in other counties by the same author? O. L. W.

CLERGY LISTS.—Where can I see any of these dated prior to *The Clergy List*, 1841? I have the second edition of this, and once possessed one dated 1823, I think, but wish to consult one of much earlier date, if possible.

H. HOUSTON BALL.

"SIMON TRUSTEES."—How can I obtain a list of the names of the "Simon Trustees"? Y. H. H.

ROYAL SALUTES.—Can you tell me why twenty-one guns were fired as the number for a royal salute? I see the same question asked in 1<sup>st</sup> S. ix. 245, but I cannot find the answer anywhere.

J. L. J.

BACON.—There is a tradition that Friar Bacon's study will fall when a greater man than Bacon passes under it. The study was built on an arch over a bridge. This is alluded to in Johnson's verbose imitation of Juvenal's tenth satire, styled by Johnson *The Vanity of Human Wishes*:—

"And Bacon's mansion trembles o'er his head."

Where was his study? Also, where can the tradition be found?

C. A. WARD.

Haverstock Hill.

MOSES AS THE SURNAME OF A CHRISTIAN.—I see every Sunday in Lower Hulstow Church, Kent, at the bottom of the Table of Benefactions, as follows: "N.B.—This table was put up in the year 1775. Jacob Moses, c. warden." Is it likely that this man was of Jewish origin, or is Moses a corruption of some common English name?

H. GREENSTED.

WELSH TROOPS.—Can any of your readers refer me to notices of instances of the employment of Welsh troops by English or foreign princes prior to the time of Henry VII.? Is there any record of the ultimate disposal of the Basque troops employed by Edward I. in the conquest of Wales? Were they included in the number of Welsh troops who fought at Bannockburn? T. W. EVANS, 63, Felloes Road, N.W.

THE DIARY OF THOMAS CLARKSON IN NOVA SCOTIA, 1791-3.—A manuscript journal was kept by Thomas Clarkson about 1791-3. His remarks, indeed, are pertinent. I am anxious to know whether this manuscript has ever been published, and, if so, by whom edited. Clarkson was a staunch advocate for negro freedom, and worked thereat with Wilberforce for many years. Any information concerning him will much oblige.

B. T.

South Sea, Hants.

OBYTES.—I should be glad to know what the obytes were, for which an annual payment of 3d., 4d., or 6d. was received by the churchwardens. I have been reading some churchwardens' accounts lately, and give the following entry as an example of what I mean. They are dated 1543. "Receptes: ffor Christyan fforstes obyte, vi<sup>d</sup>; ffor Sir Richard Cleres obyte, iij<sup>d</sup>." F. K. H.

Bath.

LILLINGSTON FAMILY.—Can any of your readers tell me where I can find any monument erected to the memory of members of the family named Lillingston or Lillingstein? L. F. O.

INDICES OF ISSUES OF ENGRAVINGS.—Will your readers kindly inform me what letters are used by the Printers' Association to express the number of copies and the numerical equivalent for each letter? How many, for instance, would have been taken off the plate when we see "G. V. N." stamped on an engraving? EBORACUM.

TURNSPIT.—I should feel obliged for any information relative to the ancient spit used for cooking which was turned by dogs,—whether the apparatus was furnished with a wheel for the dogs to work in, or whether with one to tread on, and what distance it was fixed from the fire, &c. I should much like to be referred to some existing example, if there should be such; or, if not, to any print giving an idea of the construction of the machinery. D. N.

OLD POLL-BOOKS.—If we pick out from this year's electoral register all the constituencies that have not 3,400 per seat, or all that have more, we find that 326 seats, or exactly half the House of Commons, represent 608,642, or not 19 per cent. of the 3,221,864 on the register. Nineteen per cent. of us, therefore, can always swamp the other 81 per cent., and the question I would like to see proved from old poll-books is whether there was ever a time when a less percentage than 19 could do this. E. L. G.

"POEMS BY TWO BROTHERS."—I should be much obliged if some brother bibliophile would lend me, for two or three days, a copy of *Poems by Two Brothers*, 1827. Every care shall be taken, and postage shall be paid both ways.

H. J. BRANSON, M.D.

379, Glossop Road, Sheffield.

COOPERS.—Why are the floating grog-shops in the North Sea called *coopers*?

GEO. L. APPERSON.

"THAT CAPS CUT LUGS" is an expression in use in West Cumberland when the speaker wishes to signify his astonishment at some almost incredible statement. Can any one tell the origin of this saying? Wm. JACKSON.

## AUTHORS OF BOOKS WANTED.—

*An Historical Account of the Heathen Gods and Heroes, necessary for the Understanding of the Ancient Poets. Being an Improvement of whatever has been written hitherto by the Greek, Latin, French, and English Authors upon that Subject. For the use of Westminster and all other Schools, more particularly to the Readers of Mr. Pope's Homer. Price 2s.—This occurs in a list of books printed for Bernard Lintot at the end of Farquhar's Works (2 vols., fifth ed., 1723).* ALPHA.

*An Apology for Cathedral Service.* Published by Bohn, London, 1834. — I have a vague notion that it was written by a Mr. Pease, a librarian of some institution in Bristol. J. R. B.

## AUTHORS OF QUOTATIONS WANTED.—

"A fairer isle than Britain never sun  
view'd in his wide career; a lovely spot  
For all that light can ask, salubrious, mild,  
Its lulls are green, its forests fair, its woods  
And meadows fertile. And to crown the whole  
With one delightful word—it is our Home  
Our native isle."  
A. GREENWELL.

In the course of a judgment delivered in 1880 (*Ditcham v. Worrall, Last Rep., C.P.D., vol. v. p. 421*), Lord Chief Justice Coleridge said, "A very great man has said, 'After all, things are what they are, and not other things.' I should be glad to be informed who the 'very great man' was." RICH. G. MARSDEN.

## Replies.

## SCULLERY AND SCULLION.

(6th S. ix. 183.)

In my note on "Scullery," I derived *sculler* from the form *escueller*, whilst I derived *sculler* (—*sculler*, with one l) from *escueller*. *Escueller* would, of course, in the first instance give *sculler*, and not *sculler*, and it is a question whether *sculler* could become *sculler*.<sup>\*</sup> I think it might, especially with the aid of the Eng. *sculler*. Still, as a medial *e* does not often, I think, become *i*, though a medial *i* very frequently becomes *e*, I am of opinion that it would be better to derive *sculler* as well as *sculler* from *escueller*,† a word which, as I have pointed out (p. 185, note †), would be more correctly spelt with two l's.

I will now proceed to the consideration of the

<sup>\*</sup> Since writing this note, I have found the form *Sculler*, quoted from the Parl. Rolls by Hardley, in his *English Surmises*, p. 174, note <sup>\*</sup> (and see also p. 246); and he also quotes *sculler* (—*sculler*) from Riley's *London*, p. 359. *Sculler*, therefore, did exist, and not even Prof. Skeat would, I suppose, derive this form from *sculler*.

† Formed from the existent form *sculler* by the insertion of *i*. Just as the Lat. *sculler* became *sculler*, *sculler*, *sculler* (and *sculler*), *sculler*—*sculler*, and in 11 *sculler*, Moll. Eng. *sculler* and *sculler*, so would, or did, the Low Lat. *sculler* (a corruption of *sculler*)—the more correct *sculler*, and which, though not given by DuRoi, the derivative *sculler* shows us to have existed) become *sculler* (whence with two l's the Eng. form *sculler*, *sculler* (and *sculler*), *sculler*, or, with two l's, *sculler*).

word *scullion*. It might be thought that, if *scullery* comes from the O.F. *esculle* or *escuille*, as shown in my last note, *scullion* might well come from *escullon* (or *escullion*), or from *escuillon* (or *escuillon*), substantives derived from these forms and denoting a person who has to do with dishes. But, unfortunately, neither of these two forms can be found, and, if they did occur, I am afraid they would probably mean nothing more than little or big dish,<sup>2</sup> as, though we have a few words in French in ton formed from substantives and denoting an agent, such as *tabellion* (Lat. *tabellio*, from *tabella*), *champion* (Low Lat. *campio*, from *campus*), such substantives are rare; whilst there are, I think, but very few substantives in *on* in French, denoting an agent, which are formed from another substantive,† the rule certainly being that they come from verbs.‡ I am inclined to agree, therefore, with Prof. Skeat when he says that "it is impossible to connect them [i.e., *scullery* and *scullion*] etymologically," though impossible is a stronger word than I should use. I cannot, however, accept the derivation which he adopts from Wedgwood, viz., from *escouillon*, found in Cotgrave=*escouillon*. It is not, however, the form which I object to, for *escouillon* would no doubt yield *scullion* in English. It is the meaning. Cotgrave does, indeed, give *escouillon* the meanings of "a wipe, or dishcloth; a maulin or drag to cleanse or sweep an oven," but it must not be supposed that the word was used of any dishcloth, for we see from Ste. Palaye's dictionary, as well as from Littré's (s.v. "*Escouillon*"), that it was used only of a cloth fixed at the end of a long stick—or of a broom employed by bakers for the purpose of cleaning out their ovens. It was not, therefore, such a cloth as is used to clean dishes with. This is one difficulty, and the next is that even if *escouillon* did mean a dishcloth, which it does not, we should have to suppose that it thence came to mean the wench wielding such a cloth, which is a still greater difficulty. Mr. Wedgwood does, indeed, tell us that our "*malkin* or *muckin* is used both for a kitchen-wench and for the cloth which she plies," but there is this great difference. *Malkin*, or *muckin*, originally means "little Moll" (or "Mary"), and thence the

<sup>\*</sup> The termination *on* in French is certainly much more frequently diminutive than augmentative, whereas the corresponding *one* in Ital. is always augmentative.

† I remember only one at present, viz., *pueton* (Lat. *puellon*).

‡ E.g., *fiduron*, *hanchon*, *leoudon*, *faulcon*, *scullion*, &c.

§ It is curious, however, that neither in La Curne de Ste. Palaye nor in Roquefort do I find the form *escouillon*, so that it cannot be said to be absolutely certain.

¶ At the present time *escouillon* is also used of the long sponge (or sponge) for cleaning out ovens. It is evident, therefore, that the basketment always had and has a long handle, and is other different from any cloth used for cle-



name was transferred to her dish-clout.\* But here the name of the dish-clout would be transferred to the person using it, and instances of such transference are, I should say, very much less common. Besides which, there is no evidence whatever to show that the word *escouillon* ever was used of a person. The whole thing is a mere guess, and therefore I must reject the derivation.

At the same time, I myself have nothing more to offer than a guess, and cannot, therefore, hope for much favour for it, although it rests, I believe, on a more solid foundation. More than three hundred years ago Palsgrave gave the French word *souillon* as equivalent to "scoulyon of the kechyn"—our *scullion*, and this same word *souillon* (often with *de cuisine* added†) is still used in much the same sense in modern French. Now it seems almost certain that as in Old English we do find *sculler* corresponding to *scullery* (I use the most convenient forms), there must also have been *sculler* corresponding to *scullery*, and, indeed, Prof. Skeat prints the form as though it existed. But this *sculler* was an ambiguous word, inasmuch as even in the time of Palsgrave it was (in the form *scullar*) used of a man rowing with sculls; and one can understand, therefore, that it was not preserved in the two so very different meanings. My notion, then, is that *scullion* was made up from *sculler* and *souillon*, which latter would give *sullion* in English, just as *couillon* has produced *cullion*, and *houillon*, *bullion*. That is to say, either the *c* of *scullion* was borrowed from *sculler* (or from *scullery* if it is preferred), while the *se* of the word represents the Fr. *souillon*, its equivalent in meaning; or the *scill* is borrowed from *sculler* (or *scullery*), and the *ion* from *souillon* in its Eng. form, *sullion*‡. I do not see anything very harsh in this. I should like to know, however, whether the form *sullion* ever was used in English; for if it was, then I should have no doubt about the matter. Mahn, in Webster, would seem to have had the same idea, though he does not say so, for he gives *sculler* ( *sculler* ) as the derivation, and then compares *souillon*; but I did not borrow the idea (if he held it) from him. F. CHANCE.

Bydenham Hall.

LUKE'S IRON CROWN: GOLDSMITH'S "TRAVELLER" (6th S. x. 66, 155).—I have not by me Tuhoro's *Commentarii*, and am, therefore, not in a

\* As in the case of *Jack*, applied to various instruments (boot jack, kitchen jack, &c.) *sculler*, *footman*, *Butcher*, *Wellington*, *Brougham*, *Sandwich*, &c.

† *Souillon* in French means any one who dirties himself, and is often applied to children. It is, or may be, necessary, therefore, sometimes to add *de cuisine* when a *scullion* is meant.

‡ Or the very common termination *ion* (borrowed from nowhere in particular) may have been simply substituted for the *er* in *sculler*, so as to do away with the ambiguity spoken of above.

position to argue the point, but, nevertheless, I may be allowed to mention that I can hardly believe that the Dalmatian abbot could have committed the double blunder of first mistaking Dóna's race description for a patronymic, and then corrupting "Székely" into "Seytha." The explanation appears to me to be far more simple. For centuries past it was considered an established historical fact that the Székely population were the direct descendants of the Scythians, and in the eyes of certain Magyar savants it is, at this very date, rank heresy to maintain that the evidence at hand is not sufficient to prove that the Székelys are the modern representatives of the "Skolotoi" of Herodotus (iv. 6). In order to show how easily these modern historians can be satisfied, I will mention one of their so-called proofs. They maintain that the remnants of the myth of the yoke, axe (*σάραψις*), ploughshare, and cup, all of gold, that fell from heaven in the reign of Leipoxais, Arpoxais, and Kolaxais, all three sons of Targitaus, the son of Zeus, still linger among the Székely race, and the place, the bed of a brook, where the golden plough lies hidden, is well known to the people. If, however, we examine into the local tradition, we find that the golden treasure was buried by another tribe who fled on the approach of the Scythians. Cf. Bárá Orbán Balázs, *A Székelyföld Leírása*, i. 120. Fortunately, the similarity between the Greek name of the Scythian weapon, *σάραψις*, and the modern Magyar word for battle-axe, *sákerese*, has hitherto escaped the notice of these historiographers, or it would have, no doubt, been propounded as another proof. To return to our point, the Székelys being the reputed descendants of the Scythians and our hero Dóna being a Székely, it was quite natural that Ludovicus Tabero should call him a "Seytha."

In tracing the source of the myth of the Scythian descent, we find that the compilers of the early Magyar chronicles are to be held responsible for the dissemination of the fable. They deemed it, I suppose, to be their patriotic duty to prove a hoary antiquity for their race, and did not care to be outstripped by the chroniclers of other nations who were able to carry their chronicles back to the Flood. Having once established a connexion with the Scythians, their task of completing the genealogy was mere child's play. Somebody else had already proved that "Magogus Noë ex filio Iapheti nepos Scythiæ gentis pater et conditor erat (teste Josepho primo sanarum antiquitatum lib. cap. vi.); consequently the aforesaid Iapheth was the ancestor of the Székelys, &c.

With regard to the question whether Goldsmith's "Luke" is an error for "George," or whether it is a misreading or a mistranscription for "Zeek," would it not be well, before arguing any further, to disinter the passage in the *Respublica Hungarica*, alluded to by Boswell in his

*Life of Samuel Johnson* (vol. ii. pp. 5, 6) according to this biographer, there is in the book above quoted "an account of a desperate rebellion in the year 1514, headed by two brothers of the name of Zeek, George and Luke."

It will, no doubt, be known to most of your readers that the subject has, incidentally, already been touched upon in "N. & Q." (6th S. i. 366, 385), *sub tit.* "Dannien's Bed of Steel."

L. L. K.

Hull.

**FOSTER FAMILY** (6th S. ix. 249, 310).—I copy, for the information of MR. FOSTER, from an old note-book some memoranda which I made in Aldermaston Church.

*South Transept.*—Altar tomb to Congreve, with shields as follows:—

1. Argent, a chevron between three mullets sable, pierced of the field.

2. Vert, a fleur-de-lys argent, a crescent for difference (Fowke of Gunston).

3. Argent, a chief vary or and gules, over all a bend sable.

4. Or, a bend lozengy sable.

5. Gules, two lions (1 and 1) passant gardant argent.

6. Gules, a star of six points or, pierced of the field.

7. Argent, on a chief gules two bucks' heads cabossed or.

8. Sable, a chevron enrailed between three arrows, points downwards, argent, a crescent for difference.

9. Gules, a cross lozengy argent.

10. Sable, a chevron between three battle-axes argent.

11. Argent, a bend sable between three ogresses.

12. Azure, an eagle displayed.

13. Azure, two bars argent.

*Inscription:—*

"Here lieth Ralph Congreve, Esq<sup>r</sup>, only son of Colonel Ralph Congreve, sometime commandant of the Garrison of Gibraltar; who was 3<sup>rd</sup> son of John Congreve Esq<sup>r</sup> of Congreve in the County of Stafford. He married the Hon<sup>ble</sup> Charlotte Stawell (sole heiress, in right of her mother, of Sir Humphrey Forster, Bart.), by whom he became possessed of this manor, of which for more than six hundred years her ancestors had been lords. He died on the 6<sup>th</sup> of December 1775 aged 57 years."

*East Window.*—Three lancet lights, numbering from top to left of spectator.

*First light.*—1. Fragment of a large coat of arms, Or, a bend lozengy sable, quartering (or perhaps impaling) a field gules, with a small piece of a blue charge remaining. ? Originally Bendy of six gules and azure.

2. Sable, a chevron enrailed between three arrows (or crossbow bolts), points downwards, argent (Forester); impaling, Quarterly, 1 and 4, Argent, on a chief gules two bucks' heads cabossed

or; 2 and 3, Gules, a chevron or between ten bezants, six in chief (4 and 2) and four in base in cross.

3. Quarterly, 1 and 4, Forester; 2, Argent, on a chief gules two bucks' heads cabossed or; 3, Gules, a chevron or between six bezants, two in chief and four in cross in base; impaling, Quarterly, 1 and 4, Gules, two lions passant gardant argent; 2 and 3, Or, a bend lozengy sable.

4. Quarterly, 1, Forester; 2, Gules, two lions passant gardant argent; 3, Or, a bend lozengy sable; 4, Argent, on a chief gules two bucks' heads cabossed or. This shield has been put in upside down.

*Centre light.*—5. Coronation of B.V.M. by Christ.

6. Quarterly, 1, Forester; 2, Gules (7), two lions passant gardant argent; 3, Argent, on a chief gules two bucks' heads cabossed or; 4, Sable, three lions in pale or; 5, Or, a bend lozengy sable; 6, Gules, a chevron or between ten bezants, six in chief (4 and 2), and four in base in cross; impaling, Argent, a cross (or a staff) raguly sable (the escutcheon of pretence hides this charge; over all an escutcheon of pretence, Quarterly, 1 and 4, Argent, a chevron between three ..... (7) sable; 2 and 3, 1 Bendy of six gules and azure.

7. Quarterly, 1 and 4, Forester; 2, Argent, on a chief gules two bucks' heads cabossed or; 3, Gules, a chevron or between ten bezants, six in chief and four in base. This coat is inverted.

8. The Annunciation.

*South light.*—9. Fragment, Gules and azure, probably bendy of six, as above.

10. Quarterly, 1, Forester; 2, Gules, two lions passant gardant argent; 3, Or, a bend lozengy sable; 4, Argent, on a chief gules two bucks' heads cabossed or.

11. Quarterly, 1, Forester; 2, Gules, two lions passant gardant argent; 3, Argent, on a chief gules two bucks' heads cabossed or; 4, Sable, six lions, 3, 2, and 1, or; 5, Gules, a mullet pierced of the field or; 6, Or, a bend lozengy sable; 7, Gules, a chevron or between ten bezants, six in chief (4 and 2), and four in base in cross; 8, Gules, a chevron between three escalops argent.

12. Gules, two lions passant gardant argent, impaling, Quarterly, 1 and 4, Sable, two lions passant gardant or; 3 and 4, Sable, a lion rampant argent.

In the south transept are the following hatchments, beginning at the east:—

1. Sable, a chevron between three battle-axes argent (Congreve); on an escutcheon of pretence, Argent, a chevron gules between three fir-cones (or perhaps leaves) vert; on a canton azure a fleur-de-lys or. Crest, On a wreath argent and sable a falcon expanded proper. Motto, "In Cedo quies."

2. Party per pale, 1, Argent, six lions rampant sable, 3, 2, and 1; 2, Congreve; 3, Argent, a lion



rampant vert, langued gules. Crest as No. 1. Motto, "Spes mea in Deo."

3. Congreve with an escutcheon of pretence. Quarterly, 1, Gules, a cross lozengy argent; 2, Forester; 3, Gules, two lions passant gardant argent; 4, Or, a bend lozengy sable. Crest and motto as No. 1.

4. Congrove, impaling, Argent, a lion rampant vert, langued gules.

5. As No. 1.

*Feet Window*.—Quarterly, 1, Gules, a fesse vert; 2, Or, a bend sinister lozengy sable; 3, Sable, three lions passant gardant argent; 4, Argent, semée of cross-crosslets fitché sable, a chevron ermines between three mill rinds sable.

There is some armour in the church, but I have no note about it, and a fine altar tomb in alabaster. The old hall has disappeared, but I think I remember that some of the old armorial glass is in the windows of the existing house. Mr. Higford Burr is the present owner.

I am not aware that particulars of the armorial glass in the church have been printed. They may, therefore, be worth placing on record.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

"WITH HOW LITTLE WISDOM THE WORLD IS GOVERNED" (3<sup>rd</sup> S. iii. 288; 6<sup>th</sup> S. x. 137).—A MANCHESTER MAN must have kept company with the Seven Sleepers during the publication of the Fifth Series of "N. & Q." when he says that this query has received no answer. It is mentioned at 6<sup>th</sup> S. vi. 468, where there is reference to the *Westminster Review*; O. T. RAMAGE traces it to the *Florilegium Christopheri*, Franckl., 1640, at vii. 78; and L. B. S., at p. 117, accepts Dr. Ramage's suggestion that it did not originate with Oxenstjerna, though made use of by him. I now subjoin a later authority in which the line is examined—Büchmann, *Geflügelte Worte*, p. 334, Berlin, 1879.

ED. MARSHALL.

I remember reading, many years ago, that Lord Chesterfield took his son to a Ministerial dinner, where the bottle circulated rather too freely. Young Chesterfield felt utterly disgusted with the arrant nonsense talked by the august company, and expressed his disappointment. The father thereupon replied, "Behold with what little wisdom the world is governed."

CHAS. KROLL LAPORTE.

Burlington Villa, Birkdale, Southport.

REMARKABLE COMET IN THE TENTH CENTURY (6<sup>th</sup> S. vi. 534; vii. 56, 118).—The astronomical data given in the *Annales Singallenses* (codices 397, 453, 455, and 915 in the Stifts-Bibliothek at St. Gallen) are the following:—

A.D. 840. *Eclipsis solis* III. non. Maias inter octavam et horam nonam in vigilia ascensionis Domini (i.e., May 5, 840).

The phrase in all cases

830. V. kal. Octobr. hora secunda noctis sequentis, *eclipsis lunæ* facta est anno XXII regni Hlodwici regis in orientali Francia (i.e., Oct. 3, 860, between nine and twelve o'clock, P.M.).

831. VI kal. Febr. defectio lunæ facta est statim post solis occasum (i.e., Jan. 27, 864).

832. *Stella cometis*.

832. *Eclipsis lunæ*.

831. *Stella cometis*. *Eclipsis solis*.

833. *Eclipsis lunæ*.

834. *Eclipsis lunæ*.

911. *Stella cometis* apparuit.

912. *Stella cometis*.—This is probably erroneous, the entry being only found in one of the codices, and accompanied by the same historical notices as are found in the other codices under the date of 911.

939. *Eclipsis solis* facta est circa horam tertiam diei XIII kal. Augusti, in IIII anno Ottonis regis, in VI feria, luna XXVIII (i.e., July 19, 989).

941. *Signum mirabile* apparuit in celo.—The annals of Widukind mention that it was visible from Oct. 13 till Nov. 1, 941.

965. Hoc anno *eclipsis solis* facta est XI kal. Januarii, luna XXVIII, hora diei tertia (i.e., Dec. 22, 968, between nine and ten o'clock, A.M.).

975. *Stella cometis* tempore autumnii visa est.—This comet is also mentioned in the *Annales Corbeenses*.

989. *Stella cometes* apparuit clara, natali sancti Laurentii (i.e., Aug. 10, 989).

988. Mense Februario *stella cometes* visa est, non longe a sole recedens, pauculis diebus circa ortum diei apparuit.

1003. Nova stella apparuit insolitis magnitudinis, aspectu fulgurans et oculis terribans non sine terrore. Quæ mirum in modum aliquando contractior, aliquando diffusior etiam extinguebatur interitum. Visa est autem per tres menses in intimis fluvibus austri ultra omnia signa quæ videntur in celo.

1013. Insolito more tristes arserunt cometæ,

Tempora longa quidem, per loca non eadem:

Nunc medium mundi, nunc interiora sub austri,

Nunc se post gelados occulere polos.

1264. Bis sexcentenas fuit annos hæcque tricenæ

Quartus, dissueta cum fuisit stella cometa,

Portenti tetri monstrans ad vincula Petri.\*

Aut famis aut belli pestis rognique novelli.

CHARLES A. FEDERER.

Bradford.

SPRING CAPTAIN (6<sup>th</sup> S. x. 89).—"An old salt," who through age or sickness is only able to follow his avocation at sea during the summer season. Many of these men command excursion steamers, which are laid up during the winter months.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6<sup>th</sup> S. ix. 486; x. 32, 152).—One must regard it as a fortunate circumstance that the fact of the St. Nicholas's Church in Liverpool being dedicated to a bishop of Bangor of that name has been established so late in the day. For what rage and shame would have devoured the superstitious minds of the thousands of ancient mariners who (some of them literally) "went down in ships" during the time of the existence of the image erected to St. Nicholas,

\* Vincula Petri—August 1.

if they had discovered that they had not been praying and making offerings at the shrine of their own patron saint, namely, be of Myra, but had thrown away prayers and broad pieces before his Bangor saintship.

ROBERT M. THURGOOD.

In Douglas, Isle of Man, there are two such instances. St. George's having been raised by the exertions of Bishop George Mason, and St. Thomas's by Bishop Thomas Fowler Short, each church was called after its benefactor.

ERNEST B. SAVAGE.

St. Thomas, Douglas.

St. Margaret's Church, Brighton, is said to have been named from Mrs. Margaret Gregory, wife of the notorious Bernard Gregory, editor of the *Satirist*. Mrs. Gregory laid the first stone of the church on May 16, 1824.

FREDERICK E. SAWYER.

Brighton.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 98).—I have just come across MR. ANDERSON'S query on this subject. I have in my possession a caricature of the envelope by John Leech, in which Britannia is represented as distributing flying postmen instead of angels. The superscription is as follows: "This design has (most respectfully, of course) been submitted to Government by an aspiring artist, Mul-led-al-ready." Underneath is drawn a water-bottle with a leech in it, with "His" on one side and "mark" on the other. The design is signed "J. Leech" in the lower left-hand corner. I shall be happy to supply a more detailed description if required. I have heard my father say that he remembers seeing a caricature (which he thinks was by Phiz) in which Britannia was drawn as a washerwoman distributing soapuds.

E. LL. GWILLIM.

Marlborough.

CURIOSITY IN NAMES (6th S. x. 125).—Following the example given on p. 125, it may not be uninteresting to mention two cases that have come under my own notice. In the one the Christian (?) names were Elon Abdon, and in the other Ziph-nath Paaneah.

W. S. B. H.

BRONZE FIGURE OF SOLDIER (6th S. x. 145).—No doubt the bronze figure referred to by Mr. W. PALMER is in illustration of the following historic story during the French Revolution. A lady, who had quitted France during these turbulent times, retired to Augsburg, and was living there when the French took the city in 1796. She fled from the town with her young child in her arms, and General Lecourbe gave her a safe pass:

"Mais dans le trouble que devait naturellement causer un événement semblable, son enfant en bas âge fut oublié (?). Un grenadier, aussi humain que brave, s'empara du petit orphelin; il s'informa du lieu où l'on

avait conduit la mère. Son devoir l'empêchant de lui reporter aussitôt qu'il l'aurait voulu ce dépôt précieux, il fit faire un sac de cuir dans lequel il portait toujours l'enfant devant lui; on l'en plaisanta. Il se battit, et n'abandonna pas l'enfant; toutes les fois qu'il fallait combattre l'ennemi, il faisait un trou en terre, y déposait l'enfant, et après la bataille venait le reprendre. Enfin on conclut un armistice; le grenadier fit une collecte parmi ses camarades; elle rapporta vingt cinq louis. Il les mit dans la poche de l'enfant, et alla le rendre à sa mère. La joie pensa lui coûter la vie, comme la frayeur avait failli de la lui ravir. Elle se ranima enfin, pour combler de bénédictions le sauveur de son fils." *Dictionnaire Historique sur le Plan de celui de J. J. Fédas-tier.*

Probably this curious old book is quite out of print. I picked up my copy on the banks of the Seine about thirty years ago.

E. CODHAM BREWER.

"JE NE SUIS PAS LA ROSE, MAIS J'AI VÉCU AVEC ELLE" (6th S. ix. 447, 516; x. 76, 176).—Surely the correct French runs, "J'ai vécu auprès d'elle." *Avec* sounds very English French.

EDMUND M. BOYLE.

"FILIIUS NATURALIS" (6th S. x. 167).—There can be no question that in the Roman law *naturalis* was used of children, not only (as in *Institutes*, l. x.) as opposed to *legitimus*, but also as opposed to *adoptivus*. Thus the next title of the *Institutes*, "De Adoptionibus," begins with these words: "Non solum tamen naturales liberi, secundum ea que diximus, in potestate nostra sunt, verum etiam ii quos adoptamus."

EDWARD H. MARSHALL, M.A.

Hastings.

Anthony Wood, in his *Athenæ Oxonienses*, speaks of Owen Oglethorp as the third natural son of (Owen Oglethorp of Newton Kime, in Yorkshire. Owen Oglethorp became Fellow and President of Magdalen College, Oxford, and afterwards Bishop of Carlisle, and therefore is not likely to have been an illegitimate offspring. The author of *The Real Lord Byron* alludes to one of the noble poet's ancestors having been styled a natural son, probably in the same sense as *legitimate*.

J. R. B.

In the administration to the effects of Richard Archer, of Heythorpe, co. Oxon, in 1658, the administratrix, his daughter Anne, widow of — Walrond, is described as his "natural and lawful only child."

V. T. C. SMITH.

The Terrace, Barnes.

I think it will be found that this expression in early deeds (that is to say, before the middle of the seventeenth century) means generally *legitimate*, and that it was only later on that the meaning became altered. I have only at present the following instances, which all mean *legitimate*.

Norwich Court of Probate. — Admon. Book 3, f. 160, Sept. 13, 1561. Admon. William Scarlett,



late of East Dereham, deceased, granted to Thomas Scarlett, of Harpleys, natural brother of said deceased.

March 20, 1588, Book 8, f. 6. Admon. Alicia Scarlett, deceased, granted to Richard Scarlett, the natural and lawful son of said deceased.

Oct. 8, 1614, Book 8, f. 165. Admon. John Scarlett, arraiger, of East Dereham, deceased, granted to Judith Neve, al's Scarlett, natural daughter of said deceased.

June 13, 1625, Book 8, f. 313. Admon. Thomas Scarlett, deceased, granted to Thomas Scarlett, natural son of said deceased.

#### B. F. SCARLETT.

In the affidavits, &c., which are made prior to a grant of administration a child is described as "natural and lawful son and next of kin" of the deceased. I have repeatedly come across the expression "*filius naturalis et legitimus*" in the course of searches amongst old wills. In old pedigrees an illegitimate child has the word *nothus* commonly affixed to his name.

#### W. G. D. F.

The following extract from the *Athenæum* of September 6, p. 312, bears directly on the question of the meaning of this phrase in France in the sixteenth century:—

"The August number of the *Revue de l'Art Français* contains hitherto unedited matter concerning the testament and children of François Clouet, last of his name. The testament is dated September 21st, 1572, the day before the artist died, and makes provision for his two '*filles naturelles*,' who were probably twins, as they were baptized on the same day, November 28th, 1563. The testator possessed eighteen hundred livres of rent from the Hôtel de Ville, Paris, and he divided this sum into three equal parts—two for '*ses filles bâtarde*,' Diane and Lucrece, the third for his sister. . . . Antiquaries familiar with the disputes, involving the inheritance of great estates, which have attended the reading of the term '*filles naturelles*' in various testaments, will probably take note of this highly interesting example of its employment in France during the period most in question."

#### JOHN RANDALL.

It is unquestionable that until a comparatively recent period the words *filius naturalis* signified a legitimate son. I would refer T. S. to the Diocesan Act Books, or the Registers of Letters of Administration in the Principal Court of Probate, Somerset House, where he will find innumerable examples. I give the following:—

"22 March, 1658. Administration of the Goods, &c., of John Sprey, of St. Columb, Cornwall, decd, granted to John Sprey, his natural and lawful son."

"16 May, 1733. Administration of the Goods, &c., of John Sprey, of St. Tudy, bachelor, decd, granted to George Sprey, his natural and lawful brother and next of kin."

Here is one of the converse:—

"11 Nov., 1672. Administration of the Goods of Margaret Sprey, of St. Kew, Cornwall, decd, granted to Wilmot Sprey, her natural and lawful mother."

The phrase in all cases testifies to legitimate birth as opposed to bastardy.

I should be glad to know the earliest date when the term "natural son" first became misapplied to base-born children. I have never, that I remember, seen it used in parish registers, in which the baptism of illegitimate children was always distinguished by the words *nothus*, *spurius*, *bastard*, or *illegitimate*. JOHN MACLEAN.

Glasbury House, Clifton.

The following passage occurs in the *Miscellaneous and Posthumous Works of Henry Thomas Buckle*:—

"In Sir Henry Ellis's *Orig. Letters*, second edit., 1826, first series, vol. i. pp. 9, 10, is a letter from Edward IV. when Earl of Marche, and his brother, in which they call themselves '*natural sonnes*,' upon which Sir Henry Ellis remarks 'the chief singularity in this letter is the use of the word *natural* as implying a legitimate son.' It was brought in evidence on this very account a few years ago before the House of Lords, in the case of the Borthwick peerage."—Vol. ii. p. 396.

I have not Ellis's *Letters* at hand to refer to, but this particular letter is before me in *Archæologia*, xvii. 224. It was communicated by Sir Henry Ellis to the Society of Antiquaries in 1813 from Cotton MS. Vesp. F. iii. fol. 9. He remarks that "its chief singularity is the use of the word *natural* as implying a legitimate son." I have met with many instances of *natural* used in the sense of *legitimate*; but as this meaning of the word was familiar to me I have not recorded them in my notes. I send two examples, which are all that I can at present call to mind. In the *Stemma Fundatorum Prioratus de Wyksope*, a genealogical poem written before the suppression of the monasteries, we read:—

"And Sir Thomas Nevill, treasurer of Englan I,

Above the quere is tumbled, his tombe is to see

In the midles, for most royall there it doth stand:

And his daughter Molde of right hye degree

In Saynt Mary Chappel tumblede lyeth shew

Afore our blessed Lady, next the stall side,

There may she be seene, she is not to hyde,

Whom Sir John the noble Talbot married,

And gate of her three sonnes by naturall yssue."

*Monasticon Anglic.*, vol. vi. p. 123.

In *The Advice and Council of Dr. Harris to his Family, Annexed to a Will made by him Anno Christi, 1636*, Harris tells his wife that in case she should marry again, "that you do no ill office in estranging your husband from his natural children or kindred" (Samuel Clarke, *The Lives of Thirty-Two English Divines*, third edit., 1677, p. 336).

EDWARD PEACOCK.

This term has been very fully discussed in "N. & Q." See 3<sup>d</sup> S. viii. 469, 542 (in the index 502 is given by mistake); ix. 89, 167, 286; 4<sup>th</sup> S. viii. 140; 5<sup>th</sup> S. xii. 385. D. G. C. E.

Having recently had occasion to examine some administrations in the Prerogative Court at

Somerset House, circa 1700, I observed that in all cases where the grants were made to the intestate's children, the latter were styled "filius naturalis et legitimus," or "filia naturalis et legitima."

T. R. TALLACK.

THE SHIP LONDON (6th S. x. 48, 139).—I have to thank MR. COLEMAN for the information supplied at the last reference respecting this ship. I am, however, still in some difficulty about it. MR. COLEMAN states, from *Lloyd's List* for March 17, 1801, that she was lost near Lisbon on her voyage from Portsmouth to Minorca at some date which is not given. Now I have in my possession a memorandum, by a near relative of one of those who were lost in her, giving the date as February 17 and the place as the small islands called the *Burlings*. I presume, therefore, that the news of her loss arrived in England about a month after it took place. I have been told that four of the crew survived the wreck of the ship in the storm off those islands, but I suppose there is little hope now of hearing any further particulars about them. There is no such name at present as Mather (which MR. COLEMAN tells us was that of the owners of the *London*) in Finsbury Square. She was a medical store ship, and therefore I presume, as Minorca was then in our hands, going to supply the needs of the English garrison there. There is another question in connexion with the subject which I wish to ask. My memorandum states that the person who was lost in the ship as aforesaid "was called the third time on the 4th of May, 1801." Now the 4th of May that year fell on a Monday, and I should like to know the sense in which the word "called" is here used. Would it imply that the person in question was in Government employ; and would it have reference to arrears of pay to which he might be entitled at the time of his death?

W. T. LYNN.

Blackheath.

TOL-PENN-PENWITH (6th S. ix. 449; x. 95, 158).—*Tol* is equivalent to the Welsh *Tal*, as may be seen by comparing the Cornish *Tolcarne* with the Welsh *Talygarn*; the Cornish *Talvean* with the Welsh *Talyvan*, &c. The words *Tol-Peda* are equal to the Welsh *Talpen*, a knoll, a knob. See that word in Pugh's *Welsh Dictionary*. As to the word *Penwith*, *Pen* means either the head or tail (end) of anything. *With* is a syllable which seems to bother all, and that arises, apparently, from the confounding together of two Welsh words, which, though differently spelt, are pronounced very nearly alike. One of those words is *chwith*, which means sinister, awkward, unlucky, not right, &c. The other word is *chryth*, which means wind, a gale, a puff, a breath, &c. See this latter word in the Welsh *Psalm*, cxlvii. 18. *Penwith* is compounded of this latter word, and so ought to be written *Penwyth*, and the meaning

thereof is the windy head, or headland. To account for the disappearance of the guttural *ch*, it may be observed that it is softened, cut off, oftentimes, in the Welsh of South Wales and in Cornish. See Williams's *Cornish Dictionary* under "Ch." *Tol-Peda-Penwith* would thus mean—in pure Welsh—the knoll of the Windy Head or Headland = *Wind-cliff*. The syllable *with* is very commonly used, through crass ignorance, also in Wales, instead of *wyth*, as in the word *Tywith* = Windy House, *Brynwith* = Windy Ridge, &c. And this naming of places from the wind is not confined to Welsh or Cornish, for we meet with such words as *Windyhill*, *Windgap*, *Windrush*, *Windyhook*, &c.; in Ireland *Knock Nageeha* = *Windyhill*.

R. & —.

WILMER FAMILY (6th S. x. 168).—A pedigree is given in the *Harleian Publications*, vol. xiii. p. 525; Visitation of Essex, 1634.

D. G. C. E.

RESISTLESS FATE (6th S. x. 167).—This story may be found, unless a very distant memory is at fault, in an old *Book of Fables*, edited by Samuel Croxall, D.D. So far as can be remembered, the young man struck the picture of the lion with his fist, when a rusty nail at the back of the canvas tore the flesh, and death ensued from the wound. The book was illustrated with rude woodcuts prefixed to the fables, and this represented the young man, habited in the dress of the eighteenth century, striking the picture. *Allibone's Dictionary of Authors* has the following notice of the editor:—

"Croxall, Samuel, D.D., died 1752, educated at St. John's College, Cambridge, Archdeacon of Salop, &c. *The Fair Circassian*, Lon., 1720, 4to, later edit. in 12mo.; *Fables of Æsop and others*, trans. into English, 1722, very popular; *Serms.* 1715-41; *Scripture Politics*, 1735, 8vo. He also wrote some poems, and edited the collection of 'Select Novels,' and histories from the French, Italian, and Spanish, printed for Watts, Lond., 1729, 6 vols. 12mo. There was no want of variety in Croxall's literary pursuits."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The "Young Man and the Lion" appeared in the cheap editions of *Æsop's Fables* forty years ago. Curiously enough, a similar story has recently turned up about "Cook's Polly," near Bristol, and the details are given in an advertisement of the sale of the property, which I shall be glad to send to DR. CONHAM BREWER.

ESTK.

DR. BREWER will find the story of the "Young Man and the Lion" in the editions of *Æsop's Fables* with Bewick's cuts (p. 279, ed. 1813, p. 315, in my copy without date). I cannot find it in the Greek of Babrius, or in Dalziel's *Analekta*; it may be in Vulpy's.

T. G.

[STURATHAM inquires if the story does not appear in some editions of the *Arabian Nights Entertainment*,



Mr. E. YARDLEY, Reform Club, says it is one of *Æsop's* fables, and Mr. C. A. WARD says Dr. BREWER will find it in *Three Hundred of Æsop's Fables*, 1847, with the motto, "We had better bear our troubles bravely than try to escape them." He does not find it in the Oxford Greek edition of 1718.]

*Rococo* (1st S. i. 321, 336; ii. 276; vii. 627; 4th S. iv. 158, 241; vi. 234; 6th S. ix. 166, 271, 376, 436; x. 10, 54, 151).—Dr. CHANCK is quite right in saying there was no necessity for his remarks at the last reference. 1. I had answered by anticipation (p. 54) all he has to say about reduplicated words. 2. No one with the smallest "knowledge of French" could "overlook" the fact that *baroque* exists in French by the side of *rococo*; it is wanted for many purposes which *rococo* does not serve.\* Nevertheless, he seems himself to "overlook" the fact that *rocaille* also coexists along with *rococo*, which has, therefore, not superseded it, as, by his reasoning, it ought to have done if derived from it. He can find this also in *Zola*. Enumerating the various articles in a luxurious Paris salon, he puts down "*l'énorme pendule rocaille de la cheminée*." R. H. BOSK.

"The jumble called *rococo* is, in general, detestable. A parrot seems to have invented the word, and the thing is worthy of his tawdriness and insincerity."—Leigh Hunt's *Old Court Suburb*, chap. iv.

W. J. GREENSTREET, B.A.

NICHOLLS (6th S. x. 168).—Why this head master of Westminster School should be called by Cowper, and Macaulay in his celebrated essay *Warren Hastings*, and at the above reference, "*Nicholls*," it is difficult to say. The name given in *Alumni Westmonasteriensis* (edition 1852) is "*John Nicoll*," and it is thus spelt upon his monument in Christ Church Cathedral, Oxford, where he was buried in 1735. There are two sapphic odes addressed to him by Antony Æsop, and in an explanation at the end of the book he is styled "*Johannes Nicoll, tunc temporis Hypodidasculus Scholæ Westmonasteriensis, nunc ejusdem Archididasculus*." There is also a fine mezzotint portrait of him, of the probable date of 1753, in which he is styled "*Joannes Nicoll*." It is in three quarters length, and represents him in a standing posture, habited in cassock, gown, and bands, and wearing a large white wig. In his right hand he holds a cocked hat, in which are his gloves, and his left hand is thrust into the pocket of his cassock. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CATERWAUL (6th S. x. 186).—I merely give the old etymology found in Bailey and Todd's

\* It happens, by coincidence, that on the very day I write this I meet with an instance in *Zola*. Describing the various stages by which the *querier* may merge into the *communiard*, he says, "*Quel du matin au soir il vivait dans un effacement plein d'imaginaires baroques et sanglantes*."

Johnson. The statement that it is unconnected with *cat* is pure assumption, and I do not see how it can be maintained in the face of the extract from Chaucer, which is so carefully ignored, though Pope rightly understood it. Phillips, in 1706, explains *catterwaul* of cats; Sewel, in 1754, translates it by an equivalent Dutch word *kattengalol*. In any case, I shall not admit that *wail* and *waul* are the same word; *ai* and *au* are different sounds. *Wail* is formed, by vowel-change, from the Scandinavian *vro*; but *waul* from the M.E. *waicen*, to cry *waue*. The *l* is frequentative; cf. F. *miauler*, "to mewl, or mew, like a cat" (Cotgrave); Ital. *miagolare* (Florio). As for *catter*, to chatter, I do not know where to find it in Middle English.

WALTER W. SKRAT.

Cambridge.

HEYDON FAMILY (6th S. x. 167).—Cadeleigh, not Cuddey, as Pincke spells the name, is a parish in the hundred of Hayridge, co. Devon, four and a quarter miles south-west from Tiverton. The population is about three hundred. O. N.

BOOKS PUBLISHED ON LONDON BRIDGE, AND ART ON THE BRIDGE (6th S. x. 163).—To the works sold by Herbert may be added:—

"Six Land-kips. Drawn after Nature by Chatelain, and Engrav'd by P. C. d'Amst and J. Mason. Publish'd according to Act of Parliament Decemr the 20, 1745. Price 1 Shilling. Sold by W. Herbert under y<sup>e</sup> Piazzas on London Bridge."

Under the heading of "*Art on London Bridge*" may assuredly be noticed the shop-bills of its tradesmen. Thompson mentions two of these (pp. 549, 550), and I am able to furnish particulars of three more from my own collection. The earliest has a peculiar interest, from the fact of its bearing a date, a provokingly unusual circumstance. It is the bill of "*James Howard, Necklace Maker, at the Hand and Beads on London Bridge*," the bottom line or lines have been cut off. In a cartouche in a very debased later Stuart style is a ruffled sleeve and hand, from which depends a necklace formed of four rows of pearls, sufficient only for the decoration of the front of the neck, the other portion being of ribbon. In the field two pearl earrings. On a small oval in the frame the date 1735. Written at the back is a bill for jewellery—stone necklaces at 5s., undress earrings at 2s. 3d., drops at 4s., and so on. James Howard was succeeded by John Howard, who also traded under the old sign on the Bridge, probably until, in common with his neighbours, he was compelled to remove in 1760 or 1761. He established himself, however, very near to the old site, and in 1762 I find him at "*yo Hand and Beads, next yo Monument Yard, Fish Street Hill*," dating his bill-head Dec. 7, 1762.

A great change in taste had taken place in the quarter of a century which elapsed between the

engraving of the two bills. In the more recent one, though the ruffia remains, the sleeve is small and the necklace compact, and the cartouche which encloses them is in the floriated rocaille rampant in 1760. In an interesting engraving of this period, showing Fish Street Hill, the Monument and the Bridge, just after the removal of the houses, the sign of John Howard, projecting from the house, "next ye Monument Yard," is clearly depicted, hand, beads, and all.

The next bill in order of date to that of James Howard is that of "John Grant, Brush Maker, and late Partner with Mr. John Thomas, deceased, Son of the late Mrs. Ann Pitham at the Four Brushes, the corner of the Square, London Bridge." The cartouche, 7 in. by 5½ in., is executed rather rudely, in the early rocaille style, 1740-45, when almost rigid symmetry was still in vogue. A large compartment at the top of the bill is left for the four brushes, and masonic emblems depend from the wings of the frame.

The last bill is that of "Robert Vincent, Scale Maker, at the Hand and Scales, London Bridge, the second door from the Bear Tavern, Southwark Side." It measures 6½ in. by 4½ in., and is a beautiful specimen of pure rocaille (middle period). Separate (unsymmetrical) cartouches contain the hand and scales and the address. Scales, weights, and other brass work are introduced into the well-arranged design. The date cannot, of course, be later than 1760 nor earlier than 1750.

J. ELIOT HODGKIN.

Richmond, Surrey.

In a marvellously exuberant epitaph in Chesterfield Church, to the memory of some of the Milnes family, we read of

"Mrs. Day, late wife of Thomas Day, Esq., Barrister-at-Law, of Annesley, near Chertsey, in Surrey." Day, according to this epitaph, was "killed by a fall from his horse," Sept. 28, 1789, and his widow died, "after a lingering illness occasioned from grief at the untimely death of Mr. Day," in June, 1792, aged thirty-nine. She was the youngest daughter and coheir of Mr. Richard Milnes, of Chesterfield, but was buried with her husband at Wargrave, co. Berks.

CLK.

THAMES LORE (6th S. x. 100, 123). — If A. S. K.'s list could be printed in "N. & Q." no doubt many additions would be made to it by readers.

W. C. W.

(We hope shortly to publish the list.)

BROAD ARROW (6th S. ix. 206, 294, 418; x. 139). — If Pepys is right as to the Act of Parliament establishing that the sign of Crown rights is a true broad arrow, it is of use, because, with that point fixed, we can examine with greater surety what the broad arrow symbolizes. Admiral Smyth, in his *Sailor's Word-Book*, s.v. "Broad Arrow,"

says, "It is no doubt one of the Dithmarsh runes." Subject to correction, this is to me very dubious. The Dithmarsh runes would, I suppose, be the runes of Danish Holstein before the German spoliation. I should have thought it would be much more likely to be taken from the Anglo-Saxon runes. But was it taken from the runes at all? The arrow is a figure for lightning and Jove's thunderbolts. When Busbequius wanted to leave him, Solyman said, "Is not the pestilence God's arrow, which will always hit its mark?" Ezekiel v. 15 says "the evil arrows of famine." Here we get the arrow as a divine emblem. In the emblems of the planets we get Mars, the god of war and domination, symbolized under the arrow and buckler. We find also in Varro and in Valerius Maximus that amongst almost all warlike nations the shooting of an arrow into an enemy's country or in the direction of the enemy was a declaration of war. Bodinus, in his *Republic*, bk. i. chap. x., says that in all maritime nations dominion runs to thirty leagues from the coast. This is a simple fiction, but Vattel (ed. 1797, p. 129) rules that

"at present the whole space of the sea within cannon shot of the coast is considered as making a part of the territory, and for that reason a vessel taken from under the cannon of a neutral fortress is not lawful prize."

The technicality of the closing sentence is for lawyers and Admiralty Cases, but the range of cannon shot is of diplomatic significance. England at one time claimed empire of the seas so far as the opposite coasts, which would give her authority so far as St. Ander on the north coast of Spain and the whole Bay of Biscay; but though the Dutch did at Breda, 1667, the French have never allowed it, and Louis XIV. would not even suffer the Channel to be called the English Channel.

The diplomatic doctrine of cannon shot varies with the power of projectiles, and would give a distance now of some seven miles round the coast. It used to be reckoned for three miles. It would vary with the missile employed. Arrow shot would formerly give the limit of dominion to kings' rule. Hence possibly the mark of the broad arrow. Everything so marked would show that it lay within royal authority and protective rights. This process of symbolism seems to me perfect, but whether legal or historical facts can be produced to corroborate it I do not know. The reach of the arm of a natural man limits his power. Arms so called, like the sword, are an elongation or extension of that power and possession. Projectiles are a still enlarged range given to power and possession, and thus, as applied to Crown stores, &c., may be what the arrow head means. I should like to hear more now about the runes, Dithmarsh or other. I have since found in Brewer's *Phæne and Fable* that it stands for the broad A of the Druids, is the symbol of Mithras, and, in German churches, of the



moon and Christ. But how this is to be applied I cannot see.  
C. A. WARD.  
Haverstock Hill.

PARODIES: ELEGY WRITTEN IN COVENT GARDEN (6<sup>th</sup> S. ix. 509; x. 37, 112, 172).—This parody was published separately by Ridley about the year 1780, in this quarto, with a curious vignette title. The author thinks any apology to Mr. Gray for the use he has made of his incomparable poem altogether needless,—a work, from its originality, sentiment, and poetical elegance, as superior to all praise as he fears the following is obnoxious to censure. A second-hand bookseller offers it at 21s.

K. L. MUNDEN.

76, Blackfriars Road, S.E.

AUTHORS OF QUOTATIONS WANTED (6<sup>th</sup> S. vii. 429).—

The German verses inquired about at the above reference run thus, modernized:—

"Ich leb', und weiss nicht wie lang;  
Ich sterb', und weiss nicht wann;  
Ich fahr', und weiss nicht wohin;  
Mich wundert dass ich frohlich bin."

Luther quotes this quatrain, as given above, in an exposition of the fourteenth chapter of John's gospel, and gives it a turn of his own, which, as he conceives, makes it more Christian-like (Luther's works, Erlangen, edit., v. l. xlix.). See *Archiv für Literaturgeschichte*, xii. 173. Compare Madlen's *Opera Romanorum*, p. 245: "And therefore said a certain saint in *Vitis Patrum* this in verse:—

"Sunt tria quæ vere me faciunt sepe dolere;  
Est primum durum quoniam scio me mortuum;  
Est magis obliendo, moriar set nescio quando;  
Inde magis ille quis nescio quo remanebo."

This is to say, three things ben in fay that makith me to sorowe alway; on is that I shall henne; another, I not nouer when[er]; the thirde is my mest'e care, I not whither I shall fare." Otherwise, *Reliquia Antiqua*, i. 225:—

"Wanne I thenke thinges thre,  
Ne mai I nevere blithe be;  
The ton is that I sal awei;  
The tother is I ne wot wilk dei;  
The thridde is mi moste kare,  
I ne wot wider I sal fare."

See further Kahn's *Zeitschrift*, xiv. 457. F. J. C.

(6<sup>th</sup> S. x. 170)

The quotation (No. 1) given by Mr. RUPERT GARRY, "Father of Earth and Heaven! I call thy name," &c., appears to be nothing more than a translation (literal) of the beginning of Theodor Körner's *Gebet während der Schlacht*.—

"Vater, ich rufe dich!  
Brüllend umwölkt mich der Dampf der Geschütze," &c.  
WILLIAM SYKES, M.R.C.S.

[J. W. C., of Lincoln's Inn, H. M., of Dublin, Mr. W. F. HOBSON, Templewell, Dover, and Mrs. BARCLAY, of Wickham Market, supply the same reference. W. J. C. states that the song will be found in vol. i. of the *Liederschatz*, published by Augener, and H. M. adds that Körner was born at Dresden, Sept. 23, 1791, and died Aug. 23, 1813, in a skirmish near Gadebusch.]

# Miscellaneous.

## NOTES ON BOOKS, &c.

*Medieval Military Architecture in England*. By Geo. T. Clark. 2 vols. (Wyman & Sons.)

We are at a loss how to criticise these beautiful volumes. No other Englishman knows so much of our old military architecture as Mr. Clark, and it seems something very like an impertinence of us, who ought to learn from him, to dissect his book, and to point out where we agree and where we dissent. Criticism has, we are aware, a useful function to perform when the critic is inferior to the person criticized; but in this case it must be a very humble one, for Mr. Clark's volumes are not elaborate theories spun out at length from the observation of a few buildings, but are made up from end to end of observations taken on the spot. Mr. Clark has, indeed, but few theories of any kind to support; for the opinion that most, if not all, the castles mentioned as existing in pre-Norman times were earthworks crowned with wooden palisades may be said to have passed from the region of probable conjecture into that of well-ascertained fact. There was a time when a man who spoke of the Saxon tower of Coningsburgh would have committed an error that few would have detected and no one could have demonstrated to be a mistake; now anybody who should venture on such nonsense would put himself in as foolish a position as if he undertook the defence of Ptolemy's system of astronomy or the dreams of mediæval alchemists. To Mr. Clark far more than to any one else do we owe it that correct views as to what Mr. Jonathan Oldbuck called "castrametation" have at length been accepted by almost every one who devotes thought to the past. Mr. Clark has not been idle. For many years he has been hard at work studying on the spot the remains of our feudal fortresses and communicating his hardly won knowledge bit by bit to the journals of various archaeological societies. The oldest paper in the volumes was, we believe, written as far back as 1834; some of the most recent have, if we are not mistaken, appeared within the last few months. It is needless to remark that, as the volumes are made up of papers written at various times, there is a certain amount of repetition, and that the style is more varied than would have been the case if the author had produced the whole book at once. Mr. Clark makes no pretensions to fine writing, but his style is admirably clear and pure, undefiled by those long words which some people yet think are ornamental when writing on serious subjects. Though the descriptions of the castles visited by Mr. Clark will have great local interest when read separately, it is when they are taken as a whole that the very great importance of his labours becomes unfolded to us. On that account we value the most highly the first 157 pages, in which he sketches for us the history of fortification, from the rude earthworks of the period when the Roman had but just left our shores to the castles of the Edwardian time, which in stately grandeur rivalled the monastic churches and cathedrals they protected.

*English Rambles, and other Fugitive Pieces*. By William Winter. (Boston, U.S., Osgood & Co.)

Our American visitors to England, Mr. Winter is one of the most eloquent and the most sympathetic. To read what he says about the old churches of London, of London literary shrines, of Stoke Poges and Thomas Gray, and other kindred subjects, is, to most of us, to provide ourselves with new pleasure in revisiting the spots described. The most familiar, and to Londoners commonplace spots are eloquent to Mr. Winter, and the book he has written concerning them awakes in the reader a sense of pride in the possession of such objects,

and of shame at the indifference with which they are treated. A second portion of Mr. Winter's volume is occupied with recollections of Longfellow.

*Notes on the Principal Pictures in the Old Pinakothek at Munich.* By Charles L. Eastlake, F.R.I.B.A. (Longmans & Co.)

VISITORS to Munich will do well to include among their impedimenta Mr. Eastlake's volume on the old Pinakothek Museum. A safe and an intelligent guide, but moderately influenced, if influenced at all, by the sketches of the day, Mr. Eastlake supplies brief descriptions of the works of about two hundred painters, together with a certain number of engravings of the principal pictures from sketches executed by Mr. W. C. Ward. Vandyck and Rubens, as is natural, are most largely represented, but the masters of the Lyceberg passion school, Albert Durer, Hans Holbein, and the elder Van Meier, are also well illustrated. The criticisms are sound, and the volume is commendably free from rhapsody, a recommendation seldom now to be bestowed in the case of a work of this class.

*Supplement to the First Edition of the Etymological Dictionary of the English Language.* By the Rev. Walter W. Skeat, M.A. (Oxford, Clarendon Press.)

THE publication by Prof. Skeat of a supplement to his *magnum opus* is a piece of conscientiousness for which possessors of the first edition will owe him thanks. It is issued contemporaneously with the second edition, and supplies purchasers of the first with a reprint of all the additions, whether in the shape of errata or addenda. It includes also the errata and addenda to the first edition, pp. 775 to 798, with other alterations amounting to an extra thirty-five pages. Directions for the manner in which the additional words and revised addenda are to be used and the earlier dictionary is to be consulted are furnished in the introductory notice. Our own thanks are tendered to Prof. Skeat for the labour, and we commend his example to other authors who are far less considerate for the purchasers of their work. Many of the alterations made by Prof. Skeat are likely enough to come before our readers in detail. There is, accordingly, the less need at present to dwell upon them.

We have received the third number of *The Angler's Notebook and Naturalist's Record*. Amongst other interesting matter, it contains a short article by Prof. Skeat upon the proverb "As sound as a roach," and some "Notes on the Early History of Artificial Fly-making," by Mr. Alexander D. Campbell.

MRS. K. FRIEDRICH KIRCHER, the daughter of the German poet Friedrich, has translated Brentano's *Fairy Tales* from the German. They will be published by Mr. T. Fisher Unwin, with illustrations by Mr. F. C. Gould. This is the first time these tales, which are popular with German children, will appear in an English dress. Mr. Fisher Unwin has in the press a new work on Italian life and scenery, by Madame Linda Villari. It is entitled *On Tuscan Hills and Venetian Waters*. Madame Villari is known as a novelist and as a translator of her husband Prof. Villari's works on *Macchiavelli* and *Savonarola*.

MR. G. F. BROWN, of St. Catharine's College, Cambridge, is collecting materials for the publication of a complete work on the early sculptured stones of England, and is anxious for full information as to existing stones or fragments. By application to him, forms to be filled up with useful particulars can be obtained. There is a probability of the work being published by the Cambridge University Press. As a preliminary, however, the probable extent of the work, the approximate cost of

photographing the stones, and the willingness of local societies to co-operate have to be ascertained. We willingly give all requisite publicity to the proposed undertaking, for the conduct of which Mr. Brown is eminently fitted.

A FULL account of the recent congress of the British Archaeological Association at Truro, by the editor, will appear in the October number of the *Antiquarian Magazine and Bibliographer*.

WE regret to hear of the death of Mr. George Dodgson Tomlinson, of Huddersfield. Mr. Tomlinson, who was a successful portrait painter, was also a collector and an archaeologist, and, as such, a contributor to our columns. He was born in Nottingham in 1846, of a Derbyshire family, and settled in Huddersfield, of which town he was one of the most respected inhabitants, in 1880.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Y. H. H.—The Dean and Chapter of Worcester consists of the Very Rev. the Lord Alwyne Compton, D.D., and four canons, the Rev. J. R. Wood, M.A., the Rev. W. J. Butler, M.A., the Rev. D. Melville, D.D., and the Rev. W. J. Knox Little, M.A. The Chapter was reduced by Act of Parliament about 1849 to a dean and four canons residentiary, instead of ten canons. Consult *The Monastery and Cathedral of Worcester*, by John Noyce (Longmans & Co., 1866).

J. B. FLEMING. —

"The shadowed livery of the burnished sun."

*Me chant of Venice*, li. i. 2.

J. MANUEL ("Catekin Earle").—The explanation of this phrase appears 15th S. ix. 214.

B. wishes to know if the works of Plato have been translated into Celtic and those of Aristotle into Sanskrit.

JOHN PICKFORD, M.A. ("Allusion in *Elmond*").—The allusion is to *The Love and Adventures of Peter Wilkins*, a Cornish *Moon*, a well-known romance, of which a new edition (Reeves & Turner) was reviewed 6th S. ix. 49. The heroine of the story is a flying woman.

D. HIPWELL ("To the litter and").—The nautical origin of this phrase is fully discussed 6th S. iv. 129, 177. See also 10th S. vi. 310, 427, 516, vii. 23, 85; 6th S. iii. 26, 193, 344, 428.

F. R. STEVENS ("Battle of Dorking").—Col. Chesney is the author of the brochure.

C. J. M. ("Paul Potter").—Mr. F. G. Stephens, 10, Hammersmith Terrace, is an authority.

ERRATUM.—P. 218, col. 2, l. 16, for "obit 1660" read obit 1663.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



6th S. X. SEPT. 20, '84.]

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LONDON, SATURDAY, SEPTEMBER 7, 1884.

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## Notes.

## THE JUBILEE OF THE UNIVERSITY OF LOUVAIN.

This year, which has witnessed the celebration of the tercentenary of the University of Edinburgh, has seen also the jubilee of the University of Louvain, often called the "Oxford of Belgium." A brief account of this may interest many amongst the readers of "N. & Q." It is to the credit of the little kingdom of Belgium that she can boast of four universities, Ghent, Liège, Brussels, and Louvain. I have often thought it a misfortune that our own universities should so much resemble superior public schools, and that express training for the various professions should so often have to be sought elsewhere than in the national seats of learning. In consequence, a great deal of the genius and skill of our nation is diverted from these centres of intellectual life, by which both the universities and the country lose very much. The Belgian universities, like the German, are strictly professional. They train all the lawyers, doctors, engineers, architects, and learned men in the country; unhappily, not all the clergy. The University of Louvain resembles all the others in that it is both a teaching and an examining body, and that it is divided into the professional schools or faculties of law, medicine, philosophy and

letters, science, and civil engineering. In Louvain there is also a school of theology, which, however, is limited, and peculiar to itself. The universities of Ghent and Liège are State institutions, i.e., founded and subsidized by the State; Brussels and Louvain are free universities, i.e., founded and supported entirely on the voluntary principle, as private speculations sanctioned by the Government; but whereas Brussels resembles the State universities in being purely secular, Louvain is pre-eminently the Université Catholique, and entirely under the direction of the Church. Thus Brussels and Louvain in relation to each other resemble University and King's College, London, except that the London colleges do not grant degrees. The universities of Belgium are not self-governing corporations like Oxford and Cambridge, nor are they composed of independent colleges; the few colleges that exist are simply lodging-houses for students under the charge of a member of the academic body.

The present University of Louvain is quite a modern institution. It has only just completed its fiftieth year, and this is consequently its first jubilee. It was founded in 1831 at Malines, by the Belgian episcopate, to supply a want not supplied by the other universities of Belgium, viz., the union of divine and secular learning. The following year it was transferred to Louvain at the invitation of the municipal authorities, then in possession of the buildings of the ancient and first University of Louvain, founded in 1426, but suppressed and plundered during the French Revolution in 1795. The present university is, indeed, the third which has had its seat in Louvain. After the fall of Napoleon, when Belgium became a part of the kingdom of the Netherlands, the ancient university was temporarily and in part revived by the foundation of a State university in 1817, entirely secular in its character like Ghent and Liège. This was abolished at the Revolution of 1830. In 1835, as we have seen, the burgomaster and Town Council of Louvain invited the bishops to transfer their seat of learning from Malines to the ancient academic city, offering for this purpose, rent-free, such of the old university buildings as had not been sold into private hands. Hence the modern institution, although no longer in the enjoyment of endowments and the ancient corporate rights, occupies very much of the ground held by its ancient predecessor. The success of the modern university has been great. It numbers more students than all the other universities in Belgium put together, and there are seventy professors. The students live for the most part in lodgings, but three of the ancient colleges have been fitted up as lodging-houses, and there is one modern college devoted to the accommodation and supervision of students who intend to confine

themselves to educational work. This is the College Justus Lipsius, a sort of Keble or Selwyn, a model of its kind for extreme simplicity and economy.

The jubilee of the university was held during the eight days from May 11 to May 18. All Louvain was *en fête*, the civil authorities vying with the academical body to give the utmost *éclat* to the proceedings. Solemn religious services in the principal church alternated with concerts, *soirées*, torchlight processions, displays of *feu d'artifice*, a grand banquet, and, to crown all, *more Belgico*, a superb historical *cortège* representing scenes in the life of the ancient and modern universities. The *cortège*, although designed by the best artists, may seem to us somewhat puerile for a seat of learning. It was, however, highly appreciated by the townspeople, and was no mere Lord Mayor's Show affair, to which Englishmen are accustomed, and which they at once tolerate and ridicule. The following is the programme:—

*Partie ancienne.*

1. Piquet de gendarmerie.
2. Hérauts, timbaliers, et trompettes.
3. Groupe des premiers étudiants de Louvain (1426).
4. Char, Les fondateurs de l'université de 1423.
5. Groupe du corps académique en 1454.
6. Char, Jean de Westphalie, introducteur de l'imprimerie en Belgique (1474).
7. Groupe des nations de l'université au 16<sup>me</sup> siècle.
8. Char, Charles V. à l'université (1512).
9. Le Comte de Buren, fils du Taciturne, élève à Louvain, groupe équestre.
10. Les architectes Albert et Isabelle se rendant à une leçon de Juste-Lipse (1559), groupe.
11. Groupe militaire des étudiants revenant du siège de Louvain en 1635.
12. Char, Reza implorant la clémence du maréchal Saxe en faveur de la ville de Louvain, menacée de bombardement (1746).
13. Groupe, Les 41 collèges de l'université (represented by men carrying escutcheons on banners).
14. Groupe, Un prince de l'université au XVIII<sup>e</sup> siècle, voiture Louis XV.
15. Char, Les hommes illustres de l'université.

*Partie moderne.*

16. Corps de musique.
17. Char de la fondation de l'institut agronomique.
18. Corps de musique, les chausseurs de l'ouvrier.
19. Char de la fondation de l'école de Mines.
20. Groupe moderne.
21. L'épithèse de l'Université Catholique, char.

J. MASKELL.

Emmanuel Hospital, S.W.

WORKS RELATING TO THE RIVER THAMES.

The following list of works relating to the river may be of service to some readers of "N. & Q." Without pretending to the name bibliography, it contains the titles of all publications met with by the compiler in a somewhat prolonged search. The headings have in each case been copied direct from the titles themselves, nor have any entries

been included but those of works actually examined. Additions are solicited, and will be thankfully received. Those headings marked with an asterisk are not to be found in the British Museum.

\*The great frost: cold doings in London, except it be at the lottery with news out of the country. A familiar talk between a country man and a citizen touching this terrible frost and the great lottery and the effects of them. London, printed for Henry Gosson, 1608. Pp. 28, 8vo.

\*The colde yeare 1614. A deepe snow in which men and cattell have perished, to the generall losse of farmers, graziers, husbandmen, and all sorts of people in the countrey, and no lesse hurtfull to citizens. Written dialogue-wise in a plaine familiar talke betweene a London shopkeeper and a north countryman. London, 1615. Pp. 20, 4to.

Taylor (John), Water Poet.—The colde tearme: or the frozen age: or the metamorphosis of the river Thames, 1621. Single sheet, 1621, 8vo.

A strange wonder; or, the Cities amazement, being a relation occasioned by a wonderfull and unusual accident, that happened in the river of Thames, Friday, Feb. 4, 1641. There flowing two tydes at London Bridge within the space of an houre and a halfe, the last coming with such violence and hideous noise, that it not only affrighted, but even astonished above 300 watermen that stood beholding it, on both sides of the Thames. London, printed for John Thomas, 1641. Four leaves, 4to.

Denham (Sir John).—Coopers Hall, Latine Reddendum ad Nobilissimum Donum Gulielmum Deum Cavendish, Oxonii, 1676. Pp. 21, 4to.

Braa Pater's prophecy: or, Frost Faire, 1683. Printed for James Norris at the King's Armes without Temple Bar. Single sheet.

Wonderful news from the river of Thames. To a pleasant new tune. Printed on the frozen Thames by the Loyal Young Printer, 1683. Single sheet, with music.

\*Modest observations on the present extraordinary frost. By T. T. Landin, 1684. Pp. 6, 8vo.

\*A survey of the landage and encroachments on both sides from London Bridge eastwards to the lower end of Lyme house. London, 1684. Double sheet, folio.

A winter wonder: or, the Thames frozen over, with remarks on the resort there in vogue. London, printed for J. Smead, 1684. Single sheet.

Great Britains wonder, or, Londons admiration, being a true representation of a prodigious frost which began about the beginning of December, 1683 and continued till the fourth day of February following, &c. London, 1684. Single sheet, illustrated.

Wonders of the deep; or, the most exact description of the frozen river Thames. London, 1684. Single sheet.

The Thames uncas'd; or, the watermans song upon the thaw. To the tune of Hey, boys, up go we. London, printed for the author by J. Norris at the Kings Armes without Temple Bar, 1684. Single sheet, folio.

News from the Thames; or, the frozen Thames in tears. London, printed by T. Snowden, 1684. Single sheet.

A true description of Blanket Fair upon the river Thames in the time of the great frost in the year of our Lord 1684. London, 1684. Single sheet, folio.

An historical account of the late great frost, in which are discovered in several comical relations the various humours, loves, chumts, and intrigues of the town, as the same were managed upon the river Thames during



that season. London, printed for D. Brown at the Black Swan and Bible without Temple Bar, and J. Walthe at the Black Lion in Chancery Lane, 1684. Pp. 153.

A true account of the dreadful storm that happened on Monday, the 18th of this instant January, 1685, beginning about two in the morning and continuing till about four, in which time it did great damage casting away divers boats upon the river Thames and drowning many persons, with many other mischiefs and damages, the relation of which you will find in the following pages. London, printed for R. D., 1686. Single sheet.

The true case of the Company of Fishermen of the river Thames. London, 1690. Single sheet, folio.

The case of the fishery of the river Thames. [1700.] Single sheet, 8vo.

A plan of the design for bringing water from the village of Drayton for the better supplying the cities of London and Westminster with water. Map and explanation, two sheets (showing river Thames, Staines to London).

Reasons humbly offered for regulating the abuses committed in the navigation of the river Thames westward of the City of London. London, pp. 3, folio [1726].

Names of the commissioners and trustees for the bridge between Putnam and Putney, and the preamble to the book of subscriptions for building the said bridge. London, 1724. Single sheet, folio.

Reasons against building a bridge over the Thames at Westminster. Single sheet [London, 1726].

Hawkesmoor (Nicholas).—A short historical account of London Bridge, with a proposition for a new stone bridge at Westminster. London, 1736. 4to. pp. 47, plans, price 3s.

A voyage up the Thames. London, sold by J. Roberts in Warwick Lane, 1738. Pp. 109, 8vo, price 5s. Addressed from the Christopher at Eaton.

A voyage up the Thames. London, 1738. 8vo. pp. 100, price 1s. 6d.

\*The acts for improving the navigation of the rivers Thames and Isis from the jurisdiction of the City of London near Staines to the town of Cricklade in the county of Wilts. London, 1740. 8vo. pp. 24.

\*Considerations on the present state of the navigation of the river Thames from Maidenhead to Isleworth, and also on the utility and advantage of a navigable canal from Boulter's Lock to Isleworth. London, 1741. 8vo. pp. 29.

Griffiths (Roger), Water Bailiff.—An essay to prove the jurisdiction and conservancy of the river Thames, &c.; to which is added a brief description of those fish, with their seasons, spawning times, &c., that are caught in the Thames, or sold in London, &c. London, 1749. 8vo. pp. 296.

Mason.—Isis, an elegy written in the year 1748. London, 1749. 4to. pp. 16, price 6d.

Watson (J.).—The triumph of Isis, a poem occasioned by Isis an elegy. London, W. Owen at Homers Head. 4to. 1749. pp. 16. Second edition (corrected), 1750. Third edition, 1750.

Labolye (Charles).—A description of Westminster Bridge. London, 1751. Pp. 97.

\*A description of the river Thames, with the City of London's jurisdiction and conservancy proved both in point of right and usage. London, T. Longman, 1753. 8vo. pp. 296.

\*The history of London Bridge from its first foundation in the year 994 to the destruction of the temporary bridge by fire the 11th day of April, 1763. London, 1768. 8vo. pp. 68, price 1s. 6d.

Plan for raising three hundred thousand pounds for the purpose of completing the bridge at Blackfriars

and redeeming the toll thereon, embanking the north side of the river Thames between Paul's Wharf and Milford Lane, redeeming the ancient toll upon London Bridge, repairing the Royal Exchange, and rebuilding the gaol of Newgate. London, printed by H. Kent, printer to the Hon. City of London, 1767. 4to. pp. 30.

A survey of the river Thames from Boulter's Lock to Mortlake in Surrey, with a plan and profile of the same by James Brindley, taken by the instructions of the committee of the Common Council of the City of London. London, 1770. Pp. 3+1, 4to.

Erskine (Robert), engineer.—A dissertation on rivers and tides in the Thames. London, 1770. 8vo. pp. 21.

Remarks concerning the encroachments on the river Thames near Durham Yard. In 2 parts, London, printed by S. Biggs, 1771. 8vo. pp. 12.

Extracts from the Navigation Rolls of the rivers Thames and Isis, with remarks pointing out the proper methods of reducing the price of freight. By a commissioner. London, 1772. 4to. pp. 26, price 1s.

The antiquities of Richborough and Reculver, abridged from the Latin of Mr. Archdeacon Battely. London, 1774. 8vo. pp. 152.

Crawford (Charles).—Richmond Hill, a poem. London, printed for T. Bocket, 1777. 4to. pp. 11.

T. P.—Watenham Hill, a descriptive poem, London, printed and sold for the author by F. Blyth, 87, Cornhill, 1777. 4to. pp. 26.

Considerations on the idea of uniting the rivers Thames and Severn through Cirencester, with some observations on other intended canals. London, 1782. 4to. pp. 21.

\*A description of the villa of Mr. Horace Walpole at Strawberry Hill, Twickenham, Middlesex. Strawberry Hill, 1784. 4to. pp. 66.

Rules, orders, bye-laws, and regulations to be observed and kept by bargemen, pound keepers, horse towers, coast bearers, bargemen, watermen, and other persons concerned in the navigation, working, halting, drawing, or towing of any barge, boat, or vessel on the rivers Thames and Isis. Great Marlow, printed by John Horn, 1783. 8vo. pp. 15.

\*Rules, orders, and ordinances for the governing and regulating all persons who shall fish or drudge in the river of Thames. London, 1785. 8vo.

\*Ducaul (Dr. F. R. and A. S.).—The history and antiquities of the Archbishop's Palace of Lambeth. London, 1785. 4to. pp. 132+72.

A plan for the improvement of the fishery in the river Thames. London, 1787. 8vo. pp. 41.

Reports of the engineers appointed by the Commissioners of the Navigation of the Rivers Thames and Isis to survey the state of the said navigation from Lechlade to Day's Lock. Illustrated by a plan. 1791. 8vo. pp. 60.

A report of the Committee of Commissioners of the Navigation of the Thames and Isis appointed to survey the rivers from Lechlade to Whitechurch by the general meeting held May 31, 1791. Printed at Oxford, 1791. 8vo. pp. 25.

Ireland (Samuel).—Picturesque views on the river Thames, from its source in Gloucestershire to the Nore, with observations on the public buildings and other works of art in its vicinity. London, 2 vols., T. & J. Egerton, 1792, 4to. (fifty two tinted views).

Report from the Committee of the Honourable House of Commons appointed to inquire into the progress made towards the amendment and improvement of the navigation of the Thames and Isis in consequence of the several Acts passed for that purpose. Ordered to be printed 28th June, 1793. Pp. 63.

Milne (Robert), F.R.S.—Report on a survey of the river Thames from Boulter's Lock to the City Stone

near Staines, and on the best method of improving the navigation of the said river, and making it into as complete a state of perfection as it is capable of. London, 1793. 8vo. pp. 53.

On wet docks, quays, and warehouses for the port of London, with hints respecting trade. Part I. London, 1798. 8vo. pp. 27.

Plan of the London Dock, with some observations respecting the river immediately connected with docks in general and the improvement of navigation. London, 1791. 8vo. pp. 11.

Vanderstegen (William).—The present state of the Thames considered and a comparative view of canal and river navigation. London, printed for S. & J. Robinson, 1794. 8vo. pp. 76, price 1s. 6d.

Boydell (John) and Boydell (Josiah).—An history of the river Thames. London, Bulmer & Co., 1794. 2 vols. 4to. (seventy-six coloured plates).

A letter to a friend on commerce and free ports and London Docks. London, 1796. 8vo. pp. 24.

A collection of tracts on wet docks for the port of London, with hints on trade and commerce and on free ports. London, 1797. 8vo.

A. S. KRAUSSER.

(To be continued.)

Mrs. APHRA BEHN.—Mr. Gosse, in an interesting communication to the *Athenaeum* (Sept. 6), tells us that he has discovered the register of the birth of the once famous Aphra Behn at Wye, a small town in Kent, where she was born in 1640, being the daughter of a barber, as he gathers from a manuscript note found in the poems of Lady Winchelsea. That such was her extraction may be true; but how, then, are we to reconcile with it the account which we find in the *Biographia Dramatica*, which is copied into all the handbooks of English literature in which she finds mention?—

"Her father's name was Johnson, who, through the interest of the Lord Willoughby, to whom she was related, being appointed lieutenant general of Surinam, and six and thirty islands, undertook a journey to the West Indies, taking with him his whole family, among whom was our poetess, at that time very young. Mr. Johnson died in the voyage; but his family reaching Surinam settled there for some years. Here it was that she learned the history of, and acquired a personal intimacy with, the American Prince Oroonoko and his beloved Imoinda, whose adventures she has herself expatiately related in her celebrated novel of that name."—*Biographia Dramatica*, i. 20, 1782.

There is evidently a difficulty. It is not likely that a barber would have been related to Lord Willoughby, or appointed governor of a colonial dependency. Prof. Henry Morley (*A First Sketch of English Literature*, p. 683) speaks of Aphra's novel of *Oroonoko* as "a romance founded on fact, told as from the writer's personal experience in Surinam, in clear, good, unaffected English." He praises her for having made a negro the hero of her novel, and thereby drawing attention to the horrors of slavery. We must remember that it was about this time that Rymer, in his criticisms of Shakespeare, was blaming him for making a negro the chief character in one of his

plays. The same account of her parentage and life at Surinam will be found in Campbell's *Specimens*. Probably both he and Prof. Morley copied from the *Biographia Dramatica*. The matter is, comparatively speaking, trivial, and only of antiquarian interest; but one wonders very much how the story arose, as in the circumstances of Oway dying from eating greedily a piece of bread, which I ventured some time ago to discuss in your columns. It could not be shown to be earlier than the middle of last century, and appears to be mythical. Probably the story of Aphra Behn first appeared in the anonymous life prefixed to the posthumous edition of her works. There is a long account of her in Cibber's *Lives of the Poets*. We must remember that, although now forgotten, she was a famous woman in her day, and was buried in Westminster Abbey. She deserves some credit for assisting to found the English school of novelists, and the prominence of women in the production of immoral literature is unfortunately not a phenomenon peculiar to the days of the second Charles.

W. R. MORRILL.

[JATTEE expresses a hope that Mr. Gosse will communicate to "N. & Q." the particulars of his discovery.]

CHURCH ALES.—On the beam of a screen in the church of Thorpe-le-Soken, near Walton-on-the-Naze, Essex, is the following inscription, in raised Gothic letters, on a scroll held by two angels: "This cost is the bachelers made by ales thes be ther med." The date of the screen is apparently about 1480, and it seems desirable that this reference to church ales should be recorded in "N. & Q."

ALBERT HARTSHORNE.

ACEMANNESCESTER.—This old name for Bath occurs in the *A.-S. Chronicle* in the year 973. I will give three solutions which have been suggested, and then suggest a fourth. 1. "The first syllable of this word is the Latin *agor*, from the old name *Agur Solis*" (*Freeman's Old Eng. Hist.*, p. 175). 2. *Ece*, *ache*; *mannes*, man's; *cester* (*Bosworth*). This explanation is accepted in Taylor's *Words and Places*, p. 157. 3. The second syllable in *Ake-man*-chester is probably the old Celtic *man*, place (*Harle's Philology*, p. 20). 4. I suggest *A.-S. Eacerman*—*acerman*. *Bosworth* gives four meanings: fieldman, farmer, ploughman, clown. The difficulty is how to account for the loss of the *r*; but both the surnames *Akerman*, *Aikman*, occur, and Lower, in his *Patronymica Britannica*, says that *Aikman* is probably a modification of *Akerman*.

F. W. WEAVER.

Milton Vicarage, Evercech, Bath.

CATHEDRALS.—I should like to see a list of the traditional popular designations of our cathedral and other great churches before they are forgotten. York, Ripon, Beverley, and Southwell are all "minsters," and Lincoln is "the Minster" among



as men of Lindsey. Durham is still "the Abbey" with old Durham folk and with the boys at the Grammar School, who, by unbroken tradition, always speak of "going to Abbey"; so my old bedmaker used to say it was such a time by "the Abbey clock." Exeter, I think, is "St. Peter's," and Manchester "the Old Church." We might soon have a complete list if correspondents would send the terms which were current before new-fangled ways came in. Since Ripon has become a cathedral church, Ripon folk have taken to calling it "the Cathedral," as if the term that was good enough for St. Wilfrid was not good enough for them. I hope the same fashion will not be adopted at St. Albans and Southwell.

J. T. F.

Winterton, Brigg.

TELEPHONE.—As this word will probably come into use in England in place of "a message by telephone" or "a telephonic message," it may not be amiss to record in the columns of "N. & Q." that the word is of American coinage, and is already employed in the United States, just as we use "telegram" for a message sent by the electric telegraph.

F. C. BIRKBECK TERRY.

SHAKESPEARE AND VAUGHAN THE SILVERIST.—The following parallel is possibly worth recording:—

"What's yet in this  
That bears the name of life? yet in this life  
Lies hid more thousand deaths: yet death we fear  
That makes these odds all even."

*Measure for Measure*, III. i.

"Death should not be feared, because it is simply, or of itself, a great good. . . . It frees us from the malignance and malice of life, from the sad necessities and dangerous errors we are subject to in the body."—*Vaughan's Flores Solitudinis*.

C. M. I.

Heacham Hall, Norfolk.

CLEMATIS: ARBUTUS.—It is perhaps noteworthy that it is only the uneducated who retain what was thirty or forty years ago the general pronunciation of *clematis*, accentuating the second syllable. Gardeners, even the younger generation of them, have not yet yielded,—they still say *clematis*. A little time since I heard a clergyman, who is a great rhododendron grower, speak of his flowers as *rhododendrons*. To be consistent he should not be content with *clem'atis*, but, restoring the long *s* of the Greek and Latin, should pronounce the word *cl'matis*. I have heard *arbutus* pronounced, as in Latin, *ar'butus*, but the word is much less used than *clematis*, and the Englished pronunciation is likely to hold its own. Surely these attempts at classical "restoration" are likely to have a mischievous effect upon the language. *Arbutus* is as good English as *Arbutor*.

HENRY ATTWELL.

Addison Lodge, Barnes.

CURIOUS INSCRIPTION IN SNETTISHAM CHURCH, NORFOLK.—The following is an exact transcript of the very remarkable inscription on the Cary monument in Snettisham Church, and is, I venture to think, worth recording in "N. & Q."—

"Here lyeth in hope and expectation of that joyfull day of the last resurrection when the Savi<sup>r</sup> of the whole world shall appeare in power and iydgment to awake all those who have slept in Him to be partakers of the everlastinge blessednes of His eternall kingedome, Sir Wymond Carye of Snettisham in the countye of Norfolk Knight soun and heire of Sir Iohn Carye Knight, sometymes of Therwall Priory in the countye of Essex, first of that family of the Caryes wh. is descended from Edmond Beauford Duke of Somerset, and so from Iohn of Gavant Duke of Lancaster, In whose memory & as a testimonye of their lves this monument is erected by order of his only brother Sir Edward Carye of Aldenham in ye countye of Hertford Knight M<sup>r</sup> and Treasurer of his Ma<sup>ties</sup> Jewells and plate, and of Sir Henry Carye of Checkers in the countye of Buckingham Knight, soun and heire of the sayd Sir Edward Carye, Joint executors of the last will & testament of the sayd Sir Wymond Carye who havinge lived 75 years or thereabouts, Which hee spent in the observation of a constant & pious reverence of God his Maker & Redeemer, a hertlesse neighborhar towards all who dwelt about him, and compassionate charitable & healtpeful carofulnes of ye good of ye pore and needy people comyn unto him, beinge full of dayes he laye down to sleepe with his fathers in peace and hapines and in the comfortable testimony of a good conscience and a steadfast fayth in Christ and on the 15th Day of April in the yeare of our Lord 1612."

The inscription is on three slabs, over the marble effigy of Sir Wymond Carye. The difficulty in line 22 is past my skill, either in exposition or emendation. What is the meaning of *har*, or, if it be part of one word, of *neighbourhar*? Possibly some correspondent will give the explanation.

C. M. I.

Heacham Hall, Norfolk.

ROYAL TRADESMEN IN 1779.—According to the *Court and City Register* there were many tradesmen employed in various departments. Goldsmith to the Jewel Office, T. Heming, Esq.; the optician to the king was Mr. Peter Dollond; the printers were C. Eyre and W. Strahan, Esqs.; the mathematical instrument maker, Jeremiah Sisson; the king's watchmaker, dignified as esquire, was Thomas Mudge, 150*l*; the clockmaker, Benj. Valliamy, 150*l*; there were several booksellers; a sedan chair maker to their majesties was recorded. It will be noticed professional tradesmen were constituted esquires.

HYDE CLARK.

POLCHIPIETY.—The Rev. Nathaniel Ward, in his *Simple Cofler*, says: "Polypiety is the greatest impiety in the world." His printers misread his manuscript, however, and printed the first word *polchpiety*, thus coining a word whose etymology may puzzle some one. To a person familiar with modern chirography merely, this mistake seems singular, but in the handwriting of Mr. Ward's time *ch* and *y* frequently bear a strong resemblance.

to one another, and this is particularly the case in the writing of Mr. Ward himself. I have before called attention to this blunder in the *Historical Magazine* for December, 1863, p. 314.

JOHN WARD DEAN.

Boston, Massachusetts, U.S.

**SMÖR-GÅS-BRÖD.**—Ihre says of the Swedish *conchmack*: "*Smörgås, frustum panis, butyro illitum. Er. Banzelius in Schedis Manuscriptis vocem hanc a modo memorato knömer per transpositionem, factam credit. Postquam vero comperi, apud Jemtios vicinosque gäs pro butyro usurpatur, non dubitavi, quin nostrum inde originem ducat, ut adeo smörpis sit quasi smör-jegår, butyrum illitum.*" Jemtios refers to the Jemtii, or Jantii, who dwell in Jämtland, a county of Sweden situate north-west of Stockholm. By-the-by, the lower classes in Sweden often use goose dripping (*smult*) for butter.

R. S. CHARNOCK.

Boulogne-sur-Mer.

**WOOD-LOUSE:** Bug.—The Turkish word for bug, *Takhta bitî*, is literally timber or wood louse.

HYDE CLARKE.

"GOOD WINE NEEDS NO BUSH."—This *bush* (wreath or garland) was, it appears, in England commonly composed of ivy. See Nares, s.v. "Bush." In France, however, it seems to have been made not only of ivy (see Bescherelle, s.v. "Bouchebon"), but also of laurel (see Littré, same word), holly, and broom. These last two are mentioned in George Sand's novel *Le Meunier d'Angibault*; for the miller, on refusing payment from the heroine for the night's lodging which he had given her and her servants, says, "Non, puisque, comme je vous le dis, je ne suis pas anbergiste. Voyez, nous n'avons ni houx ni gené à notre porte." Nay, it would seem almost that in France any green bush, bunch, sprigs, or bought might be (or may be, for the practice, apparently, still prevails there, in the country, in some parts) made use of, for both Bescherelle and Littré define *bouchebon* in this sense as a "bouquet, rameau de verdure." Does the practice still prevail anywhere in England? I seem to remember having, many years ago, seen a bunch of ivy (or was it mistletoe?) hanging up over a small pothouse in St. Botolph's Lane in Cambridge. F. CHANCEZ.

Sydenham Hill.

[Much discussion of the well known proverb quoted by Dr. CHANCEZ will naturally be found in "N. & Q."]

\* The French form of the proverb is "A bon vin il ne faut point de bouchebon." Among the Romans ivy seems chiefly to have been used; at least Barwood and Hotten, in their *History of Signboards*, give as the Latin form of the proverb, "Vino venibilibi suspensum hederæ non opus est."—*For nihil opus.*

† Probably evergreens were, for convenience sake, *calicely chosen*.

**RAFTY.**—During a recent visit to the western part of Suffolk (at Bury St. Edmund's), I was asked whether I was acquainted with the provincial word *rafty*, used in that neighbourhood, and applied to the weather when it was damp and misty. Some ladies resident in Lincolnshire (near Stamford) who were present stated that it was also in use there. Not knowing the word, I have since looked it out in Halliwell, who gives three meanings: "1. Rancid, frosty, var. *dialect*; 2. Wet, foggy, cold, Suffolk; (3) Violent in temper, South." Webster gives the word with a conjecture as to its origin, "[Perhaps allied to Ger. *reif*, ripe, harvest, O.H. Ger. *rifo*, *krifo*. A.-S., and Icel. *krim*, Eng. *rim*.] Damp, musty [Prov. Eng.]" Ogilvie makes a different suggestion: "[Perhaps from *rafty*, from *raff*, lumber, trumpery.] The use of the word, however, in Lincolnshire leads me to suppose that it may be of Danish origin. Now, *rau* in Danish means raw, damp; as applied to the weather, it takes the form *raut* *l'en*=*raw* weather. I send you this in the hope that some of your readers may be able to give some further information about the use of the word and its probable origin.

W. T. LYNN.

Blackheath.

**THE WORD "JANISSARY."**—The usual derivation of this Turkish word is from *yâğı*, new, *askara*, a soldier. It comes rather from *yâğı* and *churk*, which Kieffer and Bianchi render *malice*. The primary meaning is *brave*, from Persian *chir* (*id*).

R. S. CHARNOCK.

Sally.

"MENDED OR ENDED."—It is incorrect to attribute this phrase to Mr. Spurgeon. Like the traditional "elderly spinster," it may be of "uncertain age"; but, in any case, it is much older than the above-named gentleman. In common with many other good things, it comes from the North, being frequently heard in the Scottish lowlands, and an example of its use there may be found in the *Heart of Midlothian*, chap. iv., where Reuben Butler, returning with Mrs. Howden and Miss Dalnaboy from the execution of Wilson, chides the ladies for speaking too loudly of the misgovernment of the English Court, and is retorted upon with the statement that "there will be naething else spoken about frae the weigh house to the water-gate till this is *either ended or mended*." This takes us back to 1813; but, of course, the phrase may be much older.

DANIEL HIRWELL.

10, Myddleton Square, Clerkenwell.

"OLD AND NEW LONDON."—This publication has lately been referred to as an authority for antiquarian matters. I have only seen four pages of it, which were circulated at the Health Exhibition. One engraving, representing old houses at



the corner of Chancery Lane, purports to be copied from an etching by Smith. This was one of a series which John Thomas Smith published in 1815, under the title *The Streets of London*. But the artist of *Old and New London* has tried to improve upon the original print by introducing new figures, not dressed in the costume of 1815. Another woodcut is said to represent the "Belle Savage" inn in 1829; but the artist has introduced a man in the costume of George II.'s time or a little later. Some of our artists seem to think that no engraving can have a proper "old-fashioned" look unless the figures appear in cocked hats and pig-tails.

JAYDEE.

**GHOST STORY.**—I see quoted in the *Observer* of Sept. 14, from the *Boston Courier*, United States, a ghost story, described as being new and well authenticated. This story, however, is only a new version, with very little alteration, of Walter Scott's well-known *Topographical Chamber*. E. YARDLEY, Reform Club.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**THE SCARABÆUS.**—I am anxious to find references in patristic writings to the Egyptian scarab as an emblem of the Saviour. Epiphanius has been mentioned as calling Him "the scarabæus of God," and in Horapollon there is a passage in which the scarab is spoken of as emblematic of "an only begotten." In Moore's *Epicurean* (third edition, 1827, p. 313), there is a quotation from St. Augustine: "Bonus ille scarabæus meus," &c. I have searched the works of Augustine in vain to find this passage. Moore does not give any more exact reference. Perhaps some of your readers may be acquainted with the passage, and can refer me to it. In Migne's edition (vol. v. col. 2039) there is a kind of abstract of a sermon, which may or may not be by St. Augustine, in which there is this sentence: "Christus in cruce vernis et scarabæus." I have a scarab on which a crucifixion is depicted, or something very like it, but the scarab itself looks much older than the Christian era. W. J. L.

**INSCRIPTION ON A SEAL.**—I ask for assistance in deciphering the following enigmatical inscription on a seal:—

TERMA ANN AN  
DEASOLD, GARG  
ANN AN CATH.

C. M. I.

Heacham Hall, Norfolk.

**CONTRADE OF SIENA.**—Can any reader give me any information as to the very interesting organization of the citizens or tradespeople of Siena into

*contrade*, corresponding somewhat, I suppose, to our wards? Each *contrada* has, or had, its own officers, subject to the authority of the "captain of the city," and each adopts as its emblem or motto the name of some animal, e.g., lion, eagle, mouse. I believe there are seventeen *contrade* at the present time. I have the names of sixteen. Perhaps, some correspondent can furnish a complete list.

J. PICTON, Jun.

**"PARCEL GILT."**—I meet in old inventories of plate with (1) "A chalice silver gilt," (2) "A silver chalice parcel gilt," and (3) "A silver chalice double gilt." The part usually found gilt is the inside of the cup. This may be No. 1. Then does "parcel gilt" in No. 2 mean *partly* gilt? and if it does, what part is meant? Or does "parcel gilt" mean *singly*, as opposed to the "double gilt" of No. 3? J. E. J.

[It is difficult to draw the distinction between the different articles J. E. J. mentions. *Parcel*, in the sense of partly or partially, occurs frequently in Shakspearian time. *Nares* gives many instances, and says they might be multiplied without end. The word, however, with the substitution of an *e* for the *a*, occurs much earlier in the *True Tricke of Iohanne*. *Parcel-meat* (Ben Jonson), *parcel-polymeria* (Massinger), *parcel-interman*, *parcel-guest*, &c., also occur. The explanation what *parcel* conveyed must be sought by comparing old plate with inventories rather than in dictionaries.]

**QUARTER SESSIONS ROLLS.**—I shall be glad if any clerk of the peace will inform me of the date of a Sessions Roll antecedent to A.D. 1597.

EDWARD HAILSTONE.

Walton Hall, Wakefield.

**"DON QUIXOTE" IN RHYME.**—"Broad Street Library | *Don Quixote Versified* | in the | *Spenserian Stanza*. | By the | Author of the *Pilgrims Progress* | *Versified* and *Telemachus Versified*. | Part i. Books i., ii., iii., and iv. London, Messrs. Orr & Co." Who was the author of this rhymed Quixote, and was any further portion published? It evidently appeared in monthly instalments, commencing in March, 1847, and ending March, 1849. F. W. C.

**CHURCH FESTIVALS.**—Will some reader of "N. & Q." explain the following festivals? (1) *La fête de la Bouteille*; (2) *La fête des cornards*; and (3) *La fête du Géant aux Ours*, held July 3. I knew all about them once, but have forgotten to what they refer, and also the book in which they are explained. I think there is at least one of your correspondents who can help me to this information. I have searched Du Cange.

E. COBHAM BREWER.

**HERALDIC.**—In Burke's *Landed Gentry*, 1883 ed., the crest of the Tayleur family of Rodington, Salop, is given as follows: Out of a ducal coronet or an arm in armour, holding in the hand a sword, proper. In the *Transactions of the Shropshire*

Archæological Society the crest is given as, Out of a ducal coronet or a dexter arm in armour embowed, holding in the hand a sword imbued, proper. Which is correct? SENEZ.

WALTON CHURCH.—On a pillar in the village church the following lines have been discovered. They are painted in black letters. I copied them carefully:—

"Christ was the word and I spake it  
He took the bread and brake it  
And what the Words doth make it  
That I beleive [*sic*] and take it."

At the south-east door I found a stone slab with an inscription upon it, under which, in 1691, Lilly, the astrologer, was buried. I seem to remember having heard the lines before, in connexion, I think, with Queen Elizabeth.

RICHARD EDGEUMBE.

83, Tedworth Square, S.W.

[This quatrain has frequently been discussed in "S. & Q." in connexion with Queen Elizabeth. See 2nd S. v. 438; 3rd S. x. 549; xi. 64, 225, 315; xii. 76; 4th S. xii. 229, 225; 5th S. iii. 382, 483, 472, 499; iv. 18; v. 313; vii. 111. The authorship remains doubtful. So much varied information is supplied at one or other of the above references, we cannot attempt to condense it. See especially an article, 4th S. xii. 229, by the REV. W. SHARROW SIMPSON, and a second, by the same author, 5th S. vii. 111.]

"THE SPIRIT OF CONTRADICTION"—This is the title of the story of Giles and Gillian, in which the latter sinks into the sea, "the fingers closed, all but the middle and forefinger, which, moving backwards and forwards, apart and together, as the blades of a pair of scissors close and open, the unconquerable spirit of contradiction struggling beyond the last gasp." What is the origin of the narrative. It occurs in the *Amaranth*, pp. 216-227, by Randolph Renscoe, Lond., &c. But there is no author attached to it. Is it found in any presumably earlier work? ED. MARSHALL.

"THE SPYTX."—Can any one give me the date of the first and last numbers of this political paper, which was one of James Silk Buckingham's numerous ventures? G. F. R. B.

PETER THE WILD BOY.—When the Norwich city Bridewell was burnt in 1751, this person was confined there, having wandered from a farmhouse in Hertfordshire. He is said to have been found in a wood in Germany, when about twelve years of age, and to have died in 1785, at the supposed age of seventy-three. He could only articulate the word Peter, and sing a tune, and was in other respects little better, except in shape, than the orang-outang. These are the particulars usually given under the heading of "Bridewell" in the various accounts of the city; but I am under the impression that I have somewhere seen a more detailed history of Peter, in which he is spoken of

as a royal *protégé*. I am confirmed in my impression by having found an entry, "for the maintenance of Peter the wild boy, 7/ 17s. 6d." in a MS., "Account of her late Majesty's lodge at Richmond for the Quarter ending Xmas 1750," in the possession of the Surrey Archæological Society. Perhaps you or your correspondents can refer me to a full account of this extraordinary character. There is a public-house adjoining a portion of the old Norwich Bridewell called the "Wild Man," which doubtless takes its name from him.

T. R. TALLACK.

Cringleford.

RANSOMS.—When was the custom of ransoming prisoners discontinued in Europe? I find the following foot-note in G. P. R. James's *Barney*:

"I have not been able to discover at what period the custom of exacting a ransom from each prisoner taken in battle was dropped in Europe. It certainly still existed in the reign of Elizabeth, and perhaps still later, for Shakespeare (writing in the days of James I.) makes repeated mention of it. Some centuries before the period of this tale [it commences in 1520], Edward the Black Prince fixed the ransom of Du Guesclin at 100 francs, which the constable considered degrading, and rated himself at the sum of 70,000 dorins of gold."

ALPHA.

PERSONAL TRAITS RECORDED IN PROVERBS.—In the *Leicestershire Visitation* of 1619 (published by the Harleian Society) it is said of Jane, second daughter of John Morton, of Quenrendon, in that county, "bibit solu modo aquam." Her eldest brother was then thirty, and she had an elder sister married to "Robert Slimon of Tickell, co. York." Perhaps, some of our temperance friends will find out for us the fate of Jane. She must have been looked upon as a prodigy, to have her abstinence thus put on record in the College of Arms.

CLK.

BATH INSCRIPTION.—A *Saturday* reviewer some time ago (May 31, 1884, p. 718, referred to a "famous Bath inscription" about the interpretation of which there has been a ludicrous difference of opinion among pundits. One takes it to mean, "Quintus has bathed Vibra for me with the water. Along with Chiquati's he has saved her by means of quinquina." His pay is 500,000 pounds of copper coin." A learned German prefers, "May the man who stole my table cloth waste away like water unless he restores it." Where can an account of this inscription and its interpretations be found? A. SMITH PALMER.

Woodford, Essex.

FAMILIES OF O'HEENE AND HINE.—Can any correspondent of "S. & Q." learned in the later ramifications of the pedigree of O'Heene, of Ireland, tell me if the family of Hine in England at the latter part of the seventeenth century are likely to be descended from the O'Heynes, and at



what time they came to England? The possibility of these families being originally of the same stock was suggested to me lately on reading Donovan's *Tribes and Customs of Hy-Fiachrach*, where the name of O'Heyne, gradually converted by English spelling, becomes O'Heine, O'Hene, O'Hine, and finally Hynes.

William Hine, born in 1694, had three sons, who went to Jamaica at the beginning of the eighteenth century; but I do not know where William Hine lived in England. The name is found in Bristol as belonging to burgesses and aldermen of that city. The name of Hynes is also found in Jamaica, but whether in mistake for that of Hine or not I have no means of proving. Capt. Hynes is mentioned in 1760 as being in command of a company against the negroes of St. Mary's parish who had rebelled. The widow of John Hynes, Esq., "Jannet," married, secondly, Capt. Francis Sailer-Hals, member for St. James's, 1745-6; her daughters by her first husband married G. Elletson, Esq., and Thomas Beach, Chief Justice of Jamaica. These ladies were coheirresses, and their arms (from a monument to Mrs. Beach) are Quarterly, 1 and 4, Vert, two lions counter rampant (1) against a tower argent; 2 and 3, Or, a lion rampant regardant gules, on a canton sable, a griffin's head erased argent. I cannot connect these ladies with my pedigree of Hine, of the parish of St. James's, but should be glad to know if these arms are those of O'Heyne, and if any connexion is known between the latter family and Jamaica.

B. F. SCARLETT.

TREATISE ON MAGIC.—I have before me two books, exactly alike in size, binding, place, and date. One is J. Le Normant's *Histoire V<sup>er</sup>itable*, &c., Paris, Nic. Buon, 1623, described by Brunet in the *Manuel du Libraire*, vol. iii. col. 979, as consisting of two volumes of 286 (should be 346) and 346 pages, besides the approbation. This description tallies with my copy; but at the end of the second volume the words "Fin du Premier Tome" are printed. The other book appears to be a third volume, although styled "Seconde Partie" on the title-page, which runs thus: "*De la Vocation des Magiciens et Magiciennes*, par le Ministere des Demons.....Seconde Partie. Le tout extrait des mesmes memoires. A Paris, Chez Nicolas Buon.....M.DC.XXIII." Svo. title, table 1 f., 652 pp. I should be glad to learn if I am right in my supposition, and whether a title-page should precede what Brunet styles the second volume.

J. P. EDMOND.

COLLINS.—The father of Anthony Collins was Henry Collins, of Heston, a man of considerable means—1,800*l.* a year—and as he lived at Heston for many years it is supposed that his son Anthony was born there, June 21, 1676; but he was baptized at Isleworth Church on June 22. His two sisters

were baptized at Heston. Can any reader suggest an explanation of this? C. A. WARD.  
Haverstock Hill.

THE VRAINS-LUCAS FORGERIES (see 6<sup>th</sup> S. i. 68).—Where can I find an account of these forgeries? EDMUND WATERTON.

GIOCO D'OCO: TABLES.—Henry Peacham, in his quaint and somewhat interesting little work, printed in 1667, entitled *The Worth of a Penny; or, a Caution to Keep Money*, makes mention, amongst other recreations for out of doors, of *paill mail* or *pull mell*; and, amongst those suitable for within doors, of *tables* and *gioco d'oco*. Can you give me any information as to what these latter pastimes were? D. G. C. E.

THE WHITECHAPEL ALTARPIECE.—In the year 1697 Dr. Welton was instituted Rector of Whitechapel. He had a feud with Dr. Kennett, the Rector of Aldgate, and the famous Whitechapel altarpiece, in which Dr. Kennett appears as Judas, was painted by his orders. In *Nichols's Literary Anecdotes*, viii. 369 (ed. 1814), the writer says he had "seen a print of this famous picture." Can any of your readers tell me where I could get a copy, or where one exists, as I might get a photograph taken of it? ARTHUR J. ROBINSON.

Rectory, Whitechapel, E.

SHERBURN HOSPITAL: THOMAS LEVER.—I should be thankful for any information upon the following: 1. The present constitution of Sherburn Hospital, co. Durham. 2. Was Thomas Lever, appointed master thereof in 1562, ever Archdeacon of Coventry; and, if so, was it in this capacity that he sat in the Convocation of 1562? J. P. H.

[See 6<sup>th</sup> S. ix. 109, 215, 278.]

BLEANE.—In an old map (1764) I find Boughton-Blean (Kent) marked as Banton Street, or Boston. About a quarter of a mile to the west a church is marked Boston-under-Bleane, and about a mile to the east is indicated a hill, on which is drawn a beacon, marked "The Bleane." I conclude, then, that Blean means beacon, but no dictionary to my hand contains the word. In the same county there is a parish between Canterbury and Herne called Blean. This, possibly, owes its name to the same origin. Is there any relation between this word and Blean-Gwrach, Blean-Pennal, Blean-Porth, in Wales, or to Dunblane in Scotland? J. J. S.

ENGRAVINGS, VIEWS, &c., OF FAIRS.—I am desirous of knowing what prints, engravings, views, &c., have been published illustrative of Bartholomew, Southwark, and other fairs, suburban and provincial, from the earliest to the latest period, their dates, artists' and publishers' names, and any other particulars descriptive of them. J. R. D.

REV. JOSIAS SHUTE.—Can any of your correspondents favour me with biographical details of the Rev. Josias Shute (who died in 1642) beyond those contained in Fuller's *Worthies of England*, or say where the same are to be found? Have any of his works been published; and, if so, where can they be seen? I have a portrait of him engraved by Wm. Marshall, evidently taken out of some book. What work is it that has contained this portrait?

T. B.

Settle.  
[A very brief account of Josias Shute appears in Rose's *Biographical Dictionary*. It can scarcely contain more than is given by Fuller.]

### Reprints.

#### THE DEATH OF SIR CLOUDESLEY SHOVEL.

(6th S. x. 88, 150.)

Your correspondents have already shown at the latter reference that the death of this gallant seaman took place on Oct. 22, 1707. If further evidence were needed as to the error of those who give 1703 or 1705 as the date of Sir Cloudeley Shovel's death, that evidence would be afforded by Mr. Jos. Redington's *Calendar of the Treasury Papers*, published in the Rolls Series. This calendar contains many entries of great interest with respect to Sir Cloudeley Shovel. In the volume for the years 1702-1707 we have (p. 559, a report of Mr. Gregory King relating to the funeral of the admiral. Since the Restoration only three great naval commanders had been buried at the expense of the English Government. 1. The Duke of Albemarle, buried in Westminster Abbey from Somerset House, 1670: the expenses of the duke's funeral were estimated at 8,000*l.* or 10,000*l.* 2. The Earl of Sandwich, who perished at sea in the second Dutch war, 1672. The earl's body was brought from Greenwich and buried in Westminster Abbey, the expenses of the funeral being estimated at 2,000*l.* or 2,500*l.* 3. Sir Edw. Sprague, lost in the same second Dutch war, 1672. Sir Edward, likewise, was buried in Westminster Abbey, and various expenses of his funeral are given in the accounts of the Great Wardrobe. Sir Cloudeley Shovel was buried on Dec. 22, 1707, in Westminster Abbey, and in Mr. Redington's *Calendar of the Treasury Papers* for 1708-1714 (p. 4), we find, under date of Jan. 20, 1708, that the Marquis of Kent, Lord Chamberlain of the Household, stated to the Lord High Treasurer that the expenses of the funeral amounted to 657*l.* 5*s.* 9*d.* E. G. A.

In the *Remains of Thomas Hume* (second ed., 1800) is the following mention of this shipwreck:

"Nov. 3, 1707. On Wednesday last was seen light at eight o'clock in the evening our vice-admiral, Sir Cloudeley Shovel, returning with the fleet from the

Streights, was lost, with all the rest of the crew about 500 or 600 men, the Association being beat to pieces on the rocks of Scilly. Two other men of war, as also a fire-ship or two, are missing. This is but a dismal piece of news, and the worse by reason we have had so bad fortune all this last summer, both by sea and land; and about a week before we had news of four men of war taken and destroyed by the French—so that the whiggs will find it a difficult task to silence the mob, and keep the country from grumbling at taxes and other new impositions which must be contrived after such frustration. Sir John Narborough, son-in-law to sir Cloudeley, was in the same ship with Sir Cloudeley, as also his brother Mr. James Narborough, who made his will before he went out of England, and by it left at least 500*l.* towards the building of Packwater in Christ Church. Sir Cloudeley's body has been taken up."—Vol. i. p. 126, 127.

In No. 26 of the *Spectator*, in a paper subscribed "C.," probably written by Addison, under date "Friday, March 30, 1714," is the following allusion to Sir Cloudeley Shovel's monument in Westminster Abbey:—

"Sir Cloudeley Shovel's monument has often given me very great offence. Instead of the brave rough English admiral, which was the distinguishing character of that plain, gallant man, he is represented on his tomb by the figure of a beau, dressed in a long periwig, and reposing himself upon velvet cushions under a canopy of state. The inscription is unworthy to the monument for instead of celebrating the many remarkable actions he had performed in the service of his country, it acquaints only with the manner of his death, in which it was impossible for him to reap any honour."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The evidence now seems to be beyond all possible question that the gallant admiral perished in the storm of 1707. In a scarce book which I possess, called the *City Remembrancer*, a full account is given of the Great Fire, and also of the various storms up to 1703. The following paragraph refers to Sir Cloudeley Shovel:—

"It was past human power to compute the damage done to the ships that were saved. The great admiral Sir Cloudeley Shovel, with the great ships had made sail but the day before out of the Downs, and were taken with the storm as they lay at, or near the 'Gull-fleet' where, they being well provided with anchors and cables, hid it out, though in great extremity expecting death every minute. The Association, a second rate, on board whereof was Sir Stafford Passchorn, was one of Sir Cloudeley's fleet, and was blown from the mouth of the Thames to the coast of Norway, a particular whereof, as printed in the *Annals of the Reign of Queen Anne*, is as follows:—

The paragraph, however, is too long for quotation.

In Haydn's *Dictionary of Dates*, art. "Scilly Isles," we find the following:—

"A memorable shipwreck of the British squadron, under Sir Cloudeley Shovel, occurred here. The brave admiral returning from an expedition against Tunis, mistook these rocks for land, and struck upon them. His ship, the Association, on which were his body, two sons, many passengers (women and eight hundred brave men, went upwards to the bottom. The Eagle, Capt. Hancock, and the Romney and Firebrand were also lost; the rest



of the fleet escaped, Oct. 22, 1707, Sir Cloudesley's body being found, was conveyed to London and buried in Westminster Abbey, where a monument was erected to his memory.

The subject has a special interest for me, as, when a lad about seventeen or eighteen, I had my doubts as to the genuineness of the "Answers to Correspondents" in the periodicals of the day. At that time I read the *London Journal*; so I wrote to the editor asking the date of Sir Cloudesley's death. The answer duly appeared, and, I think, gave full particulars, including also the incident of the robbery of the body after death. The volumes are still in existence, and I have written to the editor of the *London Journal* asking if he can find the answer in question.

STREATHAM.

As the story of an alleged murder of Sir Cloudesley Shovel has been introduced into "N. & Q.," on the authority, it is stated, of his grandson, the Earl of Romney, it may be well to record that Lysons, in his *Mag. Brit.*, "Cornwall," after placing the date of the fatal storm on Oct. 22, 1707, like Hasted, in his *Kent*, mentions that Sir Cloudesley's body was "found by a fisherman, on the shore at Porthellic, and by him buried in the sands; but was afterwards removed to Westminster Abbey." Here is no suggestion whatever of foul play. The attribution of the story of the murder to the Earl of Romney does not seem very clearly made out in the reply by Mr. HENRY G. HOPE.

Lysons calls the rocks on which the shipwreck took place the "Giltson rocks." Hasted only speaks of the "rocks of Scilly," while the monumental inscription calls them the "Bishop and Clerks."

NOMAD.

On what authority is Sir Cloudesley Shovel's name spelt with one l? His monument in Westminster Abbey, the *London Gazette*s of his time, and some of his own letters and despatches spell it Shovel.

GEORGE F. HOOPER.

Streatham.

"AN OLD MAN'S DIARY," BY JOHN PAYNE COLLIER (6th S. x. 170).—I, too, possess a copy of this book, the four parts being bound in one volume by Bedford. The statement in "N. & Q." 5th S. ix. 382, that only fifty copies were printed is erroneous. In the sale catalogue of Mr. Collier's library, p. 26, No. 330, it is stated that "only twenty-five copies [were] printed for private circulation"—where "circulation" is an error for "presents"; and this is certainly correct. The reason why No. 330 brought so large a sum as 150*l.* is that it contained an enormous number of valuable autograph letters. The *Diary*, apart from insertions, may be worth as much as 10*l.* What it is worth as a vicious narrative is another question, on which I have my own views. Apart from

the suspicion which invests all that comes from this sort, it is to me simply incredible that any man, however great his industry, could keep a diary on this vast scale—where the transactions of a few months fill a thick quarto volume of print. Among the few things which I bought at the sale of Mr. Collier's library is a fragment of a "Diary or Journal," from Thursday, Oct. 10, to Oct. 17, which in pencil is assigned to the year 1811, apparently on the strength of an addition sum, viz. 1780+23=1812, which means, I suppose, that Mr. Collier was born in 1780, and was in his twenty-third year when he began the diary. I may add, the whole is in his handwriting. Two valuable articles on the *Diary* of lot 330 appeared in the *Era* of Aug. 16 and 23.

C. M. INCELEY.

Athenæum Club.

PORTRAIT OF SHELLEY BY SEVERN (6th S. x. 227).—Joseph Severn exhibited this picture at the Royal Academy in 1845, with the following title, "Shelley composing his *Prometheus Unbound*, amidst the Ruins of Rome"; this is followed by a quotation from the preface to the poem. The picture is evidently a fancy or historical picture, such as are so often made up from other portraits; but in this instance I daresay Severn had some sketch by him that he had made from life. Severn first exhibited at the Academy in 1819, and sent a portrait of Keats. He possibly painted a sketch of Shelley at the same time.

ALGERNON GRAVES,

6, Pall Mall.

The picture described by Mr. BARON is not, properly speaking, a portrait, but rather a scenic piece, in which it pleased the late Joseph Severn to represent Shelley composing *Prometheus Unbound* amid the ruins of the Baths of Caracalla. If Severn ever even saw Shelley, he certainly had no opportunity to paint his portrait, nor can he rightly be described as "the friend of the poet"; and the composition in question was not undertaken till after Shelley's death, when Miss Curran's unfinished oil-painting, the only extant authentic portrait of Shelley in maturity, was probably referred to as an authority for the head. Severn painted the subject more than once, to my knowledge; and if Mr. BARON's picture is genuine, as I know no ground whatever for doubting, the reason for its being signed and dated as late as 1845 is that it is not the original, but a replica; for the picture was engraved as a frontispiece to a pirated edition of Shelley's poems published as long ago as 1839. The question of genuineness might perhaps be settled by a simple statement of the source from which the picture was obtained. No picture of Shelley by Severn can have any authority as a portrait; but of Keats he painted from the life one finished miniature, and drew several sketches, all more or less valuable. Two

miniature he repeated several times, not from the life, and in later years reproduced the same subject in oils, painting also, from time to time during his long life, other composition portraits of Keats, among them an interesting early one now in the National Portrait Gallery. When I knew the artist as an octogenarian, he was still painting, both portraits of Keats and other subjects; so that a list of his pictures would probably be somewhat extensive.

H. BRETTON FORMAN.

46, Marlborough Hill, St. John's Wood.

QUOTATION WANTED (6th S. x. 228).—The whole squib runs thus:—

"Où, ô Hugo, huchera-t-on ton nom?  
Justice enfin que rendu so t'a-t-on!  
Jusqu'à ce corps qu'Académique en nomme  
Ocuperas-tu, de roc en roc, rare homme!"

The squib was written, of course, previous to the year 1841, when M. Victor Hugo was elected to a seat in the Académie Française.

GUSTAVE MASSON.

[MR. C. A. WARD gives the lines with some slight alterations, and ascribes the authorship to Percival Grand-maison: N. 1079, writing from Caen, gives another version, differing in no important particular, and says it was attributed, he thinks, to Viennet; and M. B. M. PERRILLAT supplies a fourth version, with *huchera* for *huchera*, and some other variations.]

INDICES OF ISSUES OF ENGRAVINGS (6th S. x. 229). It is impossible from the stamp on a proof engraving to tell what number the impression is, as the letters of the stamp are not confined to one subject. From AAA to ZZZ there would be 17,576 different combinations of letters, and the secretary, commencing with the first, would stamp, say, 150 of one subject, he would then take up another, and continue the sequence from the last copy of the first subject. In this way he keeps a register of the letters in proper order, and against those letters records the subject stamped. As it takes several years to exhaust the seventeen thousand, there is no fear of GVN appearing a second time on the same subject. It is easy to distinguish the earlier of two proofs by the stamps; but, of course, ZPO will be earlier than BXZ, as the first parcel may have been stamped just towards the close of the alphabet. ALGERNON GRAVES.

ENGINE OF TORTURE (6th S. x. 29, 76, 195).—The reference to *Archæologia* (vol. xxvii. pp. 229-250) was given by Mr. E. PEARCE at p. 76 of the present volume of "N. & Q." *Archæologia* gives a full account of the horrible torture called the "Kiss of the Virgin" (*Jungfernkuss*), in a letter from R. L. PEARSON, of Wilsbridge, to the Rev. H. T. ELHAMME, F.S.A., who read it to the Society on Jan. 12, 1837. PEARSON, a distinguished musician, though by some called an "amateur," was something of an antiquary, and a man of refined tastes. He devoted a good deal of time to the

search after this abominable relic of German barbarism, and suggested that it was, perhaps, invented in Spain.

JULIAN MARSHALL.

[MR. ALFRED WALLIS obliges with much of the same information.]

INSCRIPTION ON A TOMBSTONE (6th S. x. 169) is from Wordsworth's *Lines composed a few Miles above Tintern Abbey*, &c. See "Poems of the Imagination," that beginning "Five years have passed."

FREDK. RILEY.

[MR. GEORGE F. HOOPER, MR. W. F. HENSON, W. H. EBY, and ALFRED are good enough to supply the same information.]

AN EASTERN KING'S ESTIMATE OF A EUROPEAN MARKET (6th S. x. 120).—The passage for which MR. E. WALFORD inquires is in Herodotus, *l'His* (i. cap. 153), where Cyrus says to the Spartan herald, οὐκ ἴδεναι καὶ ἄνθρωπος τοιοῦτος, τὰς αἰετὶ χερσὶ ἐν μέτρῃ τῇ πόλει ἀποσπένδμενος ἐς τὰς ἀλλοτρίους ἀλλήλους ὁμοειδὲς ὑφαισμένῳ.

ED. MARSHALL.

[MR. P. J. F. GASTILHON and MR. W. J. GREENSBURY, B.A., supply the same reference.]

PALIMPSEST BRASSES AT CAMBERWELL (6th S. x. 164).—There is an interesting account of a recent discovery of palimpsest brasses at St. Lawrence's Church, Reading, in *A History of the Municipal Church of St. Lawrence, Reading*, 1883, by Rev. Charles Kerry.

ED. MARSHALL.

LOTHAIR OR LORRAINE (6th S. x. 166).—With reference to MR. I. ABRAHAM'S extract from the *Revue des Études Juives* concerning the geographical name written with Hebrew characters לוֹתַיִר or לוֹרַיִן, which M. Gersom proposes to identify with Lhuitre, I may state that the following issue of the *Revue* will contain a note on this subject. There it will be found that the word לוֹתַיִר is quoted in mediæval casuistical writings of the Jews, together with *ard*, "towns of Lothair," and with *ma'khat*, "kingdom of Lothair." In one passage a rabbi explains distinctly the word *Lothair* by *Lorraine*. Lhuitre, if I am not mistaken, was called in the Middle Ages *Huistree*, and in that case the Jews would not have transliterated it by *Lothair*. The *Sepher Lothair* is not to be found in the preface of Rabbi Tam's *Sepher Ha'yayashar*, neither in the edition nor in the MS. of the Bodleian Library, so far as my knowledge goes.

A. NEUBAUER.

Oxford.

FRABANT COSTUMES IN ENGLAND (6th S. ix. 508; x. 56, 196).—To the notices of these that have appeared ought to be added the dress of the *Sch-wärzen* of Newhaven, near Edinburgh, which is still kept up rigorously. The dress consists of brightly-coloured stripes on the stockings, and strong, but neat, *cravats* beneath



them: gay-patterned cotton jackets, with short sleeves, and snow-white under-sleeves turned back at the elbow; over all, large, roomy, blue serge cloaks, with long sleeves, ready for use in winter weather, while at other times the broad shoulders of the well-made wearers admit of the front folds of the cloak being turned back, leaving the arms free. Two kracels, the one fitting on to the other, are carried on the back by means of a broad band across the forehead, a white cap completing the costume, which, however, is often dispensed with, as many of these hardy women go bareheaded in all but the coldest weather. The Newhaven fisher-folk are as jealous, too, of their own peculiar customs as of their costume. R. H. BUCK.

In Hertfordshire the smockfrook is green; some are very elaborate in needlework; buttons covered or flat white metal. The "chimney-pot" hat, properly called a "round" hat in contradistinction to the low-crowned three-cornered hat spoken of by Mr. SAWYER, made of beaver, was, until about 1857-8, the universal head-dress. I well recollect my brother being mobbed at this time, owing to wearing a low deer-stalker hat, which the crowd called a "basin." In Wiltshire the smockfrocks are white. HAROLD MALET.

Dublin.

BISHOP KEENE (6th S. x. 125).—Edmund Keene succeeded Joseph Butler, the author of the *Analogy of Religion*, as rector of Stanhope in 1740. In 1748 he was elected Master of Peterhouse, and in January, 1752, was nominated Bishop of Chester. In 1756 he was succeeded by Edmund Law in the mastership of Peterhouse. In 1770 Keene was translated to Ely, and in the following year was succeeded in the rectory of Stanhope by Thomas Thurlow, afterwards successively Bishop of Lincoln and of Durham. He died July 6, 1781. See Chalmers, vol. xix. pp. 280-82; Rose, vol. ix. p. 84; Mackenzie and Rose's *View of the County of Durham* (1834), vol. ii. p. 260; and the *Cambridge University Calendar*, 1883, p. 413.

G. F. R. B.

In the *Gentleman's Magazine* for July, 1740, p. 317, there is a note of the appointment of "Mr. Edmund Keene, brother to Benj. Keene, Esq., Rector of Stanhope, Durham, 700l., void by the Resignation of the Bishop of Bristol." Benjamin Keene was of considerable service to Sir Robert Walpole as minister to Madrid, and it was said, with probable truth, that he gave this living to the brother at the special request of B. Keene. The king nominated Dr. Keene Bishop of Chester on Jan. 11, 1752 (*Gazette*), and he was elected on March 9, 1752. The *Gentleman's Magazine* for March, 1752, p. 145, states "he holds in commendam also the R. of Stanhope." The charge made against Dr. Keene by Horace Walpole (letter to Sir H. Mann, Dec. 11, 1752) is that Sir

Robert gave Keene the living to marry one of his natural daughters; that he took the living and dispensed with himself from taking the wife. I think this statement may reasonably be taken with considerable doubt. Horace Walpole was in Italy when the supposed arrangement was made, and did not return to England till nearly a year afterwards (Sept. 12, 1741). He therefore only knew the matter by report; and he says Sir Robert died soon after giving Keene the living. This is clearly wrong, for Sir Robert lived till March, 1745,—that is, five years. It is quite possible that Sir Robert may have hoped that Dr. Keene would marry the young lady, and may have hinted the matter to Keene's brother, but it is most improbable that there would on either side have been any kind of promise or agreement as suggested. The second story about Bishop Keene's marriage, as told by Horace Walpole, is a little improbable; that when he heard of his appointment he was dining at the Bishop of Lincoln's (J. Thomas); that "he immediately rose from the table, took his host into another room, and begged he would propose him to a certain great fortune to whom he had never spoke." Keene's marriage in May, 1752, to Miss Andrews, of Edmington, if brought about by Bishop Thomas's aid, could hardly have been proposed as Walpole relates it. It is clear that the latter hated Dr. Keene, and readily believed anything foolish or discreditable which was told about him. EDWARD SOLLY.

According to Sir H. Nicolas's *Historic Peerage*, Dr. Edmund Keene held the see of Chester from 1752 to 1771, when he was translated to Ely. He died in 1781. E. WALFORD, M.A.

Hyde Park Mansions, N.W.

Edmund Keene, Rector of Stanhope, Durham, was appointed Bishop of Chester 1752. M. V.

FOREIGN ORDERS OF KNIGHTHOOD (6th S. x. 41, 176).—Has not MR. HENDRIKS confused two things, knighthood by itself and knighthood of an order? Is not that knighthood which is universal the former knighthood and not the latter? As a matter of fact, I believe such knighthood now exists nowhere but in England; but, of course, this does not alter the principle. Possibly, however, knights of foreign orders may be knighted as a qualification, as the knights of our orders are. How this is I know not; but as a separate thing I believe knighthood by itself does not exist out of England. C. F. S. WARREN, M.A.

Troneglia, Kenwyn, Truro.

I am glad to see that MR. HENDRIKS and HISTORICUS agree with me in the main point which I desired to bring out, viz., the inapplicability from a legal point of view of the Foreign Office Regulations to those who are not in the immediate service of the Crown. HISTORICUS

wonders that I did not see that the case of the Baron de Worms, M.P., was not a fitting illustration of the comparison I made between foreign titles and foreign decorations. I admit that he is quite right, except that my error was in supposing not that a person who was not a British subject by birth or naturalization could sit in Parliament, but that that gentleman's foreign title had been conferred on him since his naturalization. I suppose the Chevalier O'Clery, M.P. (whose name was omitted on account of the illegibility of my writing), was a much better instance of my position.

J. WOODWARD.

For full details about the sale of titles in Tuscany, see *Life of Charles Lever*, by W. J. FitzPatrick, vol. ii. p. 141.

FLORENCE.

**CALLIS** (6th S. x. 149).—The only solution of the local term "Callis," as applied in reference to the hospitals in Stamford, that I can see is from the fact that the oldest institution was founded pursuant to the will of Wm. Browne, Merchant of the Staple of Calais, who is styled by Leland (*Itin. vi. f. 29*) as "a marchant of a very wonderful richesness," Alderman (or as is now designated Mayor) of the borough in the years 1435, 1444, 1449, 1460, 1466, and 1470, Sheriff of Rutlands 7 and 15 Edw. IV., 1 Edw. V., and 2 Henry VII. Will dated Feb. 17, 1485-9, pr. in P.C.C. May, 1489. As he did not live to carry out his pious intentions, his executors procured the king's licence to found the hospital, which was completed about 1493. At the time of the great Tudor revolt from the Church of Rome it is said this institution had a narrow escape from sharing in the fate that befel the monastic houses in the town. If my memory serves right, Stamford was anciently considered as a staple town.

JUSTIN SIMPSON.

Cowel (*Law Dict.*) renders *callis* "the King's Highway" (of course from Lat. *callis*, whence Sp. *calle*); but the word queried may come from *callas*, a cottage, hut, little house; from *kallos*, a wooden house; from *kalon*, wood.

R. S. CHARNOCK.

Berkhamsted.

The following is an extract from the historical article written by Mr. Robert Babb, of Munster, for *The Guide to the Isle of Thanet*, published by Messrs. Hutchings & Crowsley:—

"One of the most ancient houses in the parish [St. Peter's, Kent] is *Callis* Grange, probably of the reign of Edward IV. Canon Scott Robertson informs us, in the *Kent Archaeologist*, that William Calys appeared as a witness to a charter in the thirteenth century, and an early schedule of the *Cartulam de Margate* contains the name of Adam Calisium and partners, 1244. This probably was in the reign of Edward I., and in the Subsidy Roll of 1 Edward III. (1327), the name of Robert Calyson is entered as liable for 13*sd.* in Thanet."

H. H.

**HENSHAW** (6th S. ix. 349, 368, 376, 436, 511; x. 39, 76, 165).—In Burke's *Pecage and Baronetage* for 1846, the marriage of William Strickland with the daughter and coheirs of Edward Charles Henshaw is given. Also in Playfair's *Baronetage of England*, p. 328. D. G. C. E. can satisfy himself that this lady did exist by going to Somerset House and looking at the letters of administration granted in the case of Charles Henshaw, of Eltham, where the three daughters are mentioned (Aug. 18, 1726), "Elizabeth Henshaw, Catherine Henshaw, and Susannah Henshaw, minors." Of Catherine Strickland's death and burial in 1741, he can satisfy himself at St. Dunstan's, Canterbury.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**ARMS OF PEMBROKE COLLEGE, CAMBRIDGE** (6th S. x. 148).—If Mr. BELL will refer to *English Heraldry*, by C. Boutell, p. 167, he will there see a drawing of the seal of Mary, Countess of Pembroke, who founded Pembroke College in 1343. This seal exhibits the arms required: De Valence, Barry of ten argent and azure, an orle of martlets gules, dimidiating Chastillon de St. Paul, Gules, three pallets vair, on a chief or a label of five pendants azure. The shield of Guy II. de Chastillon, Count de St. Paul, grandfather of the above lady, appears in the Camden Roll (No. 33), but in the dimidiation only half of the shield is exhibited, which makes the label with two pendants and a half, and only one pallet and a half is visible.

WALTER J. WESTON.

The blazon appended to the Camden Roll (6th S. viii. 42) is that of the original paternal coat of De Valence, as Mr. Boutell states in his *Heraldry* (1864), and the bars were therefore "sans nombre." The coat "Barry, arg. and az.," of which the orle of martlets constituted an abatement, is still preserved in Winchester Cathedral, on the "curious semi-effigy," as Mr. Boutell calls it, of Bishop Ethelmar de Valence, brother of Earl William. The shield of Chastillon, borne, dimidiated with that of Valence, for Mary de Chastillon, wife of Earl Aymer and foundress of Pembroke, is blazoned by Mr. Boutell as "Vair, three pallets gu., on a chief or a label of three points." In the last edition of Burke's *General Armory*, on the other hand, the arms of Chastillon are given, *s. v.* "Chastillon," as "Gu., three pallets vair, on a chief or a label az.," for the impalement on the seal of Mary, Countess of Pembroke. Mr. Seton (*Law and Practice of Heraldry in Scotland*, 1863) mentions, p. 263, the coat borne by Pembroke College as an instance of dimidiation, but without giving the blazon. In a later chapter, however (p. 452), he blazons it "Barry of twelve, arg. and az., over all nine martlets in orle gu." The real antiquary seems to me to be in the blazon of Chastillon, or St. Pol, rather than in that of De Valence.



But "Barry of four" or "five" does not, as far as I can see, adequately represent the original coat of De Valence.

(C. H. E. CARMICHAEL.

New University Club, S.W.

LETTER OF NAPOLEON BONAPARTE (6th S. x. 206).—The letter of Napoleon Bonaparte to the Regent of Portugal, communicated by Ru Ru., and printed at the above reference, was published in the *Correspondance de Napoleon Ier*, from the copy retained in the French archives (see vol. viii. p. 565). The letter bears the date of "27 Thermidor," an X. (Aug. 16, 1802), not 27 Fructidor, as transcribed by Ru Ru. The copy furnished by that correspondent, moreover, contains ten clerical or grammatical mistakes.

D. F. C.

Conservative Club.

STANDARD IN CORNHILL (6th S. x. 149, 198).—In the city of Exeter the junction of High Street, South Street, Fore Street, and North Street has been called, from time immemorial, the Carfoix; thus, Izacke, in *Remarkable Antiquities of the City of Exeter*, 1731, 8vo. p. 1, describes the locality in these words:—

"It [Exeter] hath five Gates and many Turrets, whose compass measureth a Mile and a half, having Suburbs extending a far distance in each quarter, well watered it is likewise, being full of Springs, and hath certain Conduits which are nourished with Waters deduced from several Fountains near the said City, and conveyed through Pipes of Lead under the Ground into the same, having likewise four special Streets which all meet in the midst of the City corruptly called *Carfoix*, but more properly *Quarter ways*, which divideth the City into four Quarters."

Here, in the middle of the four ways, stood the great conduit built about the middle of the fifteenth century. It was, according to Jenkins (*History of Exeter*, 1806, 8vo. p. 214, note and plate), a four-square structure, which was taken down in 1770, and "had often poured wine to the rejoicing citizens" as well as water. The four faces of this structure were directed to the streets which collectively form the Carfoix. At no time was this conduit called by any other name than "the great conduit at Carfoix"; thus, Izacke (*op. cit.* p. 175, &c., 1670):—

"The King's short abode in this City, hindered the great Conduit at *Carfoix* from emptying herself of an Hoghead of Wine, which the City had provided in readiness for that purpose."

And John Vowel, alias Hoker (who died 1601), in his *MS. Hist. of Exon* (printed by Brice, Exeter, 1766, small 4to. p. 7), says:—

"The other [conduit], being of great Antiquity, standeth in the Middle of the City, at the meeting of four principal Streets of the same, and whereof sometimes it took its Name, being called the Conduit at *Quatre-fais* or *Carfoix*, but now THE GREAT CONDUIT (*sic*)."

An ancient authority, which even now carries weight ("according to Cocker"), Cocker's *English Dictionary* (London, printed for J. Norris at

the Looking-glass on London Bridge, 1716, 8vo.), gives "*Carfax*, the Market place in Oxford where 4 ways meet."

MR. JULIAN MARSHALL, if he will make search, may, perhaps, find other authorities proving that Carrefour, Carfor, Carfax, Carfox, Carfoix do = *Quatre-Voies*, as old Izacke of Exeter remarks (whose book was first printed towards the close of the seventeenth century), and as the Chamberlain of Exeter in Queen Elizabeth's reign, John Vowel, infers.

ALFRED WALLIS.

Exeter.

"AS YOU LIKE IT" (6th S. x. 25).—Among my notes on *As You Like It* I find the following, taken from Brande's *Encyclo. of Science, Literature, and Art*, article "Duel":—

"At this period appeared the famous *Treatise of Honour* of Vincentio Saviole, a fierce and punctilious Italian, a fencing-master by profession, bred in the wars of Italy, and deeply versed in the science of the public duello, then a favorite theme of reminiscence, although no longer known in practice, as will be presently shown. This little work, published in 1594,—now little known to us, save by the famous quarrel in Shakespeare's *As You Like It*, concerning the cut of the courtier's beard, which seems intended as a parody on some parts of it,—appears to have been adopted by the gallants of the time as a standing book of reference in all case of supposed insult."

S. A. WETMORE.

Seneca Falls, N.Y., U.S.A.

SMITH'S "DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY" (6th S. ix. 486; x. 35, 135, 198).—DR. BR. NICHOLSON notices my reply on the omissions in Smith's *Dictionary*, &c., for which my thanks. There is one actual omission as to which we shall agree. No article is given on Thermusa, or Musa, the slave wife of Phraates, King of Parthia. But she is casually noticed under the name of her husband (s.v. *ARSACES*, XV.) as "his Italian wife."

ED. MARSHALL.

"LET NO MAN BE CALLED HAPPY BEFORE HIS DEATH" (6th S. x. 116, 194).—It can scarcely be left on record that the origin of the saying is to be taken to be the mention of it in the *Ætius Rex*. It is the well-known utterance of Solon to Croesus (Herodotus, *l.c.* 32), which Croesus repeated when he was on the funeral pyre (87), and thereby obtained pardon from Cyrus. Brunck terms it, "*Frequentissima apud tragicos sententia*" (not. ad *Ed. R.* in fine).

ED. MARSHALL.

ALDERSEY FAMILY (6th S. x. 169).—The *Visitation of Cheshire*, 1580, gives under the pedigree of Aldersey, of Aldersey and of Spurstow, only one Margaret, the daughter of Hugh Aldersey, alderman of Chester, and of his wife, Margaret Dambell. This daughter Margaret is put down as having first married Henry Bonbury, of Stanney, and secondly, Sir Rowland Stanley. In the pedigree of Aldersey, of Middle Aldersey, Margaret is

put as the daughter of John Aldersey, of Middle Aldersey (living 1566), and of his wife Joan Massy. The arms of the latter Alderseys are, Quarterly, 1 and 4, gules, on a bend engrailed argent, between two cinquefoils or, three leopards' faces vert; 2 and 3, sable, three standing di-hes argent (Standish).  
B. F. SCARLETT.

\* HUGO DE VERE, EARL OF OXFORD, 1498 (6th S. x. 169).—At this date John de Vere was the thirteenth Earl of Oxford, and held the earldom for the long period of fifty years, dying in 1513, and was buried at Coln Engaine Church, in Essex. The arms of De Vere appear to have been "Quarterly, gules and or, in the dexter first quarter a mullet of five points argent; crest, a boar passant azure, bristled and dented. The motto, "Vero nihil verius," is said to have been given by Queen Elizabeth. The badge, frequently used in addition, was a silver mullet of five points, which may be seen on the tower of the fine church at Lavenham, in Suffolk. Their armorial bearings are scattered widely throughout the old churches and halls of Eastern England, where the ancient family of De Vere had large possessions and exercised powerful sway, and it may be added that the crest called the "Blue Boar" often does duty as a sign of the village inns. Of John de Vere, the thirteenth Earl of Oxford, Macaulay observes, "He had, through many vicissitudes of fortune, been the chief of the party of the Red Rose, and had led the van on the decisive day of Bosworth" (*History of England*, vol. ii. chap. viii. p. 316). Sir Walter Scott, in *Anne of Geierstein*, has, it will be remembered, sketched his character with a graphic and powerful pen, contrasting it skillfully with that of Charles the Bold, Duke of Burgundy.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

SALT IN MAGICAL RITES (6th S. ix. 461; x. 37, 67, 92).—The following quotation from Reg. Scot's *Discourse upon Devils and Spirits*, chap. xviii., may interest your correspondents on this matter, as also those on the "Sal et Saliva" question (6th S. ix. 424, 514; x. 134):—"This Bodin also saith that the devill loveth no salt in his meate, for that it is a signe of eternitie, and used by God's commandement in all sacrifices." It will be observed that Bodin makes salt a sign of eternity, not a symbol of wisdom as does Bishop Challoner. Did the Romanist divines differ on this point, or did Bodin—not, I suspect, over learned—take up the view that salt was an emblem of eternity from the priest's words (6th S. ix. 514), "Let it be to thee a propitiation unto life everlasting?"

Though it be possible—as Mr. W. G. BLACK supposes—that "the unnecessary destruction of the life-necessary salt was an equivalent to a propitiation of the powers of evil, Christian or pagan," I do not think this can at all apply to

the case he was quoting, or to one given just before. In the former, the words "Quid preserve frae a' skaith" prove, I think, clearly, that the act was a memorial remnant of a sacrifice, heathen or Jewish, while in the other it must be taken to represent a sacrifice to the deity or deities who watch over us and preserve us, and give us our food, until it be shown that the devils were supposed to favour churning, possibly as an impious interference with the "sacred cow" of the Indian mythology. But this will be difficult, if not impossible, as, on the authority of Scot's "Epistle to the Reader," witches were supposed to hinder the churning of butter.  
DR. NICHOLSON.

"THE TOYES OF AN IDLE HEAD" (6th S. x. 187).—This is Nicholas Breton's, annexed to *A Flourish upon Faerie*, R. Jones, 1582 (see *Coxeter Catalogue*, pt. i. No. 312, which copy was bought by the late Joseph Lilly for 24l. 10s.). It is reprinted, I think, in Park's *Heliconia*.

ALFRED WALLIS.

BIRTHPLACE OF GRAY (6th S. x. 168).—The house in which Thomas Gray was born in 1714 was No. 41 on the south side of Cornhill, being the second house west of St. Michael's Alley. It was burnt down in the great fire of 1748, and was rebuilt by Gray. At the time of the fire it was occupied by Mr. Yates, a hosier; and after it was rebuilt it was let to a perfumer. Gray, in his will, left to his cousin Mary Antrobus "all that my freehold estate and house in the parish of St. Michael, Cornhill, London, now let at the yearly rent of sixty-five pounds, and in the occupation of Mr. Nortgeth, perfumer" (i. "Jacob Nortzet, perfumer," in Kent's *Director*). There is a good engraved plan of the houses burnt in 1748 in the *London Magazine* for March, 1748, p. 139, from which Mr. LYNN will readily make out the exact position of Gray's house. It is usual, I know not why, to leave out the passage in Gray's letter to his friend Thomas Wharton, M.D., of Durham, about the fire, dated June 5, 1748, though it is a paragraph of considerable interest:—

"Your friendship has interested itself in my affairs so naturally that I cannot help troubling you with a little detail of them. The house I lost was insured for 5000l., and, with the deduction of three per cent., they paid me 4875l., with which I bought, when stocks were lower, 5250l. The rebuilding will cost 5000l., and the other expenses that necessarily attend it will amount to 5000l. I have an aunt that gives me 1000l., and another that I hope will lend me what I shall want; but if (contrary to my expectation) I should be forced to have recourse to your assistance, it cannot be for above 500l.; and that about Christmas next, when the thing is to be finished."

Dr. Wharton was one of Gray's true friends, and it is probable that when he sent the letter to Mason in 1775 for publication he desired that these details relating to mere money matters should be left out. But after the death of Dr. Wharton,



in 1794, there could be no real ground for continuing to suppress them. Gray's prudent action in investing his 500*l.* is very interesting; it was plain that the money could not be wanted for some months, and funds were very low; they were sure to rise, and they did so. The prices of Three per Cent. Annuities varied in the four months of 1749:—March, 74 to 80; April, 76 to 85; May, 85 to 89; June, 88 to 90. Probably he gained more than 50*l.* by his prudent investment.

EDWARD SOLLY.

**HOLE SILVER: WAKE SILVER** (6th S. ix. 467).—Was not *wake silver* a fine to meet the expenses of the parish wake? This was usually held on the day of the saint to whom the church was dedicated.

S. A. WETHORP.

Soueca Falls, N.Y.

**FRENCH PROTESTANT REFUGEES** (6th S. x. 167).—From the information afforded by Sim's *Manual for the Genealogist* it does not appear that the French Protestants recorded their baptisms, marriages, or deaths, except in the registers of their own churches. Of these registers thirty-seven, from all parts of England, are in Somerset House (Registrar General's Office), also most of the registers of the French chapels, including those of the French Chapel Royal. The registers of the French Ambassador's Chapel date from 1793, and seem to be there now, in Little George Street, Portman Square. I saw a notice in the December *Catalogue* (1883) of A. Russell Smith, of Soho Square, of four volumes of MS. for sale, "List of Marriages at the Foreign Churches in London, from 1688 to 1740, and some of 1596, taken from the original copies in Somerset House." Sim says, "The Privy Seal bills forwarded to the Clerk of the Patents relate to grants of land, money, pardons, and offices, and those for the denization of foreigners are usually sent to him." In the Privy Signet Department are fourteen patents of denization. In the Private Statutes are also to be found records of the naturalization of foreigners. Some of these, down to the reign of Queen Anne, have been printed by the Record Commissioners; the indexes to them would be found at the British Museum. In the Lambeth Library, MS. 1028, "Original Papers relating to the Vandois and French Refugees, 1669-1703." There are a good many foreign names in the registers of All Hallows, Barking.

B. F. SCARLETT.

Among the "Registers and Records" in the custody of the Registrar General, under the head of "Non-Parochial Registers," are classed "The Registers of French Protestant and other Foreign Churches in England." Correspondents inquiring from time to time about non-parochial registers might find it convenient to obtain from the Registrar General his list of such registers. There are also "Original Papers relating to the Vandois

and French Refugees" in Lambeth Library, MS. 1028. The registers commence in 1567 for the Walloon and French Churches in England. There were at one time so many as sixty-four congregations. The French Chapel Royal was dissolved in 1830, when the registers of this, as of other chapels, were deposited with the Registrar General. There is a list of these records in the Appendix to the *Report of the Commissioners on the State of Registers of Births, &c.*, p. 1. ED. MARSHALL.

MR. TALLACK will find information respecting the French Protestant refugees in *Les Forcés pour la Foi*, by M. Coquerel; *Mémoires d'un Protestant Condamné aux Galères*, Paris, 1865, M. Levy; *Mémoires de Dumont de Bostanquet*, Paris, 1864, M. Levy; Smedley, *History of the Reformed Religion in France*. I do not know whether it was or was not the usual practice of the refugees to cause their baptisms, marriages, and deaths to be entered in the parish registers, but the marriage of my great-grandfather, John Daniel de Gennes (afterwards colonel of an English cavalry regiment), in 1720, to Frances d'Orval is entered on the register of the parish of Sunbury.

ALEX. NESBITT.

An interesting paper "On French Protestant Refugees in Sussex," by Mr. Durrant Cooper, appears in the *Suss. Arch. Coll.*, vol. xiii.; and scattered notices upon the same subject are to be found in vols. i., viii., xiv., xxi.

EDWARD H. MARSHALL, M.A.

MR. TALLACK should consult, in addition to the works he names, the *Bulletin de la Société de l'Histoire du Protestantisme Français*, 31 vols. 8vo. (passim); M. M. Haag, *La France Protestante* (a new edition of this work is in course of publication).

GUSTAVE MASSON.

Harrow.

I possess a copy of the work which is specially inquired for by your correspondent at the above reference, and shall be happy to answer any question respecting it if he will communicate with me.

J. CARRICK MOORE.

Stranraer, N.B.

There is also a *History of the Huguenots* by Browning.

ELIZA VAUGHAN.

London Literary Society.

**LAST DYING SPEECHES** (6th S. x. 69, 153).—A "criminal collection" was sold by Messrs. Southgate & Barrett in October, 1861. "Fourteen dying speeches of criminal celebrities, published at a penny each," were then sold, and realized 2*l.* 18*s.* (*Fennell's Antiquarian Chron. and Lit. Acc.*, p. 70). Perhaps from this Nemo may be able to trace their present whereabouts. In the *Bibliographer* for August last appeared a "Tentative Catalogue of our Prison Literature Chronological

gically Arranged," to which NEMO may like to refer.

ALPHA.

ENSIGN FAMILY (6th S. v. 107, 178).—I must ask space for a material correction of an addition which I made to my original communication, and of which I thought I had taken every pains to ensure the correct rendering in print. The name borne by the devisee of lands, 18 Ric. II., mentioned in Hasted's *Kent*, was Richard de *Ensigne*, not "Ensigne," as erroneously printed ante, p. 178.

NOMAD.

SHAKESPEARE'S PLAYS, &c. (6th S. x. 68, 152).—For a list of "Authors and Dates of Dramas and Operas" let me refer Mr. VIVYAN to Dr. Brewer's *Haider's Handbook*, Appendix iii.

ALPHA.

"No go" (6th S. x. 125, 179).—The story used to be that a lady wrote to a bookseller for "Tract No go," and that he wrote back that he could not find any tract entitled "No go." ESTE.

"UT ROSA FLOS FLORUM" (6th S. x. 168).—I think that U. R. F. must mix up two different lines which have no connexion with one another. The words "flos florum" occur as follows:—

"Ut rosa flos florum sic est domus ista domorum."

But the lines which refer to King Arthur have "flos regum." In Giraldus Cambrensis (*De Instruct. Princ.*, App. p. 192, Lond., 1846) there is an account of the exhumation of the bones of King Arthur at Glastonbury, covering which was a stone with the inscription: "Hic jacet sepultus inclytus rex Arthurus cum Wenneverea uxore sua secunda in Insula Avalonia." Camden explains the new inscription in which "flos regum" occurs by stating that the monks translated his bones into the church and "honoured them with a tomb, but dishonoured them with these hornpipe verses:—

"Hic jacet Arturus, flos regum, gloria regni,  
Quem morum probitas commendat laude perenni."  
*Reprints concerning Britain*, p. 391, Lond., 1870.

In his *Britannia* Camden further shows that "flos regum" became a recognized title of King Arthur, by citing from the *Antiocheis* of a west country man, Josephus Iscanus, the lines which begin:—

"His coloris fato felici claruit ortu  
Flos regum Arthurus."

*Somersetshire*, vol. I. col. 81, Lond., 1722.

ED. MARSHALL.

I note, as a coincidence, that in the course of the week in which this query appeared in "N. & Q." I remarked in a churchyard, either at Doultres or Rpon, a Latin epitaph, beginning with these same words, on a young girl, to the effect that as the rose is among flowers so was she among maidens.

R. H. BUCK.

The line

"Ut rosa flos florum sic est domus ista domorum"

appears at the entrance of the Chapter House of York Minster. I have never seen it applied to King Arthur. But Henry de Swansey, Abbot of Glastonbury (A.D. 1189-1218), wrote the following epitaph for King Arthur:—

"Hic jacet Arturus, flos regum, gloria regni,  
Quem morum probitas commendat laude perenni."

See William of Malmesbury.

EDMUND WATERTON.

At the entrance to the Chapter House, York Minster—where I am told it has been for many hundred years—is inscribed the following Latin couplet:—

"Ut rosa flos florum  
Sic est Domus ista Domorum."

CELER ET AUDA.

SHAKESPEARIANA: THE LOACH (6th S. x. 147).—Mr. H. N. Ellacombe, in his *Shakespeare as an Angler*, reprinted, with additions, from the *Antiquary* (vol. iv.) says of the phrase "stung like a tench,"

"that it probably refers to the then popular notion that tench, in sucking from each other the slimy substance secreted on their scales, were biting and nibbling at each other. It was this slimy substance that gave the fish its high medical character. 'The tench, of all the families of fish, is both physick and physician; of a balsamic, nutritious, and medicinal nature' (Franck, *Northern Memoirs*, 1658)."

With reference to the second phrase, "Breeds fleas like a loach," the same author has this note:

"It probably refers simply to the fact that this 'most dainty fish,' as Walton calls the loach, though so small, 'is usually full of eggs or spawn.' 'The fecundity of the cubites is immense; they begin to propagate very young, and seem to be always either spawning or in roe' (Badham, *Prose Hibernica*, 278)."

Looking at *Useful Knowledge*, by the Rev. Wm. Bingley, A.M., F.L.S. (1810, vol. iii. p. 267), the other day, I alighted on the following passage about the tench:—

"There are not many fresh water fish that are more excellent than these [tench], yet the ancient Romans so much despised them that they were eaten by none but the lowest classes of the people. In the kingdom of Congo, on the contrary, they were formerly so much esteemed that they were always allowed only to be eaten at court; and any person was liable to the punishment of death who caught a tench and did not carry it to the royal cook."

It would seem, therefore, to have been considered a "royal" dish. I ask, with diffidence, can the allusion to a "king" in the text have anything to do with the above passage? Charles and Mary Cowden Clarke, in their glossary prefixed to Shakespeare's *Works* (1874), s.v. "Loach," state that this fish is "believed by common people to be infested with fleas."

ALPHA.

It is queried "Why was a flea-bitten man said



to be stung like a tench?" On this it is observed that "Malone makes a very bad shot [in saying] 'Why like a tench? I know not, unless the similitude consists in the spots of the tench, and those made by the bite of the vermin.' Every fisherman knows that the tench is not spotted at all." This is true; but may not Malone allude to the scars or spots caused by tench nibbling their companions, which would resemble flea bites? Cough mentions that tench are fond of associating together and nibbling each other. Is not Shakespeare's simile derived from this peculiarity in the tench?

F. H. ARNOLD, LL.B.

Hermitage, Emworth.

**AUTHORS OF QUOTATIONS WANTED** (6th S. ix. 390).—

"Time, that aged nurse,  
Recked me to patience."

Is copied in an old note book of mine and credited to Keats, but I am unable to give E. A. B. the exact reference.  
S. A. WETMORE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Euphorion: Being Studies of the Antique and the Medieval in the Renaissance.* By Vernon Lee. 2 vols. (Fisher Unwin.)

WITHIN the narrow limits at our disposal it is impossible to do the scantiest justice to a book such as this, which is one to be read and pondered over, re-read, and, perhaps, annotated. Overflowing with prose-poetry as it does, it is unfair to judge of it at all unless we are able to keep our gaze fixed steadfastly on the inner life of history as well as on those outward relics of art and beauty, sacredness and shame, which antiquaries gather in museums and tourists wander over distant lands to see. Seeing and reading do so little good to most of us, that one feels inclined, when one can be served by interpreters such as Miss Lee, to cast away all original research and to content to view the old world as she has viewed it. We may not do this. All of us who would understand the present world aright, who would comprehend many of its innermost longings, and learn to know that the importance of things is not to be measured solely by the room they take up in the columns of newspapers, or the talk which in Parliament passes current for reasoning, must have something more than the vague notion of the past which school-books teach. The history of the Renaissance had been long neglected by us islanders. We are a poetic people; but the "set" of our lives in politics and religion, and more than all in morals, had been so widely divergent from the Italian, that it was not until the French Revolution broken down the old barriers which limited thought that Englishmen could contemplate the Renaissance with patience. Before, it had been horrible or fantastic; a thing to be shrunk from as one would shrink from the details of some dire tragedy of Eastern crime, or to be avoided like the forced merriment of the thirteenth drama. A change has come, and we are threatened with a deluge of books by very small people upon one of the strangest and most prophetic phenomena the world has seen. Not the least of the debts we owe to Vernon Lee—and we can estimate its relative value better than some of the others—is that she has stepped

forward at the right time and spoken with authority. She will be heard, and, whether right or wrong, will mould opinion, and we shall be delivered from the influence of a host of crude talkers, who, having read a few books and perhaps stayed a week or two in Italy (though this latter is far from a necessary qualification), think themselves fully equal to writing discourses on subjects from which the best informed modestly turn away. That Vernon Lee is well armed for the battle, no one who has gone over the ground she has traversed will call in question. We do not profess to have anything like her knowledge; but on all those points whereon we can test her we have found her free from errors of fact,—whether we accept her opinions is another question. It is one not to be answered satisfactorily without writing a treatise almost as long as *Euphorion* itself. The mere facts of the movement or time (for the word is used vaguely in both senses) are sufficiently well known. Was it a thing of good or evil import; the breaking down of Christianity and the moral order, or the rebirth of much that was good and noble which Eastern asceticism and Western savagery had destroyed? Either of these views thus nakedly stated is stupidly superficial. For each much may be said if the case were given at large: a union of them is a near approach to truth. That the Renaissance was a mere imitation, a stupid attempt of half-informed men and women to live, think, and act like Greeks and Romans, we know to be false. It was a true and genuine movement from within, as real as the German Reformation or our own great rebellion. The gross wickedness of the time has been fantastically exaggerated. Crimes must be counted as well as weighed, and it is important to know the mental standpoint of the actors as well as the statements which they had learned in their catechisms. To us, whose vices are mostly of another order, much of the inhuman wickedness, "the foul courtesy," of the Renaissance is appalling; but we should remember that these men and women, who amused themselves after the example set in the Rome of the Caesars, had another side to their character, and that we northern folk owe to them the preservation of the idea of beauty among us. Gothic art was dying. It would have been dead ere the middle of the sixteenth century had the thunders of the Reformation never shaken the world. To the Italian Renaissance we owe it that something else took its place; that the lower utilities did not get the mastery and that our ideal of womanhood—low enough at present—is something higher than that of a domestic drudge. To pick out for praise special parts of a book when everything is dependent on the unity pervading the whole, is unjust to the author and misleading to our readers. We may, however, be permitted to say that the paper on "Medieval Love" is to us the most instructive in the volumes.

*Our Parish Books and what they tell us: Holy Cross, Westgate, Canterbury.* By J. Meadows Cowper, Vol. I. (Canterbury, Cross & Jackman.)

MR. COWPER has done a very good work in preserving these decaying papers from oblivion. He seems to think that an apology is needed for his useful labours, apprehending that some persons may say that he has "put into these pages many things which might as well have remained where they were." We are not in the least concerned as to what the stupid and the ignorant may say, for we are well assured that all persons who have reached that stage of culture in which history becomes an important study will be very thankful for what he has given us. We are not aware that so long a series of accounts of the overseers of the poor has yet been pub-

lished for any parish in England. They are rarer, we believe, than the accounts of churchwardens, and, as a matter of course, do not contain so many picturesque details. They are, however, quite as important, showing, as they do, another side of town or village life. What was the condition of the poor in all those long ages which went before what used to be called "the new poor-law" is a question much more easily asked than answered. We believe it varied much; that in some parts of England the poor were treated with revolting cruelty, while in others an amount of kind feeling was shown which contrasts favourably with the present. The overseers of Holy Cross, Canterbury, seem, from the memoranda before us, to have been kind-hearted men, and to have provided for those under their charge in a most thoughtful manner. Bad as the old poor-law was in many of its aspects, it gave a far greater freedom to those who had to work its provisions than the present centralized system allows. The Holy Cross overseers seem to have taken advantage of this, and to have made liberal allowances where they felt that there was need. It is not, however, merely as materials for a history of the poor that we commend this little book to the notice of our readers. On many other matters it contains facts worth noting. The changes which surnames underwent, as shown in these old accounts, is very curious. In the rate-book for 1664 many foreign names appear. These were, no doubt, borne by Protestant refugees or their children. As time went on they became corrupted into forms more easy for English lips to pronounce. In 1668 there is an entry of ninepence "spent about the receiving the Forty Shillings for the poor men." This, Mr. Cowper says, requires explanation. We would suggest that some one had left forty shillings to the poor of the parish, and that the sum changed was money expended in getting it from the executors. The parish registers, of which we have an interesting account, contain, under the year 1600, the baptism of "Margery (Okey of Whytchappel ye daughter of Henry." This is an interesting entry. Margery was probably some relative of Lieut.-Col. Okey, the regicide, whose services to the Parliamentary cause at Naseby and elsewhere indicate that he was no common man. His pedigree has, however, never been published, and seems to be unknown.

SIGNOR DAVID SILVAGNI'S *Rome, its Princes, Priests, and People*, which has drawn considerable attention in Italy, has been translated by Mrs. Frances McLaughlin, and will be published in three volumes during the present season by Mr. Elliot Stock. Mr. Stock also announces the third volume of the *Gentleman's Magazine Library*, containing the section on popular superstitions and traditions, as being nearly ready for publication.

MR. FRANKSON, of 46, Pall Mall, who has already reproduced in admirable style Blake's *Vision of the Daughters of Albion* and *Book of Urizen*, has now in preparation a reproduction of *The Songs of Innocence*, 1789; *The Songs of Experience*, 1794; *Europe, a Prophecy*; and *Milton*. The last-named is said to be the most difficult of Blake's works. These desirable volumes are all to be coloured by hand, the method employed being that adopted by Blake. Fifty numbered copies of each work are issued, and the materials are then destroyed.

MR. ALBERT R. FREY announces the forthcoming appearance of *Musique, a Dictionary of Literary Dignities*. With a view to make it as nearly complete as possible, he asks writers who have adopted pseudonyms to furnish him with their real and assumed names. As the aim of the work is to exhibit all names de course, no name can be so obscure as to be unrecorded. Contributors to "N. & Q." might furnish a bountiful crop.

Communications to be addressed to Mr. Albert R. Frey, The Astor Library, New York.

THE October number of the *Antiquarian Magazine* contains a hitherto unpublished *jeu d'esprit* written by Sir Joshua Reynolds to illustrate a remark which he had made, "That Dr. Johnson considered Garrick as his property, and would never suffer any one to praise or abuse him but himself." Mr. J. H. Round in this number resumes his dissertation on the much vexed question of "Port and Port-Neve."

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. R. GARETTY.—1. ("Cock and Bull Story") Very many fanciful explanations of this phrase have been offered. See "N. & Q." 2<sup>nd</sup> S. iv. 312; v. 111, 117; vi. 146; ix. 209; 2<sup>nd</sup> S. iv. 79; 3<sup>rd</sup> S. ii. 169. None of these is satisfactory. It appears to be proved, 6<sup>th</sup> S. viii. 215, that the phrase is but an equivalent for a fable in which animals, such as cocks and bulls, are made to speak. Prior, in his *Riddle on Beasts*, speaks

"Of cocks and bulls and flutes and fiddles,  
Of idle tales and foolish riddles."

And Cowper says a child

"Who knows no better  
Than to interpret by the letter  
A story of a cock and bull,  
Must have a most unwise skull."

2. ("Putting oil on troubled waters") There is no definite answer to this question, which presents itself every few weeks.

J. C. F.—1. ("Editions of Herodotus") The first edition of Herodotus was printed in Venice, 1502, by A. Lin. The edition of 1679 which you mention is the fifth of note, and is a good and not a common book. 2. (*Henry's Miscellany*) The volumes of this you mention, consisting as they do of odd volumes, can have little value. The fourteen volumes illustrated by Crankshaw are valued at 10*l.* by a correspondent whose list of Crankshaw productions we hope shortly to publish.

M. E. M. ("Lit de Justice") The term has two meanings. It was first applied to the throne which the king occupied when presiding over the parliament. It passed thence to designate generally a solemn session, over which the king presided. The first recorded *lit de justice* was held in 1315, under Philip-le-Long; the last was held May 8, 1788, by Louis XVI. The answer to your second query involves further research, and must be delayed.

C. A. WARD.—Butler's *Life* will appear.

### NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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### Bibliography and Literary History.

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LONDON, SATURDAY, OCTOBER 4, 1884.

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Notes.

THE CASSITERIDES.

The author of the *Origins of English History* (London, 1882) seeks to destroy our traditional connexion with the prehistoric Cassiterides of Europe. At p. 11, note, in referring to the *Monumenta Historica Britannica*, he adds, "The writer hopes to establish a theory completely opposed to this statement [as to the Cassiterides]." Has he done so?

I admit and admire Mr. Elton's industry, but think his method disjointed and his matter badly arranged. Perhaps it is not uncharitable to assume that he has gorged a larger meal than he can properly digest. Again, he is too discursive, and rustles his advocate's gown with too much freedom.

We have, of course, the old reference to Herodotus (484-408), who knows of the Cassiterides islands by hearsay only, and places them in the north-west of Europe (iii. 115). He says *west*, but means north-west, because he directly after deals with other northern localities, and classes the Cassiterides with the river Oder, or northern Eridanus, wherever it might be, meaning thereby some amber-producing locality of the Baltic. There is nothing in the language used by Herodotus to discountenance our tradition, while in realizing the true position of the Cassiterides,

wherever they may prove to be, we are bound to look for some conspicuous site. Again, Herodotus knows Spain as Iberia, but does not in any way connect these islands, even by hearsay evidence, with the Spanish peninsula, but rather dissociates them as alien and distant.

Himilco, the Carthaginian, might be pre-Herodotean; for what was the *flourishing* time of Carthage?—shall we say 500 B.C.? This navigator sailed due north from Cadiz, "founding factories and colonies.....that he reached the Cassiterides or Æstrymnis Islands"; then we have references to coracles or skin canoes, a mainland, and an inquiring population. These words do not prove a locality pro or con, while the time employed in "founding factories," &c., might have carried him any distance from the Spanish peninsula. His report is preserved to us by Festus Avienus, a writer of the fourth century A.D., i.e. 900 years after the voyage, yet the actual report is accepted as genuine, although Avienus enlarges thereon from other sources, and identifies the Cassiterides very plainly with the British Islands, so he is stigmatized as *foolish*; but he is our very earliest authority for an absolute identification of any kind whatever, and for this he must be quoting the general belief of his own age; he would not invent, so how could he get the idea except from a general consensus of opinion in his day? We then have Pytheas, circa 350 B.C., a pupil of Aristotle. He was a geographer sent out by the Greeks of Marseilles to "work up" the results of Carthaginian exploration, so far as practicable, by actual research; there is no doubt that he reached Britain, and even the North Sea. Like Himilco, he touched at Cadiz, and took five days to reach Æstrymnis; no mention of islands.

Mr. Elton proceeds, p. 17, "In three days more they came to the mouth of the Tagus"; and then wanders off to Diodorus, Strabo, Pliny, Posidonius, &c., resuming at p. 24, "Leaving the Cassiterides, the travellers reached Nerium or Finisterre"; and so—will it be believed?—never recites the actual visit of Pytheas to the tin islands at all. Is this oversight or disingenuousness? The excursus fills seven closely packed pages, and I cannot find Mr. Elton's report of the arrival at the Cassiterides. Pytheas then reaches the Loire, and finds that it were better to have crossed Gaul by the overland route rather than take this tedious sea voyage.

Britain and Spain are both tin-producing countries, the latter with the advantage of an earlier recorded history; but Cornwall surpasses, in productive power and density of deposits, any one part of Spain that can be named, while it is also in itself more readily accessible and a more conspicuous site than any presented by Spain, barring Gibraltar, as net tin-producing; further, there are no islands off Spain anywhere clustered in a group, with a distinctive name, forming an archipelago.

such as the Cassiterides must be supposed to exhibit.

Quoting Diodorus, proceeds Mr. Elton, p. 18, "Above the country of the Lusitanians there are many mines of tin in the little islands, on that account called Cassiterides, lying off Iberia in the ocean." Now it is this gentleman's contention that the historical Cassiterides of Europe are sundry minute islets off the Bay of Vigo; to me they seem mere microscopic points, nor do they meet the description of Diodorus as lying "in the ocean," for they are embayed in the Ria de Vigo. "The Cassiterides, said Strabo, are ten in number and lie near each other in the ocean, towards the north from the haven of the Artabri," adding, "somewhere within the Britannic region." This "somewhere" is delightfully vague for a description of the Bay of Vigo, and is further complicated (1) by the relative position, here assumed, towards the Artabri, who should be found about Cape Finisterre, north of Vigo, whereas the Cassiterides should by the same authority be north of Finisterre; (2) the connexion with Britannia, here intimated, must be held to dissociate the true Cassiterides from the coast of Spain.

Strabo is also quoted, p. 19, with reference to "Publius Crassus.....[who] found the Cassiterides, the situation of which was not, up to that time, known to the Romans.....So he taught all that were willing to make the voyage.....to Marseilles." He adds, "this passage was longer than the journey to Britain." Now here, as I think, is the clue to the whole mystery.

The Cassiterides loom out vague and mysterious from historian and geographer, so we require a special theory for their proper elucidation, having regard to the indefinite and somewhat contradictory reports quoted above. I cordially accept these islets off the Vigo as tin-producing in a small way, but as outliers only of the true Cassiterides. We find them by early report to be associated with Britain, meaning Cornwall, so I infer that the Celts of Gaul had carried Cornish tin to the countries of the Mediterranean from an epoch of unknown antiquity; that the commerce thus instituted was fed by the production of other tin-producing districts, and that, as a consequence of commercial intercourse, the natives of these Spanish isles found their best market in Britain (what else could they do, when these extracts show us the impracticability of a transit to Marseilles by sea through the Columns of Hercules?); that their produce supplemented the British yield, and so reached Phenicia, Egypt, and even distant Hindostan, with the regular British export trade across Gaul, known as tin from the European Cassiterides, as distinguished from the product of Malacca, but leaving, as a result of Phœnician astuteness, the real source of production a trade mystery.

A. HALL.

## WORKS RELATING TO THE RIVER THAMES.

(Continued from p. 244.)

Colquhoun (P.), LL.D.—A treatise on the commerce and police of the river Thames, containing an historical view of the trade of the port of London, &c. London, 1800. 8vo pp. 378.

Skrine (Henry), LL.B.—A general account of all rivers of note in Great Britain, with their courses, peculiar characters, &c., concluding with a minute description of the Thames and its various auxiliary streams. With maps. London, 1801. Pp. 412, 8vo.

An account of the improvements of the port of London, and more particularly of the intended iron bridge, consisting of one arch of six hundred feet span. London, printed by E. Spragg, 1801. Pp. 29, 8vo.

Pocock.—Pocock's Gravesend water companion, describing all the towns, churches, villages, parishes, and gentlemen's seats as seen from the river Thames between London Bridge and Gravesend town, &c. Gravesend, 1802. 8vo. pp. 35.

Pocock.—Pocock's Margate water companion, describing all the towns, churches, villages, parishes, and gentlemen's seats as seen from the river Thames between London Bridge and Margate town, &c. London, 1802. 8vo. pp. 35.

Allnutt (Zach.).—Considerations on the best mode of improving the present imperfect state of the navigation of the river Thames, from Richmond to Staines, Henley, 1805. 8vo. pp. 16.

Maurice (Thomas).—Richmond Hill: a descriptive and historical poem, illustrative of the principal objects viewed from that beautiful eminence. London, 1807. 4to. pp. 169.

"The panorama of the Thames from London to Richmond, exhibiting every object on both banks of the river, with a concise description of the most remarkable places, and a general view of London. London, S. Leigh, obl. 4to., price 2s. 16s., coloured, in case. n.p.

Pocock (Thomas Love).—The genius of the Thames, a lyrical poem, in two parts. London, 1810. 8vo. pp. 147.

Allnutt (Zach.).—Useful and correct accounts of the navigation of the rivers and canals west of London, illustrated with a neat engraved and coloured map. Henley. Second edition. 8vo. pp. 20. [1810.]

Schultes (Henry).—An essay on aquatic rights, intended as an illustration of the law relative to fishing, and to the propriety of ground or soil produced by alluvion and direction in the sea and rivers. London, 1811. 8vo. pp. 140.

Cooke (William Bernard).—The Thames; or, Graphic illustrations of seats, villas, public buildings, and picturesque scenery on the banks of that noble river. The engravings executed by William Bernard Cooke from original drawings by Samuel Owen. London, 1811. 2 vols. 4to.

Two reports of the Commissioners of the Thames navigation on the objects and consequences of the several projected canals, &c. Oxford, 1811. 8vo. pp. 50.

Frontiana; or, a history of the river Thames in a frozen state, with an account of the late severe frost, snow, ice, and cold in England and in different parts of the world, inter-persed with various amusing anecdotes to which is added the art of skating. London, printed and published on the ice on the river Thames, Feb. 5, 1814, by S. Davis. 8vo. pp. 124.

Cooke (William Bernard).—Engravings of Thames scenery. London, 1814. 8vo. Text in separate volume dated 1815.

Hassall (J.).—Picturesque rides and walks, with excursions by water thirty miles round the British metro-



pollia. Illustrated by a series of engravings coloured after nature. London, 1818. 8vo. 2 vols.

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The steam boat companion; or, Margate, Isle of Thanet, Isle of Sheppy, Southend, Gravesend, and river Thames guide, with biographical incidents and topographical remarks, &c., with a map. London, 1823. 16mo. pp. 323.

The steam boat companion, from Queenhithe to Richmond, and on to Hampton Court to Windsor, with a key to the paintings in those places. With a map and index to the same. London, 1824. 12mo. pp. 198.

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Historical account of the navigable rivers, canals, and railways throughout Great Britain. London, Joseph Priestley, 1831. 4to. pp. 776.

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\*Fifth in the river Thames. (A tract proposing a system of drainage.) London, 1834. Pp. 7. 8vo.

Fearnside (William Gray).—The Thames. Illustrated with steel engravings and a map. London, Tomblinson, 1834. Pp. 84. 4to.

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Fletcher (W.).—A tour round Reading, being a guide to its environs, with historical and pictorial sketches. Reading (1840). 8vo. Nos. 1-4. To be completed in ten numbers. (Only four published).

Mackay (Charles).—The Thames and its tributaries; or, rambles among rivers. London, Bentley, 1840. 2 vols. 8vo.

Davidson (G. H.).—Handbook for Ramsgate, Margate, Broadstairs, &c.; (contains) the river Thames from London Bridge to Ramsgate. London, 1831. 12mo. pp. 72, price 1s. (third edition). Fifth edition, 1840.

Trench (Sir Frederick).—Letter from Mr. Frederick Trench to Viscount Duncannon, First Commissioner of Woods, Forests, &c. Containing a plan for a Thames embankment. London, John Murray, 1841. Pp. 12. 4to.

Murray (John Fisher).—Environ of London (Western division). Illustrated with one hundred engravings on wood. Edinburgh, 1842. 8vo. pp. 356. Contains excursions on and around the Thames.

\*Reasons humbly offered for the Bill for preservation of the fishery of the river Thames and for regulating the company of fishermen. Single sheet, 8vo. N.D.

\*The case of the fishery of the river Thames. Single sheet, 8vo.

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(To be continued.)

#### A VISIT TO THE GRAVE OF JOHN LOCKE AND THE MASHAMS.

It is always pleasant to pay a visit to the homes and graves of those who, during life, have not been "in the roll of common men." It has sometimes the effect of causing us to speculate and theorize how such men thought and felt, and exciting in the mind a desire to know more concerning their history during their lives. Let me record a pilgrimage of this kind on a fine day in August, in this exceptionally fine summer, to a little quiet Essex village, in the churchyard of which the bones of the philosopher Locke and his friends the Mashams repose.

At a distance of some four miles from the little market town of Chipping Ongar, and hardly twenty from London, is situated the village of High Laver, where formerly stood the manor house of Oves, long the residence of the Mashams, and whence John Locke was borne to his quiet grave in the churchyard. A pleasant walk of perhaps half a mile through the fields, at one place overshadowed by an oak of gigantic dimensions, leads from the rectory to the church.

The church of High Laver, a plain structure, of considerable antiquity, consists merely of nave and chancel, with a stunted tower at the west end. Few memorials seem to have at any

time decked its internal walls, and in the floor of the chancel are only two sepulchral slabs in memory of members of the Masham family, on one of which is commemorated Elizabeth, a daughter of the celebrated Abigail, Lady Masham, and in which, though unmarried, she is styled "Mrs.," a common appellation of spinsterhood in the early part of the eighteenth century. A simple tablet on the wall is to the memory of Damaris, widow of the philosopher Ralph Cudworth, and mother of Damaris, Lady Masham, the friend of John Locke.

On the southern side, where the sun ever shines on the churchyard, and just at the junction of the nave with the chancel, is the tomb of John Locke, a man as distinguished for his piety as for his love of truth. It is a plain stone tomb, surrounded by iron railings, and close to the wall of the church. Above it is the well-known Latin epitaph, his own composition, and over this the arms of Locke, surmounted by the helmet of an equire, and the crest, a hawk holding in its beak a padlock. Locke died—the touching account of his last moments is on record—on Oct. 28, 1704, at Otes, and was borne to his grave on October 31, in a plain coffin, unadorned by "cloth or velvet," in accordance with his own desire. The entry in the register records the burial as that of "Mr. John Lock [sic], a bachelor," and adds his burial in woollen on Oct. 31, 1704. This, it will be remembered, was enforced by an Act of Parliament at that time.

At the end of the chancel are several tombs of the Masham family, very plain in character, consisting merely of stone slabs laid on brick-work, perhaps three feet in height, not surrounded by railings, and apparently covering simple earth graves. The inscriptions are concealed by moss and lichen, and it was only by dint of scraping with a knife that they were read and identified. One is to the memory of General Hill, and another, upon which the chief interest centres, to that of his sister Abigail Hill, Lady Masham, the favourite of Queen Anne, and the supplanter of the imperious Duchess of Marlborough, who died in 1734. Standing in front of her tomb we wonder what she was like, for her influence over the fate of England in those intriguing days was strong, and no ordinary woman could she have been to have ousted the Duke and Duchess of Marlborough. Of her contemporaries who played a conspicuous part in the political arena, St. John finds a burial-place in the old church at Battersea, and Harley in the church of Brampton Bryan, in Herefordshire, the old home of his race, near Mortimer's Cross, the scene of an important battle in the Wars of the Roses, for he had been ennobled by the time-honoured titles of Earl of Oxford and Mortimer, and Baron Harley of Wigmore. Atterbury rests in Westminster Abbey, and Swift in *St. Patrick's Cathedral*, in Dublin. The title of

Masham became extinct in 1776 by the death of Lady Masham's only surviving son Samuel, second Lord Masham. The arms given by Burke are, "Or, a fesse humettée gules between two lions passant sable."

The ancient manor house of Otes, long the dwelling-place of the Mashams, was at some little distance from the church, but was, excepting a small fragment, demolished many years ago. The manor, like many other properties in England, has long since passed into unlineal hands, and of the Mashams no trace remains excepting the tombs in the churchyard of High Laver and the records of their burial in the parish register.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

#### THE INVENTOR OF STEAM NAVIGATION: LE MARQUIS CLAUDE JOUFFROY.

It may not be generally known that the French claim the invention of the steamboat for a Frenchman whom they have this year somewhat tardily sought to honour by erecting a statue to his memory at Besançon, inaugurated on August 17 last. Claude François Dorothee, Marquis de Jouffroy d'Abbaux, was born at Roche sur Rognon, Haute Marne, in 1751. After spending his first youth in the court as page to the Dauphine, he entered the army in 1771, and devoted all his leisure to the study of mechanics, which, indeed, had been the passion of his boyhood. On challenging his superior officer to a duel, he suffered two years' exile in the Isle of St. Marguerite, where the constant sight of the sea and of shipping led him to conceive the possibility of applying steam as a motive power in navigation. His exile terminated in 1773, and he arrived in Paris nearly simultaneously with the first Watt engine, which had been brought from Birmingham by Përier, the engineer. Përier and Jouffroy shortly became acquainted, and the idea of applying steam to boats was quickly taken up by the former, the leading engineer in Paris. Experiments were begun, when Jouffroy pointed out the defects in Përier's work, but in vain; the result being chagrin and disappointment on one side, and failure on the other. In due time Jouffroy left Paris, and at Beaune les Dames, a small town in Franche Comté, without any other help than that of a village smith, he constructed his first steamboat, thirteen metres long and two broad, which he launched on the Doubs in June, 1776. He afterwards spent many years in improving upon this rude invention, of which the principles were sound enough; but he had greatly impoverished himself, and was depressed by the professional opposition to which he was constantly subjected after the failure of Përier. In 1790 came the Revolution, when Jouffroy, as a peer



and a royalist, became an exile, and for a time an enemy of the Republic, being entrusted with a command in the Armée du Condé. He finally returned to France after the restoration of the Bourbons in 1815, but ruined in purse and broken in health. He was eventually admitted as a pensioner into the Invalides, where he died of cholera in 1832.

The Anglo-American Fulton, to whom we chiefly owe the introduction of steam into English navigation, and who spent some years of his life in Paris, honourably acknowledged his obligation to Joffroy as the elder inventor.

Joffroy's memorial at Besançon is due to the initiative of M. Ferdinand de Lesseps, by whom it was publicly inaugurated. It is from the chisel of Charles Gautier, and is said to be a fine work of art:—

Le monument a 6 mètres de haut, le pedestal a 4 mètres, et la statue 2 mètres. Sur les bas reliefs sont représentés: 1, le savant chez le chaudronnier de Baume les Dames; 2, le premier essai de l'inventeur sur la Saône; 3, Joffroy étendu sur son lit de mort aux Invalides; 4, l'inscription suivante:—

Claude François Dorothée,  
Marquis

De Joffroy d'Abbans,  
Appliqua le premier  
la vapeur à la Navigation,

M.DCCC.LXXXI.

Monument érigé  
Par souscription publique  
sur l'initiative  
de l'Académie des Sciences,  
M.DCCC.LXXXIV.

The application of steam to navigation was also conceived by a Frenchman of an earlier date than Joffroy, Denis Papin, the Huguenot, in 1707. His experiments were abandoned in consequence of persistent opposition, and he died in poverty and despair. See *Science and Nature, Revue Internationale*, Paris, for August 23, 1884, and *Une Découverte en Franche-Comté*, par M. Sylvestre de Joffroy, Besançon, 8vo., 1881.

J. MASKELL.

Emanuel Hospital.

"NO LORD'S ANOINTED, BUT A RUSSIAN BEAR."  
—I observe in the late Mr. Mark Pattison's edition of Pope's *Satires and Epistles* the following note on Sat. v. 389:—

"No Lord's anointed but a Russian bear."—No tolerable explanation has yet been offered of this allusion, which editors judiciously pass by in silence. The difficulties of it are thus stated in *Notes and Queries*, 2<sup>d</sup> S. i. 449: "The puzzle is how Ben Jonson and Dennis could concur on the same allusion; why the Lord's anointed should be contrasted with a Russian bear; and why a Russian bear!"

I am rather surprised that what is really a very simple line should have been generally misunderstood; and if you will allow me I should like to substantiate my opinion of its simplicity. I think

my explanation will be allowed to be "tolerable." This I shall best do by setting side by side the passage in Horace which Pope was imitating and Pope's imitation of it:—

"Idem rex ille, poema

Qui tam ridiculum tam care prodigus emit,  
Edicto voluit, ne quis se præter Apellam,  
Pingeret aut alius Lysippo duceret æra  
Fortis Alexandri vultum simulantis. Quod si  
Judicium subtile videndis artibus illud  
Ad libros et ad hæc Musarum dona vocares,  
Bæotum in crasso jurares aëre natum."

Horace, *Ep.* II. i. 237-244.

"Charles, to late times to be transmitted fair,  
Assigned his figure to Bernini's care;  
And great Nassau to Kneller's hand decreed  
To fix him graceful on the bounding steed;  
So well in paint and stone they judged of merit,  
But kings in wit may want discerning spirit.  
The hero William and the martyr Charles,  
One knighted Blackmore, and one pensioned Quarles;  
Which made old Ben and surly Dennis swear,  
'No Lord's anointed, but a Russian bear.'"

Pope, *Sat. and Ep.*, v. 389-390.

Pope complains that inferior poets, such as Blackmore and Quarles, should have received signal favours from the Crown, and introduces their names in proof of his argument that "kings in wit may want discerning spirit," or, as one may put it, "Reges de ingenio poetarum male iudicant." There is no doubt that Blackmore was knighted in his professional capacity by William III. But I find that Mr. Pattison, in another note on Sat. v. 387, states that "no authentication of Quarles's pension has yet been discovered, see *Notes and Queries*, 1<sup>st</sup> Ser. vols. i. and ii." Campbell, in his essays on the poets, asserts that Quarles was pensioned by Charles and made chronologer to the City of London, and that "in the general ruin of the royal cause his property was confiscated and his books and manuscripts plundered, a reverse of fortune which is supposed to have accelerated his death." Now Quarles was a contemporary of Ben Jonson, who was until lately described as a most jealous and arrogant man. For some time he was much neglected by the Court, and it was not until after 1625 that he received favour from Charles. In 1631 the City of London withdrew their pension from him. It is not unnatural, then, that Jonson should have viewed with disgust the pension and post bestowed on Quarles, and should have called the king a "Bæotian" or a "Russian bear." It is quite unnecessary to attach any force whatever to the word "Russian" beyond that savage ignorance implied in the *ὄς βωώτια* of ancient Greece, or the loathing implied in the Hebrew Jew of Shakspeare; it is a merely intensive epithet of contempt. The same argument will apply to Dennis's disgust at the elevation of Blackmore, whose contemporary he was. What Ben Jonson thought of Quarles and his royal patron Charles, Dennis thought of Blackmore and his patron William. Taking this, I think, very obvious

view of the lines, I cannot see where the difficulty lies.  
J. WASTIE GREEN.

**A HOLDERNESS GAME AND ITS ORIGIN.**—Here is a broad village green, fringed with low thatched cottages, whose whitewashed walls gleam in the ruddy light of the declining sun. Five or six boys, just liberated from school, race noisily over the green, until they reach the large, hollow stump of an old elm tree in the middle. This tree used to be the pride of the village, but a storm demolished it; and its fall ruined the village stocks, which stood beneath it. The boys pause here, deposit their slates and books in the hollow of the tree, and unanimously declare they will "laik at tig" (play at touch). The tree stump is to be their meeting place, or "home"; and one of their number having been chosen "tig," or toucher, the rest run away, singing:—

"Tiggy, tiggy, touchwood,  
You can't catch me!"

"Tig" pursues, and endeavours to "tig," or touch, one of the players, before he can return "home"; where, touching wood, he is exempt from pursuit. Any player "tug" (touched) before his return "home," becomes the toucher; and thus the game proceeds.

But, see! this player has something to say, or some explanation to offer, and he comes forward, crying out "Kings!" as he goes. Shielded by that magic word, no one offers to "tig" him, while he delivers what he had to say; after which, having been warned of the recommencement of the game, he can be pursued as before.

What is now a game was a stern reality many years ago, when the Northmen were supreme in Northern England. They divided Yorkshire and Lincolnshire into ridings, and the ridings into smaller parts, called wapentakes. These last were so called because when a new chief magistrate was appointed all freemen in his jurisdiction had to assemble at his installation. His spear was fixed upright in the earth, and all present had to "tig," or touch, its ashen handle with their spears, as a token of allegiance to him. He who came not to "tig" the weapon was an enemy, and could be pursued and punished; but he who touched it was on friendly terms, and exempt from pursuit. The royal thanes, or king's messengers, though present, would probably claim exemption from touching the spear, by saying they were in the king's service, and directly subject to him only. Hence the protection afforded in the game by the word "Kings." The boys, seeing their fathers perform this ceremony, would play at mimic installation, from which we get the game of "tig." JOHN NICHOLSON.

15, Leicester Street, Hull.

**SCOTTISH PROVERB IN "DON JUAN."**—It is hard to understand "Caw me, caw thee," in *Don Juan*, xi. 78. After a series of interrogatories

and replies, more or less striking and amusing, the poet exclaims, in reference to King George's famous visit to Scotland:—

"And where is 'Fum' the Fourth, our 'royal bird'!  
Gone down, it seems, to Scotland to be fiddled  
Unto by Sawney's violin, we have heard  
'Caw me, caw thee'—for six months hath been hatching  
This scene of royal itch and loyal scratching."

Byron, as he says himself, was "half a Scot by birth and bred a whole one," and this enabled him not only to appreciate the land of mountain and of flood (when, as in the fine stanza addressed to Scott and Jeffrey in canto x., he was in the mood for it), but also to know something of the foibles of its people. Now, in the allusion to the king's visit, he is not in the most amiable humour, and he quotes one of Scotland's own proverbs with contemptuous design. But surely it should read "Claw me, claw thee," especially when it is considered that the context clearly indicates a feeling of itch that needs relief. This reading would at once suggest the Scottish motto for a mutual admiration society—"Claw me and I'll claw thee"—which the poet, no doubt, had in his mind as he wrote. Further, there would be greater strength and compactness in the lines were the epithet *royal* repeated (as it is in some texts) instead of "loyal," in the second position, as in Murray's Pearl edition. A reference to the MS. would, of course, settle the matter. Should it turn out that the proverb is given as the poet wrote it, there seems to be a clear case for explanation. THOMAS BAYNE.

Helenburgh, N.B.

**SUPERSTITION AMONG FISHERMEN.**—The enclosed extract from the *Scotsman* of Sept. 6 may be thought worthy of record in "N. & Q.":—

"Sir,—Referring to the statements about the herring and superstition among fishermen which appeared in your columns the other day, I may not be out of order in relating the following story, seeing that the subject is still fresh in the minds of the people. One morning, seventy or eighty years ago, a small fishing boat proceeded from a village on the shores of the Moray Firth to the fishing ground. The crew consisted of six men and a boy, the skipper's son, who was a smart little fellow. It is well known that it used to be considered disastrous to mention at sea any of the three words, 'salmon,' 'minister,' and 'pig.' You may judge what were the feelings of the old fishermen on seeing a salmon box floating their way. 'Now,' thought the boy, 'is the time for a lark.' 'Look,' he said, 'there's a salmon box on our weather bow. It would make a grand trough for the minister's pig.' This short speech contained each of the three dreaded words. Nothing but death could reward such an offence, and rough hands were laid upon the culprit. However, the boy escaped through the intercession of his father, who promised never to take him to sea again, and he lived to be a powerful evangelical preacher in the district.—I am, &c. HERR.

O. E.

**TALMUDIC PROVERB.**—There are in many languages proverbs relating to the sad fact that it is not always the labourer that reaps the fruits of his



work. This is often enough the case with literary research. One man does the work, but another steps in at the last moment and appropriates its most precious results. "I labour," runs the Talmudic proverb, "and thou findest the pearl." The Hebrew word for pearl is variously כֶּרֶמֶלִית and כֶּרֶמֶלִית; both forms being obvious corruptions of *margarita*.

I. ABRAHAMS.

London Institution.

A PROPOSED ACADEMY OF LITERATURE UNDER JAMES I.—With reference to my communication to "N. & Q." (6th S. ix. 1) on this subject, it may be of service to note that I have since had pointed out to me a paper on the subject contributed by the Rev. Joseph Hunter to the thirty-second volume of the *Archæologia*. Mr. Hunter printed, from a MS. in his possession, a list of the members whom it was intended to admit. The names, over eighty in number, include those of George Chapman, Michael Drayton, and Ben Jonson.

SIDNEY L. LEE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

PETRARCH'S TRANSLATORS. — 1. John Nott, M.D. (d. Hotwells, Bristol, 1826), published anonymously in 1777 (London) a version of certain *Sonnets and Odes* by Petrarch, which version was reprinted in January, 1808. In August, 1808, appeared in London a very different rendering, *Petrarch translated in a Selection of his Sonnets and Odes*, stated on the title-page to be "by the translator of Catullus." This was by the same John Nott whose translation of Catullus was published in 1795. The new version was reprinted at New York in 1809. Watt, Lowndes, and the bibliographers generally—even the *Bodleian Catalogue*—make confused and erroneous statements in regard to these two works and the name of the translator. In an obituary notice of Dr. John Nott, printed originally in the *Bristol Journal*, and then in the *Gentleman's Magazine*, whence it was copied into the *Annual Biography* (vol. ix. pp. 475-477), it is asserted that "previous to his last illness he had finished a complete translation of Petrarch's *Sonnets, Canzoni, and Triumphs*, with copious notes, as well historical as critical, with a life and a dissertation on the genius of Petrarch; which translation, had his life been spared, it was his intention to have published." The executor and heir of John Nott, M.D., was his nephew, the Rev. George Frederick Nott, D.D., Fellow of All Souls' College, Oxford, and prebend of Winchester. This nephew died late in 1841; and the sale of his library, lasting

eleven days, took place at Winchester in the following year (see the *Gentleman's Magazine*, new series, vol. xvii. p. 299). Was the MS. of Dr. John Nott's complete translation of Petrarch included in this sale, and where is it now deposited?

2. Who was the author of *The Rape of the Kiss*, a little volume of 139 pages, published (or privately printed) not long before or after 1830? In the volume are included some translations from Petrarch. My copy seems to lack a proper title-page, but at the end it is said to be "printed by George Sidney, Northumberland Street, Strand, London."

3. I should be glad of any biographical data (and the present addresses of such as are living) relating to the following translators of Petrarch: the Rev. T. Le Mesurier (Oxford, 1795), George Henderson (editor of *Petrarch, a Selection of Sonnets*, 1803), the Rev. Henry Boyd (1807), Anne Bannermann (Edinburgh, 1807), Susan Wollaston (1841), Capt. R. G. Macgregor (1851 and 1854), C. B. Cayley (1879), and Sir John Kington James (1879).

W. FISKE.

Villa Forini, Florence, Italy.

SIR TIMOTHY BALDWIN.—Baldwin was a civilian of Doctors' Commons, of whom Anthony à Wood gives some account in his *Fæsti Oxon.* (ed. Bliss, ii. 171). A younger son of Charles Baldwin, of Burwarton, Shropshire, born in 1620, he was from 1639 to 1661 a fellow of All Souls'. He was elected in 1660 principal of Hart Hall, Oxford, and became later chancellor of the dioceses of Hereford and Worcester, and a master in Chancery. He was knighted in 1670, and is described as the author of a work on *The Privileges of an Ambassador*, 1654, and the editor of a Latin version of Lord Herbert of Cherbury's *Exposition to Rhé*, 1666, and of Dr. Zouch's *Jurisdiction of the Admiralty*, 1663. Wood is responsible for most of these facts, but I also find Baldwin's name frequently mentioned in the *State Trials* account of the proceedings against the five Popish lords in 1679-80 (vii. 1285, 1373, &c.). Thence I infer that Baldwin was a clerk of the House of Lords. Could any of your correspondents enable me to obtain the dates of his appointment to this office? I similarly have noted in Luttrell's *Brief Relation of State Affairs* (iv. 93) the statement, under date August 6, 1696, "Sir Herbert Crofts chosen Steward of Lempster on the decease of Sir Timothy Baldwin." This fixes the year of Baldwin's death, but I should be glad to know the meaning of the term "Steward of Lempster." At the same time I am desirous of learning where a copy of Baldwin's pamphlet on *The Privileges of an Ambassador* may be found. It is not at the British Museum. It apparently deals with the charge of manslaughter brought against the brother of the Portuguese ambassador in London in 1664. SIDNEY L. LEE.

**ST. WINIFRED.**—What is the best life of this saint, whose name is intimately connected with the far-famed well at Holywell, one of the wonders of the Principality? I am anxious to collect any information, traditional or otherwise, bearing upon her career. Where, in Great Britain, are there any churches dedicated to her honour? Are there any poems founded on her story?

T. CANN HUGHES, B.A.

Chester.

**MISS FARREN.**—In a letter (without date) from Miss Farren (afterwards Countess of Derby) to Mrs. Inchbald, Miss Farren returns sincere thanks for Mrs. Inchbald's kindness to her unhappy sister, and asks to be informed of any intelligence respecting her that may be obtained, as she has no other means of coming to the knowledge of anything that relates to the poor imprudent girl. Can any of your readers oblige me with any particulars as to Miss Farren's sister? G. S.

**BIBLICAL MISPRINT.**—Have any of the readers of "N. & Q." noticed the error in the English version of the Polyglot Bible published by S. Bagster & Sons somewhere about 1850? The error is in Exodus xiii. 18, where "the children of Egypt" is put for "the children of Israel." Is the same misprint to be found in any other of Bagster's editions?

LELAND NOEL.

**BISHOP TREMLETT.**—At an auction near Norwich the other day a large oil painting was sold, being described as "Portrait of Bishop Tremlett." The picture is now in possession of a broker, and for sale. Who was Bishop Tremlett? Might not the portrait be that of Bishop Trimnell, consecrated 1707, and translated to Winchester 1721?

WM. VINCENT.

Belle Vue Rise, Helleston Road, Norwich.

**NAME OF METCALFE.**—Will any of your readers well acquainted with early grants, &c., inform me what evidence exists of a fact I have somewhere read, that Adam de Dent, co. York, who died 36 Henry III. (1252), gave to his son Adam lands including half the hill or mountain "The Calf" (on the borders of Yorkshire and Westmoreland), where he lived—hence the name Metcalfe, sometimes spelt Myd—but now, commonly, Metcalfe? It appears by the records that "Adam de Medecalf de Deneke" (*alias* Dent) was slain in single combat in 7 Ed. I. (1279). Did the Romans call "The Calf" Mons Calvus? The name of Chaumont (in early charters "De Calvo Monte") is found in 1130, and perhaps earlier. "Gavinus de Calvo Monte," of the manor of Colston, in the county of York (Inq. post mortem, 2 Ed. I., 1292). Le Calf, Le Calve, Le Cal, Calvesmire, and Calrestail, the two latter probably local names, are found very early; "Calvus" and "Calvus" (*the Bald*=le Chauve, le Baud) are

found in Domesday. De Calurehulle, afterwards Calf-hill or Caulfield, are well known. Le Calf appears in Hampshire fines about 1200, and about the same time Le Calf in Ireland, and "De Calveure," in Notts. Robert Fitz-Richard had the barony of Norragh, co. Kildare, granted him after the invasion of Ireland by Strongbow (circa 1200); afterwards there were many knights there of the name of Le Calf, Calfe, &c. The Baron de Calfe, or Baron "Calvus de Norragh," afterwards the seat of the Wellesley family, co. Kildare, was summoned to Parliament by writ of summons (Parliament Rolls of Ireland, 48 Ed. III., 1374). The sobriquet "the Bald" is nearly as old as the hills. We have at the present moment in London Duncalf and Dunball, and also (baventré, of a Normandy family. Is not the name of Metcalfe some combination of bald, bare, shaven, devoid of trees, &c., from Calvus, and not from the juvenile animal? The arms are nearly identical with Calfe and Calveley of co. Chester.

E. METCALFE.

**DATES OF DEATH WANTED.**—Can any readers of "N. & Q." oblige me with the dates of death of any of the following former M.P.s, and refer me to any obituary notices of them?—

Hon. G. A. Cochrane, M.P. for Granpound, 1802-12.  
Hon. A. Cochrane-Johnstone, M.P. for Granpound, 1812-14.  
W. FitzHugh, M.P. for Tiverton 1802-19.  
R. Gervais Ker, M.P. for Newport (Isle of Wight), 1801-6.  
C. N. Pallmer, M.P. for Surrey, 1826-30.  
G. B. Mainwaring, M.P. for Middlesex, 1804-5.  
J. Prinsep, M.P. for Queenborough, 1812-6.  
Rowland Stephenson, M.P. for Leominster 1826-33.  
John Harcourt, M.P. for Leominster, 1812-18, and 1819-20.  
W. Moffatt, M.P. for Winchester, 1802-6.  
J. Maberly, M.P. for Abingdon, 1818-22.  
G. Mills, M.P. for Winchester, 1818-20.  
G. Galsworthy Milla, M.P. for St. Michael's, 1817-8.  
J. Haslam Durand, M.P. for Madras, 1812-6.  
J. Spencer Smith, M.P. for Dover, 1802-6.  
Robert Stanton, M.P. for Penryn, 1804-6.  
W. Manning, M.P. for Penryn, 1804-20.  
Charles Stewart, M.P. for Penryn, 1804-2.  
S. B. Moulton Barrett, M.P. for Richmond, 1826-8.  
J. Stein, M.P. for Bletchingley, 1796-1802.  
H. Fryer, M.P. for Wolverhampton, 1812-4.  
J. M. Clements, M.P. for Leiston, 1802-2.  
John Attwood, M.P. for Harwich, 1811-3.

ALFRED B. BRAVEN, M.A.

Preston.

**HAYDON YARD.**—Where in the Minorities was Haydon Yard situated? I conclude that, with our wholesale London devastation, it has long ago vanished.

C. A. WARD.

Haverstock Hill.

**SURNAMES.**—In the first volume of *Francis's* *Manuscripts* there is a remarkable statement on this subject, which I do not remember to have ever contravened. It will need no comment to readers



of "N. & Q.": "The frequent surnames of Clark, Parsons, Dencon, Archdeacon, Prior, Abbot, Bishop, Frere, and Monk, are memorials of the stigma affixed by English prejudice on the children of the first married representatives of the sacred orders" (vol. i. p. 464, second edit.). Were these names, then, not in existence before the Reformation?

ONE OF THE CLARKS.

SHERLOCK.—Thomas Sherlock, the bishop, was born in London, 1678. His father, Dr. Wm. Sherlock, was born in Southwark (about 1641—where?). As the doctor was early preferred to the living of St. George's, Botolph Lane, I imagine the bishop was born at the rectory. Is it still in existence?

C. A. WARD.

Haverstock Hill.

"A NIGHT WITH THE DEAD."—This is only the heading of the first chapter of an imaginative work, of which I have all except the title. There were seventy-two pages, one containing a preface, dated London, 1862; and twelve chapters, all but the first headed in this style, "III. A Baby's Ghost on the Chasses of Spirits.....XII. A Mother's Ghost on Wanderers." Can any one supply the name of the work, with or without that of the author?

E. L. G.

STRIKING IN THE KING'S COURT.—*Things not Generally Known*, second series, p. 65: "On June 10, 1541, Sir Edmund Knevet, of Norfolk, Knt., was arraigned before the officers of the Green Cloth for striking one Master Clee, of Norfolk, within the Tennis Court of the King's House." Where did "Sir Edmund Knevet" and "Master Clee" reside in Norfolk, and where are they buried?

WM. VINCENT.

Belle Vue Rise, Norwich.

ORIGIN OF TEXTS.—Can any of your readers inform me from what translation of the Bible the following texts are taken? I underline the words which differ from King James's version:—

"To do good, and also to distribute."—Heb. xiii. 16.

"Give alms of thy good, and turn not thy face."—Tobit iv.

"Godliness is gain.....nor may we carry any thing out."—1 Tim. vi.

It may be observed that all three are used in the offertory of the Communion Service of the Church of England.

R. H. H.

Pontefract.

DATE OF BOOK-PLATE REQUIRED.—Can any of your readers give me the date, or any particulars, of the following book-plate, inscribed as under?—"Johann, Christian, Adam, Joseph, Antoni, Maria, Graf von Königsfeldt, in Zuiz: und Peac: Khoven, Auf Truffstling, Schonnich, und Alten Eglofscham"; and the name of the family to whom the following blazon—which I cannot find in Papworth—applies? Per fesse or and az, a chevron gu. between three

mullets counter-changed, on a canton gu. three lions pass. Motto, "Garde le Foy." Crest, a demi horse holding a crown between its two paws.

J. G. BRADFORD.

BUSBY.—It is said in the *Eng. Cyclo. of Biography*, s.v. "Richard Busby," that "strange as it may appear, no records are preserved of him in the school over which he so long presided." It is strange if true; but, first of all, is it true?

C. A. WARD.

Haverstock Hill.

LANGDON FAMILY.—I should be much obliged if any of your readers could give me information concerning the following:—

Rev. Tobias Langdon, master of music, priest, vicar, and sub-chantor, Exeter Cathedral; Prebendary of Bodmyn, ob. 4 September, 1712.

Rev. Gilbert Langdon (1 B.A., St. Mary Hall, Oxford, 1702), Vicar of Abbotsbury, 1704-12.

Mr. Gilbert Langdon, of Woodbury, Dev., surgeon and apothecary, ob. December, 1791.

Rev. Gilbert Langdon, Rector of Milton Abbas, &c., ob. 1823 (B.A., Mert. Coll., Oxford, 1761).

William Tobias Langdon, Esq., F.S.A., barrister-at-law, ob. Lucerne, February, 1864, at. 1853.

I am anxious to know their connexion with each other. Woodbury living is in the gift of the Vicars Choral of Exeter. II. HOUSTON BALL.

COLLUMELLA.—The following passage occurs in *Sense and Sensibility*, chap. xix.: "Your sons will be brought up to as many pursuits, employments, professions, and trades as Collumella's." Who was Collumella?

R. B. M.

FESTIVAL OF ST. MARY THE VIRGIN.—In Baine's *History of Lancashire* I find these words: "The festival of St. Mary the Virgin was on August 22nd." Is it known when the festival first found a place in the calendar, and when it was struck out? Is it in the calendar of the Roman and Sarum Missal, or in either? Can this be strictly called the festival of the Virgin Mary? I find in an old edition of Edward VI.'s first Prayer Book that the feast of the Virgin Mary was on August 15. Is this the day on which, in olden times, the festival was kept in those churches dedicated to St. Mary? I shall be glad of an answer to any of these rather numerous questions.

J. H. K.

CHOLERA.—When was this word first invented? The *Chronicon Anglie Petriburgense* (ed. Giler, 1845, p. 34, ad ann. 987) records that "dive pestes mortifera, Anglis antea ignota, Angliam invadunt: febris quedam, et morbus, quem Scitam dicunt." Moreover, at Agincourt the English army was "all tired, and obliged to fight naked from the waist downward, because of the Distemper which hung upon them" (*Acta Regia*).

vol. ii. p. 134, Lond., 1726). Nevertheless, they gained the day.  
EDMUND WATERTON.

#### AUTHORS OF QUOTATIONS WANTED.—

"Oft when we live afar from those we love,  
More close are knit the Spirit's sympathies  
By mutual prayer. Distance itself doth prove  
A greater nearness. With such stronger ties  
Spirit with Spirit talks; but when our eyes  
Behold each other, something sinks within,  
Mocked by the touch of life's realities."

ALICE J. WOTHERSTON.

#### Replies.

##### THE MARRIAGE OF SAMUEL PEPYS. (6th S. x. 89, 173)

Notwithstanding the trials and tribulations of an active life, most men have cause to remember their wedding day, and yet, from time to time, some very curious and unaccountable mistakes about this day, of all days in their lives, have been made by those men whose acquaintance with the use of pen, facts, and figures would lead us to suppose them incapable of committing such thoughtless errors.

There are two cases so much alike in every respect that I have thought it best to record the result in "N. & Q." The very curious details about the date of the marriage of Thomas Campbell, the poet, in 1803, I have already published ("N. & Q.," 6th S. vii. 342), and now that the date of the marriage of Samuel Pepys, the diarist, in 1655 is in controversy, I think my readers will be interested with the particulars about his case.

Both marriages were solemnized in the parish of St. Margaret, Westminster, and both are recorded in the register there; and, curiously enough, one of the dates questioned in both instances is October 10. For the privilege of examining the books, in order to give these fresh facts to the world, my best thanks are due to the rector, the Ven. Archdeacon Farrar, D.D., who has been ever ready to facilitate my literary investigations.

In order to have the complete form of the entry before us—it having been heretofore given in many instances very incorrectly—I have transcribed it from the register, which is a large folio volume, written on parchment and very clean—the same volume which contains the publication of the banns of John Milton and his second wife Katherine Woodcock, of Hackney, just a year later (1656):—

Samuell Pepys of this parish Gent & } October 10th  
Elizabeth Marchant Da<sup>ty</sup> S<sup>r</sup> Michell of } Published  
Martine in the Field Spinster... } 22: 29:  
And were married by Richard Sherwyn Esq<sup>r</sup> one of the  
Justices of the Peace of the Cittie and Liberties of  
Westm<sup>r</sup> December 1<sup>st</sup>. R<sup>t</sup> Sherwyn.

Thus stands the entry on the register for the year 1655, and, notwithstanding the many complaints

justly made about the manner in which parish books were kept, Lord Braybrooke and those who agree with him are wrong in this instance, for I believe the entry to be correct, although Pepys himself says he was married on October 10. I have examined the book from September 1, 1655, to January following (1656), a period of three months, and I find there are ninety-five entries of banns, and each consecutively in its proper place. Each had to be called three times, as is now the custom, and although now they are only published on Sundays, they were then published on three "services" days; for while in some instances there was a week between each call, there were numerous calls on variable days, such as three each on Sept. 8, 12, 17, one on Sept. 12, 17, 26, and another Sept. 29, Oct. 3, 8. Each being called in proper order, was duly entered, and where a marriage resulted in the parish the entry was subsequently made under that of the banns and duly signed by the J.P. as authorized by Parliament. The contracting parties had to be married within three months after the last call. Now Pepys claims October 10 as his wedding day, whereas the register does not show that the banns were commenced to be published until nine days later. Then, again, the only marriage on October 10 by Sherwyn was after banns called September 23, 30, October 7, which would be perfectly correct. And the book shows that in two instances after banns called September 16, 23, 30, one marriage took place October 6 and the other December 5, while another (October 21, 28, November 4) not till January 1. Pepys's banns occurs between those of October 21, 28, November 4, and October 28, November 4, 11. There was no marriage here of the first, but that of the second took place on December 11. Finally, we cannot overcome the fact that all the entries in the book are in proper order; that each marriage entry was made subsequently to that of the banns, and attested by the magistrate before whom it took place,—three facts which Lord Braybrooke does not appear to have perceived.

The question, and the only question which suggests itself to me, is this: Was Pepys really married on October 10?—why I ask this is based upon the fact that he married a girl of fifteen (Evelyn, the diarist, married a girl of fourteen, while Evelyn's mother was fifteen when she married!)—and did the marriage really take place elsewhere on October 10, and, on account of an informality as regards age, had to be solemnized over again; or, if not, did Pepys give to the clerk of the parish the particulars to call the banns on October 10, and consequently considered—as some consider even to this day when they give the engaged ring—that at that date he was married? I am thus willing even to hazard a wild theory, only for argument sake; and until this theory becomes an actual fact Pepys's marriage must re-



main as on December 1, 1655, and not the day Pepys or his wife declares it to have been.

Mr. "Pepys" at the time of his marriage was no doubt living in Axe Yard, King Street, Westminster, then standing where Fludyer Street subsequently stood, and where a portion of the now Foreign Office now stands. Here on and off he resided until 1660, when "Lord" Claypoole (Cromwell's son-in-law) was in treaty for the house. And in the "yard" subsequently lived Lady Boynton, Sir John Trevor, Sir Thomas Peyton, Sir Roger Manley, Lord Sunderland, &c.

Years after his marriage he used to visit St. Margaret's Church; but it was not always with a devout feeling, I regret to say, for on May 26, 1667, he records in his *Diary*: "After dinner I by water alone to Westminster to the parish church, and there did entertain myself with my perspective glass up and down the church, by which I had the great pleasure of seeing and gazing at a great many very fine women, and what with that and sleeping I passed away the time till sermon was done."

But Pepys was a remarkable man, for on the anniversary of his real wedding day, Dec. 1, 1660, he thrashed his servant maid before he left home, and on December 1, 1665, he "home by promise to my wife to have mirth there," and the neighbours came in to have a dance; but he popped off to bed after supper, leaving them up dancing until near three in the morning.

Finally, I would note that in the British Museum are many interesting letters and books of manuscripts relating to Pepys, including a catalogue of his papers (Add. MS. 30,220) purchased from Lord Lansdowne in 1876. In this volume are the following entries:—

"Mr St Michels letter to Mr Pepys intimating his great uneasiness at lying under his disgrace by the false and malicious invectives of a female. Dated Deptford, May 28, 1639."—Vol. vii. No. 81.

"B. Michels letter to me giving an account of y<sup>e</sup> future of his family particularly done for y<sup>e</sup> clearing the imputation laid on me in parliament of my turning his sister from a protestant to a catholic."—Vol. lxxiii. No. 180.

"Pedigree from his grandfather's great grandfather William Pepys of Cottenham."—*Ibid.*, No. 181.

In Mr. Wheatley's gossiping book on Pepys is a chapter on the papers and books at Cambridge.

T. C. NOBLE.

110, Greenwood Road, Dalston, London.

The register gives only three days, from October 19 to 22, between the first and second publications, and one week between second and third. What period did the law require? Was it so little as three days? According to my memory it was not. If the period was a week, a wrong entry of 19th for 10th would explain the discrepancy and correct the entry in the diary. This hint is thrown out for examination. HYDE CLARKE.

TURNSPIT (6th S. x. 220).—An account, with references and an illustration, is in Chambers's *Book of Days*, 1863, i. 489-491. Some part of the apparatus may be seen in a few of the old "show" houses up and down the country. In Worcestershire farmhouse kitchens I have seen, at the end of the chimney-shelf, the intermediate spindle or roller over which passed the cord from the wheel to the spit, and also, over the fireplace, the rack for holding the spits, one of which it sometimes retains. The dog's wheel was often fixed near the floor, and not always near the ceiling. Between 1864 and 1869 I saw almost daily a very aged dog of the turnspit breed. It was of the smooth terrier kind, quite black, with a very long, heavy body and particularly short legs. I knew it in East Yorkshire, but it had been brought across the water from Lincolnshire. Its owner told me that it came of a sort in which the long body and short legs had been kept up by breeding for use in the turnspit wheel. Possibly this was the last of the stock. When I was a boy I remember seeing in an eighteenth century copy of *Roderick Random* a picture in which part at least of the turnspit mechanism was shown. W. C. B.

The apparatus for turning a spit by means of a dog still remains at St. Briavel's Castle, in the Forest of Dean, Gloucestershire. There is a circular cage in which the dog was placed, where he worked like a squirrel, or, in the poor dog's case, like a man on the treadmill, except that the dog was inside the circle instead of outside. The animal's constant climbing kept the cage revolving, and this by a leather band conveyed the revolution to the spit at the fire. The cage at St. Briavel's is near the ceiling of the kitchen, some six or eight feet, perhaps more, above the fire. I have been informed that a similar cage exists at Windsor, and another at Christ Church, Winchester, and that these, with that at St. Briavel's, are the only examples which now remain.

JOHN MACLEAN.

Glasbury House, Clifton.

With reference to D. N.'s question, I am able to inform him that one exists in this ancient house. This wheel was constructed for a dog to work in, and is at a distance of five feet two inches from the kitchen fire.

CHAS. KEMEYS-TYNTE.

Cefn Mably, Cardiff.

[From a very long list of replies we have selected the above as giving full explanation. MR. R. H. DEES, MR. CHARLES J. CLARK, A. S. K., the REV. ED. MARSHALL, MR. E. H. COLEMAN, ESTE, F. W. J., and FATHER FRANK supply references to Chambers's *Book of Days*. MR. CLARK fancies that Hogarth depicts a turnspit. FATHER FRANK thinks the breed of dogs almost extinct. The last he saw was at Whippingham, Isle of Wight. Many other contributors are thanked for their replies. For information on the subject see 3rd S. ii. 149, 219, 255; v. 144; 4th S. viii. 523; ix. 63.]

CLERGY LISTS (6th S. x. 229).—*The Clergy List* was not published in 1823. A volume called *The Clerical Guide* was published by Rivingtons, of which there were two or three issues at several years' interval, and one of them may probably have been in 1823; but the form and arrangement were quite different from *The Clergy List*, and, if I remember rightly, they contained no alphabetical list of the clergy. *The Clergy List* was first published about the year 1840, and I suspect the copy mentioned as published in 1841 was not a second edition for that year, but the second issue of the work, the first being that for 1840; but as I write only from recollection, I cannot be certain on that point. G. S.

Your correspondent Mr. H. H. BALL will find copies of *The Clerical Guide* by Gilbert for the years 1817, 1822, 1829, 1836, and 1841, in the British Museum. I believe *The Clergy List* was commenced in 1841. JOHN TAYLOR.  
Northampton.

We shall be happy to show Mr. BALL the clergy lists for 1817 and 1829 any day he likes to call here. DE BERNARDY BROTHERS.  
28, John Street, Bedford Row.

THE HARRISONS OF NORFOLK (3rd S. v. 258; vi. 162, 274; 6th S. iv. 205; vi. 174, 196; x. 175, 212, 270; xi. 114, 220, 451, 512; 6th S. i. 278; iii. 303, 345, 446, 605; iv. 26, 66).—It affords me pleasure to furnish, from some old MSS. which lately passed through my hands, one of the two wanted links mentioned in the third paragraph of the last of Mr. W. H. RUDN's interesting genealogical and historical notices of this family.

My maternal great-grandmother, Susanna, wife of the "eccentric John Harrison," of Great Plumstead and of Beighton, armiger (who died Jan. 26, 1807), was the third daughter of Edmund Flight, of Reedham, in Norfolk, gent., and of Susanna, his wife, and was born there Feb. 1, 1730. She had three sisters and one brother, of whom, first, Elizabeth, born at Reedham about 1724, was the second wife of Stephen Futter, of Lingwood, second son of Stephen and Ann Futter, also of that place, where she was married Sept. 7, 1747,\* died June 20, 1765, and lies buried; second, Sarah, born and baptized at Reedham, Feb. 12, 1726, but of whom I have no trace, and who may have died in her childhood; third, Rebecca Flight, born about 1728, died Jan. 1, 1750, and lies buried in Reedham Church; fourth, Edmund Flight, born and baptized at Reedham about April 10, 1735, and buried there May 1, 1737.

Susanna Flight, Mrs. Harrison's mother, was

\* The issue of this marriage were Stephen, John, James, Edmund, Susan, Philip, and Stephen Futter, all born at Lingwood, and, excepting the last-named Stephen, buried there, prior to her decease.

buried in the church at Reedham, probably between 1730 and 1745, whilst Edmund Flight, her father, born at Reedham about 1700, married, secondly, Elizabeth —, who was subsequently one of the four wives of John Downing of that parish, yeoman. Mr. Flight died intestate, and was buried at Reedham, probably prior to Christmas, 1746; but his estate was not administered to by his widow until twelve years after her marriage there with the said John Downing, widower,\* April 27, 1747.

Mrs. Harrison's paternal grandfather, Robert Flight the elder, of Reedham, armiger (sometime captain and subsequently supercargo of "an armed ship" in the Indian trade), was descended from a clerical family through the Flights of Knapton, and probably from those of Wroxham in the said county. He died at Reedham, "a hale and hearty man," Sept. 24, 1706, and was interred in the church there, where also Rebecca, widow and relict of the said Robert Flight, and grandmother of Mrs. Harrison, was likewise interred. She died April 19, 1726.

The before-named Robert Flight and Rebecca, his wife, had also a son, Robert Flight, born at Reedham, June 4, 1697, who occupied a large tract of marshes there and on the opposite side of the River Yare until about 1761, and who afterwards retired to Caistor, next Norwich. This gentleman's first wife Anne, who died Jan. 22, 1772, aged about seventy years, and who was buried at Caistor, bore him issue, two, if not three daughters, namely, Rebecca Flight, who died a child, Oct. 9, 1726, and Anne Flight, born at Reedham, October 20, and died Nov. 1, 1727, both being buried in the church at Reedham, and it is presumed that there was another daughter Rebecca (query niece) buried there, shortly after the completion of her education at Loddon, say about 1740,—the school-bills having been made out to, and paid by, this Mr. Flight in respect of "Mistress Rebecca Flight."

The last-mentioned Robert Flight the younger, married, secondly, at the said parish of Caistor, Aug. 27, 1776, Mary, widow of John Crancher,† of that place, and died April 14, 1777, and was buried there. The said Mary, his relict, survived him to Dec. 14, 1791, when she is recorded to have died, aged eighty years, and to have also been buried there. Her will (query) is stated to have been proved at Norwich, Feb. 7, 1791, but if this is correct there must be an error of one year in the before-mentioned date of her death. She was suspected of complicity in the abstraction

\* He died at Reedham, and was buried there, April 8, 1766.

† By him she had issue, several children living at his death, on Feb. 4, 1772, one of whom probably being Edward Crancher, of Shottisham, All Saints, and of Caistor, whose wife (born Yarrow) was also named Mary.



of a parish register near Norwich, shortly after her marriage with Mr. Flight, and of his making his last will. This, it has been asserted, was to prevent Mrs. Harrison, her co-executrix and joint legatee under such will, from proving her kinship to the testator. This will, dated Sept. 9, 1775, was proved at Norwich, April 30, 1777, by testator's widow only, power being reserved for his said kinswoman to be sworn and to act when, &c., but she died in ignorance of the facts, April 1, 1779 (not 1780, as has been stated), aged forty-eight years and two months.

It may be interesting to note that, in obedience to Mr. Flight's frequently expressed injunctions, his widow, shortly after his death (with certain other effects of trifling value), handed over to his grand-nephew, John Harrison the younger, who died at Great Yarmouth in 1812, a Japanese case-clock, made by Robert Guymer, of Norwich, and which it was always understood from Mr. Flight was to pass from one John Harrison to his nearest relative of the same names in perpetuity; but it was not until 1835 the reason became apparent, for in that year, hidden beneath a paper covering over the head of this clock, was discovered a deed of gift, executed by Mr. Flight, in favour of the said John Harrison and his heirs of the same names, for ever, of all his freehold estates in several named parishes in Norfolk.

Sixty years having elapsed, no title could then be set up by the heir, and, incredible as it may appear, this deed, bearing an impression in wax from an armorial seal, and containing some allusion to a Richard Flight, was surreptitiously disposed of in 1840, by the precocious discoverer, a youthful scion of the Harrison family, to Elijah Davy the younger, a tradesman in the north end of Yarmouth, since deceased, for the absurd sum of fourpence, and although in after years as much as one hundred pounds was offered by the disposer for its restitution, it could not be recovered. This deed is said to have passed into the hands of the purchaser's father's cousin, E. Davy, the Suffolk genealogist, who was of an Aylsham family, and whose important MS. collection is in the British Museum.

Here let me call attention to a grave and admitted omission of Mr. RUDD's, in foot-note, 6th S. iv. 66, ll. 14, 15, relative to the knightly family of "Dolman of Shaw," in which the words "and brother of Sir Humphrey," to have been correct, ought to have been bracketed.

GEO. CLIFFORD LAST.

Great Yarmouth.

THE NAMES OF THE SEASONS, &c. (6th S. x. 143, 215).—If PROF. SKEAT, from the lofty eminence of his admitted learning, will condescend to read over again my note, he will perhaps see that I wrote chiefly for the sake of eliciting information upon a

subject with which I can only profess an imperfect acquaintance. Writing with this intention, I can afford, and am bound, to be grateful for his valuable contribution to the general subject. Perchance, also, he will be generous enough to accept my assurance that "autumps" is a clerical error overlooked; that I never wished to attribute *The Black Knight* to Chaucer; and that in my common-place book, whence I copied the note, I find a full stop after *Black Knight*, which must have dropped out in extracting the note for the press. PROF. SKEAT's contribution only serves to confirm me in the impression that our earliest Teutonic ancestors had but two "seasons," summer and winter, and that spring and autumn came in with advancing knowledge, civilization, literature, and intercourse with the South of Europe. It seems to me—unless I am much mistaken—that this accounts for the fact that the peasantry, both in England and Flanders, speak of Midsummer Day on June 24, and of Midwinter at Christmas. The traditions of our ancestors are more often to be traced in the sayings and doings of the class below the reach of literature than in literature itself. I have yet to be convinced that either spring or autumn was originally a "season" in our sense of the term. Harvest is still in many parts of England not identical with autumn, but employed for the few weeks only during which the corn crop is being harvested, and these are never exactly the same, year by year; they really belong to summer.

J. MASKELL.

Has not MR. MASKELL overlooked Gen. viii. 22, where more than two seasons are "specially mentioned"?

W. F. HOBSON.

Temple Ewell.

BENSLY (6th S. x. 89).—William Bensley—not Robert—was born in 1738. He first appeared at Drury Lane Theatre in 1765. He left the stage in 1796, and was appointed to the post of a barnack master. He came into a large fortune, bequeathed to him by Sir William Bensley, who was created a baronet in 1801, and died without issue in 1809. William Bensley died at Stanmore, Middlesex, Nov. 12, 1817.

FREDERIC BOASE.

15, Queen Anne's Gate, S.W.

FOLKES: RISHTON (6th S. x. 249).—The family of Folkes, or Ffolkes, were long seated in Staffordshire, and only became connected with Norfolk when Martin Folkes, an eminent lawyer, married Dorothy, second daughter and co-heiress of Sir William Hovell, Knt., of Hillington, or Hillington Hall, near Lynn; by her he obtained one-third of the Hovell estates, and had two sons, Martin and William. The eldest son, Martin, married Lucretia Bradshaw, and had three children, Martin, Dorothy, and Lucretia. He became President of the Royal Society, and also of the Society of Antiquaries, and died in 1754. At this time his only son was dead, and he left his two daughters co-heiresses

The eldest, Dorothy Folkes, married William Rishton, and had issue; the younger daughter, Lucretia, married Mr. Richard Betenson, afterwards Sir Richard, Bart. (extinct). As Martin Folkes left no male heir at his death, his share of the Hillingdon property passed to his younger brother, William Folkes, who was twice married, and by his second wife, Mary, daughter of Sir William Brown, Knt., was the father of Martin Brown Folkes, who was created a baronet in 1774, and enjoyed the whole of the Hillingdon property. As the elder branch of the Folkes family became extinct in 1754, on the death of the president, he is struck out of the pedigree by Burke, who, in the Baronetage, only takes notice of the direct line male, and passes the celebrated president over, only mentioning him indirectly under the words, "had, with other issue, a second son William." I believe, but am not sure, that Mr. Rishton was of the old Lancashire family, and, if so, probably bore "Or, a lion passant sable, and chief gules." Interesting details of the Folkes family are to be found in the *Literary Anecdotes*, by Nichols, ii. 678-93.

EDWARD SOLLY.

**A LITERARY CRAZE: SHAKESPEARE AND SPENSER** (6<sup>th</sup> S. x. 21, 61, 101, 181).—At p. 181 A. H. remarks, "It has often proved a subject for wonder that Shakspeare's whole writings contain no reference to Spenser as man or poet"; and he then goes on to account for this supposed fact. But is it a fact? Had he said "Shakspeare's plays," I should have demurred to the statement; but Shakspeare's whole writings" comprise his sonnets, and I imagine nearly every one acquainted with those in the *Passionate Pilgrim* would take exception to so sweeping an assertion. I am writing away from my library; but I believe the vast majority of modern editions of Shakespeare contain a sonnet in which Spenser is mentioned by name; and all editions a couplet in which the allusion to Spenser is unmistakable and of remarkable significance.

1. In No. viii. in some editions of the *Passionate Pilgrim*, or vi. or xviii. in others, occurs this couplet, in which "to me" means "to me is dear":—

"Spenser to me, whose deep conceit is such,  
As passing all conceit, needs no defence."

Of course I am well aware of this sonnet being printed also in Barnfield's *Poems in Divers Humors*, 1593; but A. H. must know as well as I do that though some editors assign the sonnet to Barnfield, the majority do not; and if he meant to assume that Barnfield wrote it, surely he should have said so, and yet also have given the disputed sonnet the benefit of the doubt.

2. But in *A Midsummer Night's Dream*, V. i. 52, 53, is what I have called an unmistakable allusion to Spenser. I give it from a copy of the *first folio* which is fortunately with my few books

here. Theseus is offered the choice of an "abridgement" for the evening's amusement, out of four described in the "breve." The fourth is chosen; but the third is thus described:—

"*Lia*. The thrice three Muses, mourning for the death of learning, late deceased in beggerie."

On this Theseus remarks:—

"That is some Satire keene and critically,  
Not sorting with a nuptiall ceremonie."

Now Spenser's *Tears of the Muses*, a poem first printed in 1591, is not accurately characterized in the remark of Theseus; but it is admirably summarized in the former couplet, so much so, that, notwithstanding Shakspeare intended a mask or interlude by that description, it cannot well be doubted that in selecting that subject he had Spenser's poem in mind. If this be so, we read with a new light the three well-worn verses in *The Tears of the Muses*, beginning:—

"And he the man, whom Nature selfe had made  
To mock her selfe, and Truth to imitate  
With kindly counter under Mimick shade,  
Our pleasant Willy, ah! is dead of late."

Which is the "pleasant Will" of A. H. But most strongly do I demur to his assertion that "*Ætion* [i.e., *Ætion*] of *Colin Clout* is known to be Drayton." Known? Why I, for my part, do not even believe it; and as to "Our pleasant Willy" being Tarleton, it is, I think, a most improbable hypothesis. The very designation "Willy" is quite sufficient to show that a pastoral poet was alluded to. The new light, to which I have adverted above, is just this, that if Spenser's "Willy" had been Shakespeare, we should not have had those four couplets in *A Midsummer Night's Dream*.

A. H. may be sure that I do not wish to be hypercritical or dogmatic in the interpretation of these allusions, often very obscure, still less to undervalue his papers on "A Literary Craze," which I read with interest. I write this simply because there are so many unjustified assumptions and inaccurate statements abroad, or even current and received, that I deem it most important to correct every one that is brought into prominence on any occasion. For my own part, I should almost as soon think of disputing Shakespeare's allusion to and quotation from Marlowe in *As You Like It* as of entertaining doubt as to Shakespeare's allusion to Spenser in *A Midsummer Night's Dream*.

C. M. ISOLEDY.

Heacham Hall, Norfolk.

**EMER-CHRISTEN** (6<sup>th</sup> S. x. 168).—This is only a variation of spelling for *even-christen*, that is, "fellow-Christian." DR. BREWER no doubt remembers "even Christians" in *Hamlet*, V. i. The compound is pretty common with the various spellings *efen*-, *efue*-, *emue*-, *em*-, and *even*-. Most of these spellings of the prefix are in *Howorth*, who quotes *emue-christen*; Strattman gives



*emne* and *efen*, and quotes *even-cristene* and *em-cristene*. Kemble, in his glossary to *Beowulf*, gives both forms, *efnes* and *emnes*; *emne* is in Chedmon, 1935, and *efne* in Chedmon, 3005; *efen weyrhton*, fellow workers, and *emnihte*, equinox, are in the *Chronicles*. In Morris and Skeat's *Specimens of Early English*, vol. ii. ix. 86, p. 101, *em-cristen* occurs in "Dan Michel, of Northgate," and is explained in the glossary. Wiclif preferred the form *even*, and that, I think, became the most usual form. It occurs in Wiclif, *English Writings* i. 31, and i. 130, *euen cristene* (Mr. Arnold's glossary is misleading, for he inserts the word *own* as well as *fellow* as an explanation). This prefix is common in Wiclif's version of the Bible, *euen-caytyf*, Col. iv. 10; *eueno-eyrie*, Rom. viii. 17; and *euen souker* (even sucker, foster brother), 2 Maccab. ix. 29; and in John xi. 16, he renders the Vulgate "ad condiscipulos" by "to euen discipulis," where all other versions have given up his delicate accuracy, except the Rheims, which has *condiscipula*.

O. W. TANCOCK.

Norwich.

DR. BREWER may find this word fully explained in Bosworth's *Dictionary*. It is merely another form of the more commonly known *even-Christian*, i.e., fellow-Christian. The A.-S. *emne*=even, equal, level; and so we find also *emne-scolere* (school fellow), *emne-peow* (fellow-servant), &c., and *emne-land*, i.e., level ground, &c.

FR. NORRIS.

This word is, I think, merely a form of *em-christen*=even, or fellow Christian (A.-S. *efen-cristen*).

W. F. R.

Worce Vicarage.

Surely your correspondent means *even-christen*, a compound frequently met with in sixteenth century books, signifying "fellow-Christian."

E. F. B.

SIR ROBERT BOOTH (6<sup>th</sup> S. x. 27, 130). — A small philosophical treatise by Nicholas Mosley, of Manchester, a Royalist and Episcopalian, throws light upon the judge's character and political convictions. It is entitled: *Ψυχολογία*; or, *Natural and Divine Contemplations of the Soul of Man*, and was published by his namesake Humphrey Mosley, at the Prince's Arms in St. Paul's Churchyard in 1663, 8vo. The general dedication is to "my honoured kinsman, Robert Booth, Esquire," at that time twenty-seven years old. Mosley refers to his nephew's mental capacity, which he had studied from his (Mosley's) childhood, as being active and industrious, and "crown'd with Habits Intellectual." He expresses reverence and respect for his person, and characterizes him as "no affecter of novelty, but a lover of truth"; and he signs himself "your obliged uncle to serve and honour you." It is noticeable

that Mosley's treatise was commended to the reader by Bp. Brideoake (not Bridesake, as misprinted in my last communication) and Archdeacon Rutter.

My good friend the Rev. W. Reynell, S.T.B., of Dublin, has kindly sent me some important extracts about Sir Robert Booth's family from the parish registers of St. Michan, Dublin. The baptism of a child in 1664, name not recorded, but probably Elizabeth (p. 38). The baptism of Anne Booth, daughter to Robert Booth, Judge, and Susanna his wife, June 10, 1666 (p. 47). The baptism of Susanna Booth, April 25, 1667 (p. 97). The baptism of Mary, daughter of Sir Robert Booth, Knt., and "one of ye justices of his Ma'ty Court of Common Bench, and of his wife Madam Susanah, Jany. 27, 1668" (p. 1). The burial of Mary, the wife of Robert Booth, gent., in the middle aisle of this church under Lady Temple's seat, Sept. 7, 1660. It is also noted that Isabel, the daughter of Richard Barry, Esq., "Councill'r at lawe," was buried July 16, 1699, "betwixt the Lady Bonth and Lord Lowther's seate." Lady Susanna Booth was thus living on July 16, 1669.

Mr. Reynell has also obligingly examined the funeral certificates drawn up by the heralds of the Ulster Office on the death of Sir Robert (vol. ii. p. 157; vol. iv. p. 271). The drawings of the pennons and shields exhibit the armorial bearings of the Booth, Potts, and Oxenden families. The judge is styled "The Honr<sup>ble</sup> Sr. Robert Booth of Salford in Lancashire, Kt., Lord Chief Justice of his Ma'ty's Court of Common Pleas in Ireland on of his Ma'ty's most Honr<sup>ble</sup> Privy Council." The certificate proceeds: "He was first Married to Mary, Daug. and heire of Spencer Potts of Chalgrove in the county of Bedford, Esqr., and afterwards to Susanna, Daug. of Sr. Hend: Oxenden of Denn [Deane in the duplicate] in East Kent, Kt." The dates of death and burial are left blank. It states that he had issue, but no particulars are given.

The coat of Booth depicted on the certificate is, Argent, three boars' heads couped sable. Upon an escutcheon of pretence are the arms of Potts, Azure, two bars or, over all a head of the last. These arms in another drawing are impaled with the bearings of Oxenden, Ar., a chevron gules between three oxen sable. JOHN E. BAILEY.

Stratford, Manchester.

WHEELBARROW (6<sup>th</sup> S. x. 69, 175). — DR. CHANCE has made clear to us why Pascal has been erroneously credited with the invention of the wheelbarrow; but a translator's blunder hardly excuses Foshrope and others — there have been many more, I am pretty sure, but cannot name them — for having been so ignorant as not to know that wheelbarrows were in common use long before Pascal was born. Mr. James E. Thorold Rogers has met with mention of one in the *Coeddington*

accounts so early as 1342 (*History of Agriculture and Prices*, vol. ii. p. 572, col. 1). "viii wheelbarrows" occur in a document relating to the Monastery of Saint Edmund's Bury, dated in the year 1440 (*Monastic Anglic.* iii. 166). Among other far more important goods, the church of St. Christopher-le-Stocks possessed in 1488, "a whele barowe, a shofull and a matok" (*Archæologia*, xlv. 119). The Carpenters' Company of London in 1500 provided themselves with "a welbarow," for which they paid xij<sup>d</sup> (E. B. Jupp, *Hist. Acc. of Co. of Carpenters*, 221). In 1562 Sir William More, of Loseley, paid iij<sup>s</sup> for iij<sup>d</sup> "whelebarrows" (*Archæologia*, vol. xxxvi. p. 298). The word occurs more than once, I am pretty sure, in Holland's translation of Pliny; but as I have not a copy of the book at hand I cannot give quotation or reference.

EDWARD PEACOCK.

Bottenford Manor, Brigg.

**WOMEN IN ACTION ON BOARD SHIPS IN THE ROYAL NAVY** (6th S. x. 67, 196).—The following is an instance, which seems authentic. Any of your Exmouth readers would be doing good service by verifying it; it is not so long since but that there must be several persons living who were acquainted with the person spoken of (*Gent. Mag.*, March, 1665, 3rd Series, xviii. 395):—

"Died lately at Exmouth, Ann Perrian, a female naval pensioner. She was with her husband on board the men-of-war *Crescent* and *Orion* from 1791 to 1798, and was present in the following engagements: *Lorient*, 23 June, 1795; *Cape St. Vincent*, 14 Feb., 1797; the *Nile*, 1 Aug., 1798. She also shared in the honour of several minor exploits. In action she was stationed in the magazine with the gunners, preparing flannel cartridge cases. She was in the receipt of a pension of 10l. a year from Government up to the time of her death."

It ought not to be very difficult to test the accuracy of some of these statements.—*e.g.*, Was a pension of 10l. paid to such a woman? I bring the paragraph forward here in hope that it may be examined by the light of exact evidence.

J. K. L.

**NOTES ON REV. A. SMYTHE PALMER'S "FOLK-ETIMOLOGY"** (6th S. ix. 303, 391, 437, 497; x. 39, 172).—14. *Warlock*, p. 426.—If Mr. MAYHEW means that *scarlock* is the natural and regular representative of A.-S. *weir-loga*, a "treaty-breaker" (Ettmüller, p. 96), I think he is mistaken. The true form of that word in modern English would be *warlow*, corresponding to Scottish *scarlo* (evil, a wicked person), O.E. *warlowe*, *scarlowe*, *warlaghe*, *warloghe*. It seems very probable that the modern word has been influenced, both as to its form and its meaning (*viz.* wizard), by Icel. *varð-lokkur*, charms, incantations.

15. *Dætlap*, p. 99.—MR. MAYHEW complains that he can find no authority for a Swedish *drag-lapp* (apparently "trailing-lobe"). He will find it given as the Swedish equivalent of *dætlap* in the *Tauchnitz Engeliskt och Svenskt Hand-*

*lexicon*, p. 105 (1869). The ordinary explanation of the word as that which sweeps the dew off the grass (Richardson, Wedgwood, Skeat) seems too whimsically far-fetched to be true. The earliest instance of the word I can discover is *dætlappe* in Wright's *Vocabularies*, p. 231 (first ed.), and in the *Catholicon Anglicum*, p. 98 (ed. Herriage).

16. *Larch*, p. 578. I may have been too hasty in connecting this word, as well as Lat. *larix*, Greek *λάριξ*, with Arab. *al-arz*, Heb. *erez*, the cedar; but there is no doubt that there has been some confusion between the two sets of words. Thus Dr. Murray, in the *New English Dictionary*, derives *alerce*, a tree of the larch species, from Sp. *alerce*, and that from Lat. *larix*, *laricem*; and yet Sp. *alerce* can hardly be distinct from old Sp. *alerce*, the cedar (in Minsheu, *Span. Dict.*, 1623). Indeed, Devic (*s.v.* "Raze") expressly states that Sp. *alerce* is from Arab. *al-arz*. It may be noted, moreover, that other conifers besides the cedar were denoted by Heb. *erez* (*Bib. Dict.*, vol. iii., Appendix, p. xxxix).

A. SMYTHE PALMER.

Woodford, Essex.

**FRENCH WORDS SURVIVING IN LOWLAND SCOTCH** (6th S. x. 165).—The verb *erite* (*erēt*) is in my experience in common use in Lanarkshire and the adjoining counties. I incline to think that it owes its origin to the desire, universal in Scotland, to use a Latin word rather than to the result of French sixteenth century influence. I dare say the same workman quoted by Sir HERBERT MAXWELL would gladly have spoken of a *pro re natū* meeting being adjourned *sine die*. The word *visce* seems of French origin, and I have often heard it used in the sense of a careful examination. Another common word seems, if possible, still more French. A swarthy man is very commonly described as being *blackavised*.

J. P.

**GIUOCO D'OCO** (6th S. x. 249).—I think the game *giuoco d'oca* is described in Prof. PIRRO's work on Italian games recently reviewed in "N. & Q."

R. H. BUSK.

**VICTORIA CROSS** (6th S. x. 188).—The current edition of Burke's *Peerage* contains a list, with a note to the effect that the edition for 1880 contained a complete list of all who had received the decoration from its institution (in 1856) to December, 1879. The campaigns or actions are named in the current volume. The *Army List* would no doubt give fuller details as to the particular acts of valour.

NOMAD.

More than one book has been published giving the names of recipients of this decoration, and the deeds for which it has been awarded; but perhaps the best are *The Victoria Cross*, published by O'Brien Bros., London, 1866; *The Victoria Cross*, published by W. H. Allen & Co., London, 1880. *Medals of the British Army, and How they were*



*Won*, is perhaps the most interesting, but does not go beyond the Indian Mutiny and China war, whilst the two I have given above include the most recent.

R. HOLDEN.

United Service Institution, Whitehall Yard.

MR. VYVYAN will find some of the information he wants in three little shilling books, by Col. Knollys, published by Dean & Son,—*The Victoria Cross in the Crimea*, *The Victoria Cross in India*, *The Victoria Cross in the Colonies*.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

*Gallant Deeds of Heroes of the Victoria Cross*, 850 pp., Dean & Son, 160A, Fleet Street, London. M.A. Oxon.

[Subsequently to the receipt of the foregoing answers, MR. F. R. ENSLINER sends a reference to the book of Col. Knollys, and states that a list of recipients of the cross is given in the *Army List*, issued quarterly by Murray.]

NATURE'S DRUM (6th S. x. 168).—CUTHBERT BEEBE might have added the lines from Dr. Henry King's fine poem on his wife's death:—

"But to! my pulse like a soft drum  
Beats the approach."

I believe my quotation to be accurate, but have not a copy of the verses at hand to verify it.

W. R. MORFILL.

THE PARTICLE "DE" AS A PREFIX TO SUR-  
NAMES (6th S. ix. 469, 516; x. 136, 216).—A friend of mine, who served with his regiment at the Cape of Good Hope about forty years ago, told me that the aristocratic name of De Villiers had found its way into the colony, and through the corrupting influence of the Dutch had assumed a new form, Devilljers. It was then pronounced Devil-jers. Worse than death!

R. W.

Brompton.

CRANE (6th S. x. 228).—Why, at this reference, my *Dictionary* has been alluded to, I am at a loss to know. I have shown plainly that the Gr. γέρανος meant "a crane" in both senses, (1) a bird and (2) an engine; and that the same is true of the Dutch *kraan*; whilst in Icelandic the bird is *trani*, and the engine is *trani*. In the face of this evidence, all of which is carefully ignored, we are asked to admit that the engine is a Gaelic word, merely because of the immense discovery that the Gaelic *crann* means a mast! It is inadvisable that every new notion, however crude, should be at once put forward as worthy of acceptance.

WALTER W. SKEAT.

Cambridge.

READING-ROOM CHAIRS AT THE BRITISH MUSEUM (6th S. x. 186).—Without being a benefactor to the species, I venture to say that I like

the wooden chairs in question. I think them excellent chairs, well made, and infinitely more wholesome for readers of sedentary habit than the heat-conveying things that delight HERMENTRUDÉ. Many gentlemen, I have no doubt, share HERMENTRUDÉ's preference for the stuffed chairs, hence their appropriation of them from the ladies' tables. At the same time, if the ladies are not using the desks when ungallant men take the chair of their affection, I see no objection; for an abstract worship of the fair sex (as a total) needs not prevent base man from selecting the chair that suits him, because perchance an hour or two later some lady may arrive who would prefer it. This doctrine would prevent a man from eating a pear at his own dinner-table because some of the females who are passing outside the window would probably like to enjoy it instead of himself. I object to much of philanthropy, but I must say that such *philogynicity* as this closely borders on the ridiculous.

Again, many men hate *blue-women* almost as much as *blue-devils*. This does not apply to myself, who adore them indiscriminately, all and single, with a reverence that carried any further might trench upon the province of religion. So far am I from thinking HERMENTRUDÉ to have reason in complaining that the weaker sex have been reduced to one-half the amount of room at first allotted to them, I say that many men wish that the seats were taken away from them altogether; and for this very excellent reason, that *blue-ladies* have invaded the male seats in all parts of the room. You may see a dozen of these fair creatures at as many desks—shining out, it is true, like flowers in a parterre—all the room over, whilst a dozen seats at the ladies' desks are left still unclaimed by, and altogether desolate of, fair occupants. I have myself hunted the room over for a seat whilst there were eight of the ladies' places unoccupied, the ladies preferring to sit amongst the men, and I could not utilize one of these unused seats under pain of being dislodged at any moment it might please some late-arriving *blue-lady* to require it of me. I think the grievance, such as it is, is all on the male side at present, and that the sooner there are no seats set apart for anybody the better it will be for the general interest of all readers.

I must say that I think the authorities in the main deserve great credit, and the thanks of all readers who frequent the Rotunda, for the general excellence of their arrangements. If they do make any changes, I suggest that the first two be to give more wooden chairs and to disfranchise the *blue-ladies* of the second half of their frequently unoccupied seats.

C. A. WARD.

Haverstock Hill.

HERMENTRUDÉ inquires if anybody likes the wooden-seated chairs in the British Museum, and

challenges a reply. I have the bardhood to say I do, and should be grateful if the Trustees would kindly appropriate one to my exclusive use, as she suggests, when I visit the Reading-Room. I consider them much more comfortable than the leather-seated chairs if one has any notes to make. Unlike HERMENTRUE, I have generally a great difficulty in finding one unoccupied, though I diligently search for one. JOHN MACLEAN.  
Glasbury House, Clifton.

Perhaps there are few persons in the nation who sit as readers so many hours in the day as I do, and I always use, by choice, one of those "wooden-seated chairs" against which HERMENTRUE declaims. I have tried many others—as the hammock chair, the cane-bottomed, the horse-hair bottomed, the very hard-packed leather chair—but find none so healthy as the wooden seat, especially if one or two holes are bored through it to increase its coolness. Probably I sit, as a rule, above twelve hours a day, and, though nearly seventy-five years old, never suffer from indigestion or other disagreeables incidental to sedentary persons. This I attribute mainly to my use of a "wooden-seated chair." I am quite certain it is the most healthy of all seats, and best for industrious readers. A soft, well-stuffed seat is to me a thing to be avoided, and is "always eyed askance." Unhappily, I live so far away from town I cannot now use often the British Museum; but when I lived in London I invariably sought out one of the chairs of the Museum discarded by HERMENTRUE; and I would most strongly advise all sitters who suffer from hot seats to try the cooler wooden-seated chairs, which are infinitely preferable, in my opinion.

E. CODHAM BREWER.

KING CHARLES I.'S SHIRT (6th S. x. 208).—In "N. & Q.," Oct. 12, 1878, the following advertisement appeared: "To Collectors of Curiosities: To be Sold, the Shirt in which King Charles was Beheaded.—Address K. K. K., care of R. C. Poulter, Advertisement Agent, 34, Middle Temple Lane, E.C." In Dugdale's *England and Wales Delineated*, under "Ashburnham," I find that "the shirt and white silk drawers in which Charles I. was executed on January 30, 1649, and also the watch which he gave to Mr. John Ashburnham on the scaffold, are still preserved in the church," &c. I believe that these relics are now in the custody of the Earl of Ashburnham. Mr. Wm. VINCENT's query opens a point for discussion as to how many shirts his Majesty wore on that terrible occasion.

FRED. W. JOY, M.A., F.S.A.

The shirt in which King Charles I. was executed was, with the rest of his body clothing and watch, and the sheet thrown over his corpse, given to John Ashburnham, his Gentleman of the Bed-

chamber, who attended him to the scaffold. One of John Ashburnham's successors bequeathed these relics "to the parish [of Ashburnham] for ever, to be exhibited as great curiosities." In consequence of the watch-case being stolen, and from fear of further depredations, the relics were, some years ago, removed from Ashburnham Church to Ashburnham House, the Sussex seat of the Earl of Ashburnham, near Battle. I saw them there August 10, 1881, on the occasion of Lord Ashburnham throwing open his house to the Sussex Archaeological Society.

WALTER KIRKLAND, F.R.G.S.

Eastbourne.

I enclose a cutting from the catalogue of the Huddersfield Fine-Art and Industrial Exhibition held during the latter part of the year 1883:—

*Case containing Relics of King Charles I.*

One of the two Shirts worn by King Charles I. at his execution (1649).

On the morning of his execution, it being a severe frost, and the Thames frozen over, the King said to Sir Thomas Herbert, Groom of the Chamber, "Let me have a shirt on more than ordinary, by reason the season is so sharp as probably may make me shake, which some observers might imagine proceeds from fear. I would have no such imputation; I fear not death." The other shirt is at Lord Ashburnham's, at Battle.

Christening Robes, &c., of King Charles I.

Infant's Cloak, white satin, embroidered.

Pair of Cuffs to match.

Shirt Front, in point lace.

Cuffs, in point lace.

Collar, in point lace.

Piece of Point Lace, of semicircular shape.

Infant's Shirt.

Bib, with a double front.

Small Bib.

Pair of Mittens.

One Mitten, in point lace.

Triangular piece, supposed to have been worn on the infant's head.

These relics were preserved by Elizabeth Coventry, eldest daughter of Thomas Coventry, who had been Lord Keeper and Chancellor during the reign of Charles I. Elizabeth Coventry married John Haro, of Stow Hall, Norfolk, and from her they have descended from hand to hand for seven generations to their present owners, Bewicke Blackburne, Esq., and Mrs Perkins (née Caroline Blackburne), by whose courtesy they are now allowed to be exhibited.

Lent by Mrs. Perkins and Bewicke Blackburne, Esq.

I may remark that the shirt, which is of fine holland, is most beautifully embroidered in open work, both around the neck and at the lower part of the sleeves. There is a full pedigree, showing all the former owners, which was abridged for the purpose of the catalogue. G. W. TOMLINSON.  
Huddersfield.

DATE OF PHRASE (6th S. ix. 300; x. 15, 134, 196).—F. Bremer, to whom reference is made in the foot-note, p. 196, is a Swedish authoress, so that her tales of home life must be translations. It is quite possible, therefore, that the



phrases "Meine arme [Mutter]" and "Meine selige [Mutter]" occur in the translations. I have it on excellent authority that they are not to be found in German works. CELER ET AUDAX.

**AUTHORS OF QUOTATIONS WANTED** (6<sup>th</sup> S. x. 210).—

"Of those immortal dead who live again," &c.  
The lines mentioned by DUTIFUL are from George Eliot's poem beginning "O, may I join the choir invisible."

And for the mother's sake I lov'd the boy," quoted (not quite correctly) by MR. WALFORD, will be found in S. T. Coleridge's sonnet "To a Friend, who asked me how I felt when the Nurse first presented my Infant to me." C. E. T.

(6<sup>th</sup> S. x. 230.)

"A fairer isle than Britain," &c.

The lines inquired about resemble some in a book now before me—*The Caledonian Itinerary; or, a Tour on the Banks of the Dee: a Poem*, by Alexander Laing, Aberdeen (Aberdeen, printed for the Author, 1819):—

"A lovelier stream than Dee Phœbus sees  
Not in his wide career; for all that life  
Can ask: salubrious, mild. The hills are  
Green with birch, or covered o'er with shrubs, or  
Blooming henth; the groves are spacious, the  
Prospects fair, the meadows fertile; and,  
To crown the whole in one delightful word,  
It is our home and darling native soil."

This bit of (very) blank verse introduces one of the most absurdly heroic effusions, with a serious intention, ever printed. The opening couplet,—

"O! come Calliope; haste fair maid, and bring  
Balsamic drops from the Parnassian spring,"—  
is a mild specimen. NORVAL CLYNE.

(6<sup>th</sup> S. ix. 390; x. 259.)

"Time, that aged nurse,  
Rock'd me to patience."

The lines are in Keats's *Endymion*, l. 704.

FREDK. RELK.

[MR. E. H. MARSHALL supplies the same information.]

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Adventures of the Panjab Hero Rājī Rasālu, and other Folk-Tales of the Panjab.* Collected and Compiled from Original Sources. By the Rev. Charles Swynnerton. (Calcutta Newman & Co.)

MR. SWYNNERTON has compiled a book which will interest many readers of "N. & Q." The account of Rājī Rasālu which is here given is a compilation from three versions of the legend. These versions differ in some particulars, and the compiler has used his discretion in piecing them together. History tells us nothing of Rasālu's real life. That he was a convert to Mohammedanism, as tradition asserts, is most improbable, as he must have lived long before the doctrines of Islam were promulgated. All the different authorities, however, agree that he was a Rājput prince and the son and successor of Rājā Sāhvābū, or Shalivān. It seems also probable that he flourished between the middle and close of the second century of the Christian era, and that his kingdom extended from the Dekkan on the east to the Indus on the west. Students of comparative folk-lore will find in these pages many curious reminiscences of Greek mythology. The account of

Queen Lūna and Prince Pūran, with which the legend commences, will immediately recall to their memory the story of Phœbe and Epolytus, while the tale of Mirshikan will remind them of the familiar myth of Orpheus. Many, too, of the traditions in these pages bear a great resemblance to those which are to be found in Scandinavian lore. Besides the adventures of the Panjab hero, the reader will find a selection of "Short Household Tales," which the compiler has collected from the peasantry of the Upper Panjab, and also the Panjabi verses which occur in the bard Sharrāf's version of Rasālu. Mr. Swynnerton has for some years past been collecting stories in the Peshawar district, and it is to be hoped that his entire collection will be published without much further delay.

We have lately received the English, French, and German *Panographical Dictionaries and Grammars* of Herr Anton Bachmaier (Trübner & Co.). By his system of panigraphy the author attempts to afford a means of communication between people of different countries who are ignorant of any language other than their own. Numbers and marks are made to take the place of words; and thus, according to the sanguine author, "panigraphy opens a direct intellectual intercourse among people that without its aid (with the exception of a few of the learned), would remain entire strangers." As the number of words or "conceptions" (as Herr Bachmaier calls them) which are given in these dictionaries amounts to no more than 4,334, it is obvious that this intellectual intercourse will be limited in extent. We confess to thinking that most rational people would prefer the trouble involved in learning a foreign language to the labour of mastering the intricacies of Herr Bachmaier's system. We may add that in glancing through the English dictionary we came across a number of words with which we were hitherto unacquainted. It would seem that the cultivation of this intellectual art of panigraphy is hardly conducive to the observance of the ordinary rules of English orthography. The system is, indeed, ingenious, but it is not likely to be generally adopted.

THE *Cornhill Magazine*, which is not often archæological, deals with "Wales a Hundred Years Ago," in which the Celt is shown as he was seen in Merionethshire in the last century—*All the Year Round* gives a good account of "Cruising in the Mozambique."—"Heldoberg," by M. O. W. Oliphant, is the paper in the *English Illustrated Magazine* most likely to attract our readers. "The Horse, Ancient and Modern," by Alfred E. T. Watson, has also abundant interest.—The query, "Was Matthew Prior a Dorsetshire Man?" is answered in *Longman's* in the affirmative, but proof is said to be wanting. Some courage is requisite to quote in a magazine Prior's rendering of Rabelais's story of Henri Carvel. Mr. Lang supplies a spirited and consoling "Ballad of Middle Age."—In the *London Quarterly* appears a judicious and an eminently capable estimate of Green, the historian. Another readable paper is that on Tourgenieff.—Freeman's *English Towns and Districts*, and Frederick Denison Maurice are the subjects of essays in the *Church Quarterly*.—Sir John Lubbock, in an article contributed to the *Contemporary*, "A National School of Forestry," opens out a subject of extreme interest. To *Macmillan* Mr. Trail contributes one of his brilliant dialogues on "Newspapers and English." The theory with which this closes is ingenious.—Seaford, Sussex, is depicted in the *Antiquarian Magazine* under the head "Our Old County Towns." Mr. C. Walford continues his "History of Gills." In the *Bibliographer* the first part appears of "Autographs in Books," by Mr. W. Carew Hazlitt.—To the *Antiquary* the same gentleman contributes Part II. of "The Hæthra

America."—"The Classification of Literature," by Mr. Taylor Kay, which appears in the *Nineteenth Century*, furnishes the most scientific and satisfactory scheme that has yet seen the light. It is the invention of Mr. Melvil Dewey, of Columbia College, New York. Mr. Swinburne writes upon Charles Reade with discriminating eulogy, and Mr. C. Kegan Paul describes "an experiment" which has great social interest.

We are glad to see in Part XI of Mr. Walter Hamilton's *Parodies* the imitation of *In Memoriam* in praise of ozokerit, of the absence of which we formerly complained. It is one of the best things of the kind ever written. Are there two versions? Our recollections of it supply an opening verse different from that quoted by Mr. Hamilton. The first verse in the MS. copy to which we have access runs:—

"Wild whispers on the air did flit,  
Wild whispers shaped to mystic hints,  
When bright through breadths of public prints  
Flamed that great word ozokerit."

In substituting in for *through* in the third line, and *shone* for *flamed* in the last, Mr. Hamilton is doubtless correct. *Flamed* seems, however, a better word than *shone*.

PART IX. of Messrs. Cassell's *Encyclopædic Dictionary* closes with the word "Bleat." Among words especially calculated to show the encyclopædic character are "Biblo" and its compounds, "Bill" in its various forms and its derivatives, "Bird," and "Bishop."

We regret to announce the loss by death of a faithful contributor in Mr. William Bates, of the Crescent, Birmingham. Mr. Bates, who had been in his early life a teacher of languages, was in his later years surgeon to the Birmingham Borough Hospital. His taste for books was fostered by his relationship to the late Joseph Lilly, the well-known bookseller. In late years his house was more like a museum than an ordinary dwelling place. In the midst of his books, which since the death of his wife had been his chief companions, he died, being found insensible in his bed on the morning of Sunday, the 21st ult., and expiring on the following Wednesday. Dr. Bates had a large store of information, which he was always ready to communicate. *The Machine Gallery of Portraits*, an edition of which, with copious annotations, he published, is perhaps his best known work. At the time of his death he had completed the preface to a local work, a *Loyal Oration*, to be published as part of a local series by Mr. Wm. Downing. To our Birmingham correspondents ESTE and FATHER FRANK we are indebted for many of these particulars. Mr. Bates was about sixty years of age.

A CHEAP edition of Dr. Haeffer's *Italian Studies* is about to be published by Mr. Elliot Stock.

NOVEL readers of cosmopolitan tastes will shortly have an opportunity of studying the work of a contemporary Indian novelist. The *Bishu He-Loka*, by Mr. Chatterjee, a native of Bengal, has been translated into English, and will be published early next month by Mr. T. Fisher Unwin, under the title of *The Poison Tree*. Mr. Edwin Arnold furnishes an introduction.

### Noticed to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query,

or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. M.—1. ("Hohenlinden") The last line is, "Shall be a soldier's sepulchre." The difficulties in connexion with the rhyme, and different more or less intelligent suggestions for alteration, have been discussed in "N. & Q." See 3<sup>rd</sup> S. x. 413, 414; xii. 22, 72, 113, 155, 177; 4<sup>th</sup> S. iv. 519. 2. The lines you quote, commencing "Tell us, ye dead, will none of you in pity!" &c.—

are from Blair's *Grave*. The second portion of your quotation is, however, very far from exact. 3. Burns's address will appear.

Y. A. K. ("A Northumberland Shilling").—Reports attaching a fancy value to modern coins are common, but prove generally without foundation. With a great and constant pressure on our space we do not care to insert such questions, since those who know regard them as trivial and decline to answer, and we elicit responses which are not to the point and which cannot be inserted. If any reader will supply the value of a Northumberland shilling we will communicate the information. We saw within a week a coin closely resembling that you describe, but rather earlier in date. An intelligent dealer in curiosities is the right person to whom to apply.

Z. AND OTHERS ("The English take their pleasure easily").—A discussion extending through successive series of "N. & Q." brings to light this one fact, that the phrase, though commonly assigned to Froissart, is not by him. It is now supposed to be modern, but the source is not discovered. See 3<sup>rd</sup> S. iv. 208, 277; x. 147; xi. 44, 87, 143; 4<sup>th</sup> S. i. 398; viii. 276; x. 409; 5<sup>th</sup> S. x. 43, 126, 157.

M. E. M. ("L'état c'est moi").—We can find no evidence of Louis XIV. having employed these words, though he used a phrase that might countenance such an error. After the death of Mazarin, François de Harlay (Biarvallon, subsequently Archbishop of Paris, but at that time Archbishop of Rouen and President of the Assembly of the Clergy, asked Louis XIV. to whom he should address himself for the "affaires de l'état." The answer of Louis was, "A moi, Monsieur l'Archevêque." This anecdote rests on the authority of the Abbé de Choisy, and has, in consequence, no great weight.

A SCRIBER.—1. The sentence "In the room there are a piano and a sofa" is grammatically defective. 2. "There's two books on the table" is ungrammatical. 3. The literal translation of the sentence you supply is "Nothing is beautiful but the true."

MARGARET A. WHITELOCK ("Father of Earth and Heaven").—Your name was accidentally omitted from the list of those by whom the required reference was supplied.

M. ("Announcing an Intended Visit").—Both forms are employed in conversation, but neither is grammatically justifiable. A man of education would employ a wholly different form of speech.

ST. LEONARD'S CLUB.—The phrase employed is correct. It is the contents which are drunk.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 25, Wellington Street, Strand, London, W.C.

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6th S. X. OCT. 4, '84.]

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## Notes.

THE STALLS OF THE KNIGHTS OF THE  
 GOLDEN FLEECE IN THE CORO OF THE  
 CATHEDRAL OF BARCELONA.

(Concluded from p. 263.)

14. Adolphe de Bourgogne, Seigneur de Beve-  
 ren, Vere, and Flushing (No. 137). Quarterly,  
 1 and 4, grand quarters: The quartered arms of  
 Burgundy (as given under No. 5 of the decani  
 side, but without brisure); 2 and 3, Bourbon-  
 Montpensier, viz., France, debriused by a bend  
 gu., in chief thereof a canton of the arms of  
 Dauphiné d'Auvergne, viz., Or, a dolphin *palmé*  
 az. Over all Borsele, Sa., a fess arg. Crest, an  
 owl or. Adolphe de Bourgogne, elected Chevalier  
 of the Order in 1516, was son of Philippe de  
 Bourgogne, Seigneur de Beveren (No. 82) —who  
 was the son of Antoine "le grand Bâtard de  
 Bourgogne," son of Philippe le Bon—by Anne,  
 daughter and heiress of Wolfart de Borsele, Comte  
 de Grandpré, Chevalier of the Order (No. 79),  
 by his second marriage with Charlotte de Bourbon-  
 Montpensier. (His first wife was Mary of Scot-  
 land, daughter of James I. by Jane Beaufort.)  
 He succeeded his father in the lands of Beveren,  
 and inherited from his mother the Borsele lands  
 of Vere and Flushing. He was Admiral of  
 Flanders, and escorted Charles to Spain in 1517.

He married Anne, daughter of Jean, Seigneur de  
 Berghes, Chevalier of the Order (No. 91), and  
 died Dec. 7, 1540. His seal, which bears the  
 arms and crest given above, with two lions  
 rampant as supporters, is engraved in Vree,  
*Généalogie des Comtes de Flanders*, plate 126. It  
 is worthy of note that the brisure denoting ille-  
 gitimate descent had already disappeared from the  
 arms of his father Philippe, who bore, 1 and 4, the  
 full quarterings of Burgundy; 2 and 3, the arms of  
 Vieuville, for his mother, Anne de Vieuville. In  
 both cases the addition of the maternal coat and  
 the substitution of the *oiseau duc* for the fleur-de-  
 lis as a crest were considered clear and sufficient  
 differences.

15. Maximilian de Hornes, Seigneur de Gae-  
 becq, &c., Vicomte de Berghes S. Winock (No.  
 143). Quarterly, 1 and 4, Hornes, Or, three  
 hunting horns gu., viroled arg; 2, Gaebecq, Sa.,  
 a lion ramp. arg., crowned or; 3, Houschot, Erm.,  
 on a bend gu. three escallops or; Crest, as No. 7  
 on the decani side. He was son of Arnulf de  
 Hornes by Marguerite, daughter of Jean de Mont-  
 morency, and was in the train of the Archduke  
 Philip and the Infanta Juana when they entered  
 Spain in 1501.

16. Jean, Baron de Trazegnies (No. 145).  
 Bendy of six or and az. Over all the shadow of a  
 lion rampant, the whole within a bordure enrailed  
 gu. Crest, on a flat hat gu. turned up arg. two  
 Moors' busts without arms affrontés, habited az.  
 wreathed round the heads with fillets arg. Son  
 of Anseau, Baron de Trazegnies, by Marie d'Arne-  
 muysen. The coat above is very worthy of note,  
 being a differenced coat from the arms of Bur-  
 gundy ancient, Bendy of six or and az., a bordure  
 gu.

17. Maximilian de Berghes, Seigneur de Zevem-  
 berghes (No. 147). Vert, three mascles arg., and  
 an escallop gu. (for difference), on a chief or three  
 pallets of the third. Over all a canton sa., thereon  
 a lion ramp. or. Crest, out of a coronet or, the  
 head of a wild ass ermines, its muzzle and the tips  
 of its ears arg., between two greaves of the last  
 damascened and ornamented gold. This knight  
 was the son of Cornille de Berghes, Seigneur de  
 Grevenbroeck, and Chevalier of the Order (No. 110),  
 by Magdalen de Stryen, heiress of Zevemberghes.  
 He married Anne vander Gracht, Viscountess of  
 Furnes, and was ambassador of Charles to the  
 Electors of the Holy Roman Empire. He died  
 in 1545. His brother Cornille was Bishop of  
 Liège (1538-1544).\* He descended from Jean,  
 bastard son of Jean III., Duke of Brabant, a descent  
 indicated by the canton in the arms blazoned above;  
 the main bearings are those of Boutersem, the

\* He had been Condjutor since 1522 (v. Potthast,  
*Wzweiser durch die Geschichtswerke des Europäischen  
 Mittelalters*, Supplement, p. 349).

chief being for Malines. (Note, that all the three pellets of Malines are visible.) The escallop with which the arms are differenced came from the coat of his grandmother, Blanche Marie de St. Simon (Sa., on a cross arg. five escallops gu.), who was wife of Jean, Seigneur de Berghes, Chevalier of the Order (No. 91). On his descent see Spener (*Op. Her.*, pars. spec., p. 582).

18. Jean, Comte d'Egmont (No. 149). Quarterly, 1 and 4, Egmont, Chevronné or and gu.; 2, Baer, Or, a bend gu.; 3, Arkel, Arg., two bars, embattled counter, embattled gu. Over all the arms of the Dukes of Guelders, Az., a lion ramp. crowned and contourné or; impaling Juliers, Or, a lion ramp sa. Crest, as given above under Floris d'Egmont (No. 6), who was first cousin of our knight. He was son of Jean, first Count of Egmont, and Chevalier of the Order (No. 101), whom he succeeded in 1516, by Magdalen, daughter of Jean, Count of Werdenberg. He married Françoise de Luxembourg, Countess of Gavre. He was chamberlain and the almost inseparable companion of Charles V., to whom he rendered great service in the Italian campaigns. He died in 1528, in the thirtieth year of his age, and is buried at Milan, in the church of St. Mark. He was father of the celebrated Lamoral, Count Egmont, Prince de Gavre, and Chevalier of the Order (No. 200), who was executed at Brussels under Philip II. in 1568.

19. Diego Lopez Pacheco, Duc d'Escalona, Marquis de Villena, &c. (No. 151). Quarterly, 1 and 4, Pacheco, Arg., two cauldrons in pale barry, indented or and gu., gringolés of six serpents of the second, three around each side of the handle of the cauldron; 2, Portocarrero, Chequy or and az. in five rows of three panes each; 3, Acuña, Sa., a bend or, thereon a cross floy gu. between eighteen wedges az. (arranged in six rows of three each), the whole within a bordure arg. charged with five escutcheons of the arms of Portugal; 4, Henriquez, Tierced in mantle arrondie; 1 and 2 (in chief), Castile; 3 (in base), Leon. Crest, out of flames ppr. a phoenix az. He was son of Diego Lopez Pacheco, second Duke of Escalona, by Juana Henriquez. He died in 1566. The escutcheons of Portugal in the Acuña quarter commemorate the marriage of Martin Vasquez de Acuña (great grandfather of the second Duke of Escalona) with Maria, daughter of John, Infant of Portugal. The name and lands of Pacheco came to Alfonso, son of Martin Vasquez d'Acuña, by his marriage with Maria Pacheco.

20. Inigo de Velasco, Duc de Frias, Constable of Castile (No. 153). Chequy of fifteen panes (in five rows each of three pieces), or and vair, all within a bordure gyronny of eight pieces of Castille and Leon. Crest, a demi-lion ramp. or, armed az. Son of Pedro Fernandez de Velasco, Duc de Frias, by Mencía de Mendoza. He was first chamber-

lain of Philip I., Captain-General and Co-regent of Spain for Charles V.

21. Antonio Manriques de Lara, Duc de Najara (No. 155). Quarterly, 1 and 4, Lara, Gu., two cauldrons barry of six or and gu., gringolés of seven serpents of the second; 2 and 3, Aguilar, Chequy of nine panes, five of Leon, four of Castille. Crest, a demi-lion or, holding a dagger ppr. Son of Pedro Manriquez de Lara, Count of Trebino (created Duke of Najara in 1582 by Ferdinand and Isabella), by Yomar de Castro. He married in 1497 Jeanne, daughter of Juan Remontfolck, Duc de Cardone, by Aldonce Henriquez; and was thus doubly the brother-in-law of Fernand Remontfolck, Duc de Cardone, Chevalier of the Order (No. 156, *vide ante*, No. 22 on the decani side). On the Remontfolcks and their pedigree see Spener, *Opus Heraldicum*, pars. spec., pp. 419-21.

22. Pedro Antonio Sanseverino, Duc de San Marco, Prince de Bisignano (No. 157). Arg., a fess gu. and bordure az. Crest, a horse's head couped or. He was son of Bernardino Sanseverino (Prince de Bisignano and Grand Admiral of Naples) by Dianora Piccolomini. (See Spener, *Op. Her.*, pars. spec., p. 313, *sub voce* "Domus Rohanea"; and Henningses, *Theatr. Genealog.*, iv. 1319).

23. Alvaro Peres Osorio, Marquis de Astorga, Comte de Trastámara (No. 159). Or, two wolves pass. in pale gu. and a champagne arg., thereon three bendlets dancetté az., the whole within a bordure composed of fourteen escutcheons of the arms of Henriquez (see No. 19 above). Spener, p. 277, tells us that the wolves came from the marriage of an Osorio with the heiress of Villalobos. Our knight was son of Pedro Alvarez Osorio, Marquis de Astorga, by Beatriz de Quigones (daughter of Diego Hernandez, Count de Luna, by Juana Henriquez).

24. This stall, like the corresponding one on the decani side, bears only a plain gold shield surrounded by the collar of the Order, and charged with the date 1518. It was the one to be filled at the chapter by the election and installation of Adrian de Croy (*vide infra*).

25 and 26. These seats are beneath the pulpit, which occupies the upper part of both the stalls.

We have now completed the survey of the stalls on the cantoris side; and before concluding these papers with a few brief remarks it may be well that I should give the arms of the four chevaliers, two sovereigns and two subjects, elected and installed at the Barcelona chapter.

1. Christiern II., of Denmark, Norway, and Sweden (No. 160). Quarterly (the quarters separated by the cross of the Dannebrog, Arg., fimbriated gu.), 1 and 4, Denmark, Or, semé of hearts gu., three lions pass. gard. in pale az.; 2, Sweden, Az., three open crowns or; 3, Norway, Gu., a



lion ramp. or. or, holding a broad axe arg., its long handle recurved of the third; 4, Wends or Vandalis, Gu., a dragon crowned or. Over all, on the centre of the cross, an escutcheon. Quarterly, 1 and 3, Schleswig, Or, two lions pass. gard. az.; 2, Holstein, Gu., an escutcheon per fess arg. and of the field between three passion-nails and as many nettle leaves of the second; 3, Stormarn, Gu., a swan arg. beaked and membered az., gorged with a crown or. Over all an escutcheon of Oldenburg, Or, two bars gu. Crest, out of an open crown or eight banners of the Dannebrog: Gu., a cross arg. the lances gold, four turned to the dexter and as many to the sinister. Christiern II., born in 1481, was son of John, King of Denmark, K.G., by Christina of Saxony. He succeeded his father as King of Denmark and Norway in 1513, and in 1520 also obtained possession of the Crown of Sweden. In 1515 he espoused Isabella of Austria, sister of Charles V. In 1523 he was dethroned; and died in 1559, after a captivity of nearly twenty-seven years.

2. Sigismond, King of Poland (No. 161). Gu., an eagle disp. arg., armed and crowned or. Crest, out of an open crown or a demi-eagle, as in the arms. Born in 1467, he was son of Casimir, Grand Duke of Lithuania and King of Poland, by Isabella of Austria, Queen of Hungary and Bohemia, daughter of the Emperor Albert and Isabella of Luxembourg, heiress of Hungary and Bohemia. He died in 1548.

3. Jacques de Luxembourg, Comte de Gavre (No. 162). Bore the same arms and crest as his father of the same name, No. 107 (see No. 4, on the cantoris side). His mother was Marguerite de Grutuse. He was captain-general of the county of Flanders and chamberlain to Charles V., who created him Comte de Gavre. He married Helene de Croy, and died without issue in 1530.

4. Adrien de Croy, Comte de Reux (No. 163). Bore the same arms and crest as his father, Ferry de Croy, No. 123 (see No. 7 on the cantoris side). His mother was Lamberte de Brimeu, daughter of the Count of Meghem. He accompanied Charles V. into Spain in 1518, and in 1530 was created by him Comte de Reux on the occasion of his coronation by the Pope at Bologna. He filled many high offices in the Low Countries, and died in 1553.

It will be seen from the above list that stalls were prepared for the sovereign and forty-eight Chevaliers of the Order, including those elected at the chapter, and that, with the exception of the four kings, the knights are, as a general rule, arranged alternately on either side of the choir in order of seniority of election. This is so with all elected under Charles V. But in the case of the senior knights there are some exceptions which are suggestive of curious inquiries. The stalls Nos. 13 and 14 on the cantoris side bear respec-

tively the arms of Felix, Count of Werdenberg (No. 130), and Adolf de Bourgogne (No. 137). Here precedence is given to the junior knight, and I can only suggest that in the course of some reparations in these stalls their backs may have been temporarily removed and replaced erroneously. It might have been expected that the stalls at Barcelona would have represented the actual state of the Order at the time the chapter was held, and under the natural impression that this was so, I credited Hugues de Melun (No. 106), for whom was prepared the first stall on the decani side, with being the senior knight present. I have since discovered that this was in all probability not the case, and that while, on the one hand, stalls were prepared for knights who were not present (e.g., for the Kings of England and France), there were also knights of the Order actually present for whom no stalls were prepared. For instance, no stall bears the insignia of Philibert de Chalons, Prince of Orange (No. 133), who was certainly present; and perhaps a still more remarkable omission is that of the arms of Guillaume de Croy, Duc de Soria, Marquis d'Aerschot (No. 105), the eminent minister of Charles, of whom mention has been more than once made above, and who is well known to the readers of Prescott and Robertson's *History of the Reign of Charles V.* under his original title of the Seigneur de Chievres. It is very probable that both these eminent persons would be in immediate attendance upon the sovereign, and would find accommodation in the stalls of the "return," and it is hard to account in any other way for their omission from their proper places. But over and above these it is difficult to reconcile the Barcelona lists with the actual state of the Order at the time of the chapter. Charles had raised the number of the chevaliers from thirty-one, including the sovereign, to fifty, a number which is reached by the addition of the two knights just mentioned to the forty-eight for whom stalls were prepared at Barcelona. But, moreover, there appear to have been three knights alive who were all senior to Hugues de Melun. These were Christopher, Marquis of Baden (No. 102), who was elected in 1491 and died in 1527; Charles de Croy, Prince de Chimay (No. 104), also elected in 1491, and died in 1527; and a still older knight, Jean, Seigneur de Berghes and Walhain (No. 91), elected in 1481, who was still alive, if we can trust to Maurice, who (p. 102) assigns 1531 as the date of his death. In any case, Charles appears to have exceeded the limits he had so recently fixed with regard to nominations to the ranks of this illustrious order. If there be any other reasonable explanation of the difficulty to which I refer, I shall be glad to be informed thereof. It may be well to point out, in conclusion, that

Favyn is quite mistaken when he says "le Chapitre fut tenu en la Ville de Barcelonne en Aragon, où furent faits quinze chevaliers" (*Théâtre d'Honneur et Chevalerie*, tome ii. p. 940).

JOHN WOODWARD.

Montrose, N.B.

### GRANTS OF WILLIAM III.

(Continued from p. 223.)

Nov<sup>r</sup> 1699. A Warr<sup>t</sup> for a Particular in order to a Grant of Under Ore Farm, near Windsor, to Rich. Topham, Esq<sup>r</sup>, and his Heirs upon Paym<sup>t</sup> of a Fine of 104*l*. to be employed in purchasing Lands for Windsor Park and in Consideration of a Reversion in fee of part of y<sup>e</sup> s<sup>d</sup> Park to be conveyed to his Maj<sup>ty</sup>.—Marginal note: The like.\*

A Warr<sup>t</sup> for a Particular of an Acre, 2 Rodds and 25 Perches of Ground laying near Greenwich Hospital to be granted for y<sup>e</sup> use of y<sup>e</sup> said Hospital.—Marginal note: The like.

A Warr<sup>t</sup> for Granting unto Hen. Washington, Esq<sup>r</sup> and his Heirs, upon Paym<sup>t</sup> of a Fine of 355*l*. into y<sup>e</sup> Excheq<sup>r</sup> to be employed for enlarging Windsor Park, of a Tenem<sup>t</sup> ten Cottages and sev<sup>l</sup> parcells of Land in or near y<sup>e</sup> Parish of Cookham in y<sup>e</sup> County of Berks reserving y<sup>e</sup> fee farm Rents of 2*l*. 6*d*. and 1*l*., yearly.—Marginal note: The like.

A Lease unto Richard Cull of y<sup>e</sup> Mannors of Rosedale in y<sup>e</sup> County of York and of Barton Borrow, Gouxhill, Hogsthop and Crowland in y<sup>e</sup> County of Lincoln, to hold for y<sup>e</sup> term of 99 years from y<sup>e</sup> Death of y<sup>e</sup> Queen Dowager, at y<sup>e</sup> yearly Rent of 13*l*. 4*d*. which are valued to amount to 512*l*. 15*s*. 8*d*. per annum from the Death of Queen Dowager during the continuance of such terms as are now in being or as she or her Trustees have power to grant after y<sup>e</sup> determination Whereof the full and improved value of the Premises are computed at 2904*l*. 16*s*. 10*d*. per ann. I take this to be in trust for y<sup>e</sup> Earl of Jersey.—Marginal note: The like.

Nov<sup>r</sup> 1699. A Grant unto Einmannell Scroop How, Esq<sup>r</sup> of y<sup>e</sup> Office of Lieutenant or Keeper of y<sup>e</sup> Forest and Chase, Alice Holt Woolmer, in y<sup>e</sup> County of Southampton, to hold for y<sup>e</sup> term of 45 years w<sup>th</sup> a direction to the surviving Trustees for sale of Fee Farm Rents to assign a Rent of 32*l*. 2*s*. 11*d*., w<sup>ch</sup> hath been hitherto p<sup>d</sup> to y<sup>e</sup> Keepers of y<sup>e</sup> s<sup>d</sup> Forest, to such person or persons as they should think fit in Trust for y<sup>e</sup> Grantee during y<sup>e</sup> s<sup>d</sup> Term, and afterwards in Trust for his Maj<sup>ty</sup>, his Heirs and Successors.—Marginal note: The petition and Rep<sup>t</sup> are w<sup>th</sup> his Maj<sup>ty</sup>'s Surveyor Gen<sup>l</sup>.

Dec<sup>r</sup> 1699. A Warr<sup>t</sup> for passing a Lease unto Jo. Evelyn Pen, Esq<sup>r</sup> of sev<sup>l</sup> Lands in or near Debtford, in Kent, for the term of 99 years concurrent w<sup>th</sup> the termes in being, reserving the former Rents payable out of y<sup>e</sup> Premises and upon Paym<sup>t</sup> of a Fine of 152*l*. 10*s*. into y<sup>e</sup> Receipt of Excheq<sup>r</sup> being one Moiety of the esteemed value of the s<sup>d</sup> Grant the other Moiety being limited as of his Maj<sup>ty</sup>'s Grace and Favour in consideration of a great arrears due to him from the Crown.—Marginal note: The like.

A Grant unto Thomas Smith, Gent., and his Heirs, of Buckle Wood in y<sup>e</sup> County of Southton and Willa., in consideration of a Fine of 1,200*l*. to be p<sup>d</sup> into y<sup>e</sup> Receipt of Excheq<sup>r</sup> is to be disposed for Enlarging Windsor Park.

\* The like, i. e., "The petition and rep<sup>t</sup> are with his Maj<sup>ty</sup>'s Survey<sup>r</sup> Gen<sup>l</sup>."

*Abstract of letters signed by his Maj<sup>ty</sup> and directed to y<sup>e</sup> Justices of Ireland importing Grants to be made in y<sup>e</sup> Kingdom, from y<sup>e</sup> 18<sup>th</sup> March, 1698.*

May, 1699.—For a Grant unto Count Dona Ferrassiers, who married the Lady Ellen Colwyn, of her Joynture by her first husband, w<sup>ch</sup> was supposed to be forfeited to his Maj<sup>ty</sup> by being an Alien.—Marginal note: See y<sup>e</sup> papers No. 1.

For a Grant unto M<sup>rs</sup> Gravemore, Widdow of the Lieutenant Gen<sup>l</sup> Gravemore and her heirs, of sev<sup>l</sup> forfeited Lands in a Schedule annexed to his Maj<sup>ty</sup>'s letter of the clear yearly value of 1,051*l*. 6*s*. 3*d*., Excep<sup>t</sup> y<sup>e</sup> Estate of S<sup>r</sup> Neal O'Neal, valued at 200*l*. per annum.—Marginal note: No. 2.

May, 1699. For paying unto Nicholas Purcell Colonel the sum of 3,000*l*. and Interest out of y<sup>e</sup> forfeited Estate of the late Lord Kenmare (after paym<sup>t</sup> of 1,000*l*. per annum to the Lord Bellamont and 400*l*. per annum to Lady Kenmare and the arrears thereof, being y<sup>e</sup> Marriage portion he was to receive w<sup>th</sup> his Wife Eliza, one of y<sup>e</sup> Daughters of y<sup>e</sup> Lord Kenmare.—Marginal note: No. 3.

A Grant unto y<sup>e</sup> Earle of Ranelagh of a pension of 300*l*. per annum payable out of y<sup>e</sup> Revenue of Ireland for 21 years from Lady day, 1699, being y<sup>e</sup> continuance of a Pension formerly granted to Adam Loftus and Lemnoll Kinglome (since deceased) in Trust for y<sup>e</sup> s<sup>d</sup> Earle as part of the Consideration for his surrendering the Office of Vice-Treasurer of Ireland.

For a Grant unto Philip Harman and his Heirs of forfeited Lands late in Custodiam to y<sup>e</sup> E. of Monmouth, estimated to be of y<sup>e</sup> clear yearly value of 981*l*. 1*s*. 1*d*.—Marginal note: No. 4.

For a Grant unto such Person or Persons as should be nominated by Colonel John Boussek, commonly called Lord Boffin, of y<sup>e</sup> Estate by him forfeited in Ireland.

For a Grant unto Thomas Ash of his Maj<sup>ty</sup>'s Title to a Reversion of y<sup>e</sup> Manor of Moon in y<sup>e</sup> County of Kildare by reason of y<sup>e</sup> attainder of James Dempsey.

For a Grant and Release unto Joust, Earl of Albemarle, of 404*l*. 17*s*. 10*d*. per annum, part of y<sup>e</sup> yearly quit Rent of 458*l*. 17*s*. 3*d*. reserved on a Grant lately made to him of y<sup>e</sup> Estate formerly belonging to y<sup>e</sup> late Lord Viscount Clare, and 51*l*. 4*s*. 11*d*. per annum, part of 54*l*. 9*s*. 11*d*. per annum reserved on a Grant lately made to him of y<sup>e</sup> Estate w<sup>ch</sup> belonged to Kedmond and Hugh Mullady, y<sup>e</sup> remainders of y<sup>e</sup> s<sup>d</sup> yearly annuities being the quit Rents w<sup>ch</sup> were payable to y<sup>e</sup> forfeited persons.—Marginal note: No. 5.

For a discharge unto Eliz. Aldworth, widdow, of Doyle Aldworth, from an Arrear of Crown Rent amounting to 769*l*. 1*s*. 6*d*.—Marginal note: No. 6.

For a Grant unto W<sup>m</sup> Shue of a farm he holds under y<sup>e</sup> Duke of Ormond of 28*l*. per annum above the Rent.—Marginal note: No. 7.

For a Grant unto Cha. Dering, Esq<sup>r</sup> for 7 years of severall forfeited Lands of y<sup>e</sup> clear yearly value of 177*l*. 5*s*. 6*d*. in consideration of the Services and Sufferings of his family.—Marginal note: No. 8.

May, 1699. For a Grant to y<sup>e</sup> Duke of Bolton and Lord Galloway of 1,500*l*. each as of his Maj<sup>ty</sup>'s Bounty in y<sup>e</sup> Consideration of y<sup>e</sup> Extraordinary Charges they were obliged to by a Progress made through most parts of y<sup>e</sup> Kingdom of Ireland.—Marginal note: No. 9.

For a Grant unto Francis de la Rue and his heirs of severall forfeited Lands in a Schedule annexed to his Maj<sup>ty</sup>'s Warr<sup>t</sup> amounting to y<sup>e</sup> clear value of 434*l*. 7*s*. 3*d*.—Marginal note: No. 10.

Nov<sup>r</sup> 1699. For a Grant unto James Roach of severall forfeited Lands to a Schedule annexed to his Maj<sup>ty</sup>'s Warr<sup>t</sup> amounting to y<sup>e</sup> clear yearly value of ninety five Pounds fourteen shillings and four pence.



All web, pursuant to an order of y<sup>e</sup> Hon<sup>ble</sup> House of Commons made y<sup>e</sup> 7<sup>th</sup> inst. are humbly presented by W<sup>m</sup> Lowndes.—Marginal note. 13 Dec<sup>r</sup> 1699.

*An Account of all Grants made since his Maj<sup>ty</sup> Accession to y<sup>e</sup> Crown (web are not already laid before y<sup>e</sup> House) of Lands and other things in England.*

Apr., 1689. A Grant unto Richard, Lord Cooto, and his Assignes of y<sup>e</sup> Moiety of y<sup>e</sup> clear profits w<sup>ch</sup> shall accrew to his Maj<sup>ty</sup> during the last 8 years of a terme of 14 years granted by y<sup>e</sup> late King James to S<sup>r</sup> Robert Clark and others of y<sup>e</sup> Benefitt of certain inventions for y<sup>e</sup> Extracting of Metalline Bodye, particularly Gold, Silver, Copper, Lead, and Tynn, reserving y<sup>e</sup> Rent of 13s. and 4d. p. ann.

A Grant unto y<sup>e</sup> Lord Bishop of Asaph, his Maj<sup>ty</sup> High Almoner, of all and singular y<sup>e</sup> Goods and Chattells, Debts, &c., of all Pelos de so and of denlands w<sup>ch</sup> are already, or shall become forfeited to his Maj<sup>ty</sup> within this Kingdome.

May, 1689. A Grant unto W<sup>m</sup>, Earle of Portland, his Heirs and Assignes for ever of Theobalds house and y<sup>e</sup> late Park or enclosed Ground called Theobalds Park w<sup>th</sup> the appurtenances in y<sup>e</sup> County of Hertford w<sup>th</sup> all Arrears of Rents and Profitts of y<sup>e</sup> Premises since y<sup>e</sup> death of Christopher, late Duke of Albemarle, w<sup>ch</sup> premises for want of Heirs Male of y<sup>e</sup> body of y<sup>e</sup> s<sup>d</sup> Duke fell to y<sup>e</sup> Crown.

A Grant and demise unto Thomas Preston, Esq<sup>r</sup> of y<sup>e</sup> scite of y<sup>e</sup> late dissolved Monastery of Furnis and other Lands in y<sup>e</sup> County of Lancaster for a further term of 21 years from Lady day 1689, at 200l. p. ann. rent, being before leased to him in y<sup>e</sup> 35<sup>th</sup> year of King Charles ye 2<sup>d</sup> for 7 years at 400l. p. ann. Rent.

A Grant unto Sam<sup>l</sup> Clark, Esq<sup>r</sup> of 300l. p. ann. pension out of y<sup>e</sup> Revenue of y<sup>e</sup> Customs during Pleasure.

June, 1689. A Grant unto George Tutchill, of Exon, Merchant of 100l. per ann. out of y<sup>e</sup> Customs of y<sup>e</sup> Port from Lady day 1689 during pleasure.

A Grant of 50l. per ann. for y<sup>e</sup> Benefitt of King Charles y<sup>e</sup> 1<sup>st</sup> Hospital, and 50l. per ann. for y<sup>e</sup> Poor of St. Margaret's, Westminster, out of y<sup>e</sup> Excheq<sup>r</sup> from Christmas 1688 during pleasure.

A like Grant of 100l. a year for y<sup>e</sup> benefitt of y<sup>e</sup> Poor of St. Martins.

July, 1689. A Grant unto Xpher vane, Esq<sup>r</sup> and y<sup>e</sup> Heir Males of his Body of y<sup>e</sup> Office of Mast<sup>r</sup> Forrester and Chief Warden of all his Maj<sup>ty</sup>'s Forrests and Chases within y<sup>e</sup> Lordshipp of Bernards Castle in y<sup>e</sup> County of Durham, and of Chief Keeper of y<sup>e</sup> Forrest of Teasdale and Chase of Marwood in y<sup>e</sup> same County.

Aug., 1689. A Grant unto Thom<sup>s</sup> Hyde and Eliz<sup>a</sup> his Wife and y<sup>e</sup> survivor of them of 50l. p. ann. pension out of the Customes in y<sup>e</sup> Port of Pool during pleasure.

Se<sup>p</sup>, 1689. A Grant unto Perick Stork, his Maj<sup>ty</sup>'s body Coachman, of all Customs, subsidies and Impositions arisen or to arise since y<sup>e</sup> 1<sup>st</sup> of Feb<sup>r</sup>, 1689, upon y<sup>e</sup> Importation of any Coach Horses, Coach Mares, or Geldings during pleasure.

A Grant unto Charl<sup>s</sup>, Earle of Monmouth, of y<sup>e</sup> Office of Water Bayliffe for y<sup>e</sup> River Severn and Creeks and Harbours therein w<sup>th</sup> the jettage and Plattage thereof, Right of fishing and all fines and amerciaments and other Profitts thereto belonging to hold for 99 years from y<sup>e</sup> 29<sup>th</sup> Aug<sup>r</sup>, 1689, at ten pounds p. ann. Rent.

Feb., 1689. A Grant unto y<sup>e</sup> Bishop of Chester for y<sup>e</sup> use of y<sup>e</sup> four Itinerant Preachers in Lancashire, of 200l. p. annum during pleasure, charged on y<sup>e</sup> Rent of 200l. p. ann. reserved to his Maj<sup>ty</sup> upon y<sup>e</sup> Lease of y<sup>e</sup> scite of y<sup>e</sup> late dissolved Monastery of Farnes Granted to Mr. Preston.

Feb., 1689. A Grant unto W<sup>m</sup>, Lord Bishop of St.

Amph, his Maj<sup>ty</sup> Almoner, of severall forfeited Recognizances amounting to 4,400l., entered into by Jasper Grant and others, and lately estreated into y<sup>e</sup> Excheq<sup>r</sup>, to hold for y<sup>e</sup> same uses and Purposes for w<sup>ch</sup> Goods and Chattells of Pelons are granted to y<sup>e</sup> s<sup>d</sup> Lord Almoner.

A Grant unto Walter Whitfield and others of a 3<sup>d</sup> of a tenth part belonging to his Majesty of all Shippes, Moneys, Vessells, and other things as have been taken from y<sup>e</sup> Mogull and his Nabob of Decca of w<sup>ch</sup> y<sup>e</sup> East India Comp<sup>y</sup> and others concerned were to give a full acco<sup>t</sup>.

A Grant unto J<sup>s</sup> Cook of severall Debts and Judgm<sup>ts</sup> recovered by and belonging to Geo. Rodney, late of Lindhurst, in y<sup>e</sup> County of South<sup>'</sup>ton, Esq<sup>r</sup> the s<sup>d</sup> Rodney being outlawd at y<sup>e</sup> suits of y<sup>e</sup> s<sup>d</sup> Mr. Cook.

A Grant unto Henry, Lord Delamere, of severall Lands and Hereditam<sup>ts</sup> in y<sup>e</sup> County of Monmouth and Hereford of y<sup>e</sup> yearly value of 450l. w<sup>th</sup> y<sup>e</sup> severall summs of 300l. and 10l. all found by Inquisition to be settled upon Popish and Superstitious uses Habend y<sup>e</sup> Money without acc<sup>t</sup> and such part of y<sup>e</sup> Lands and Premises w<sup>ch</sup> are fee simple or held for any term of years to endure for 31 years and more, for y<sup>e</sup> term of 31 years from y<sup>e</sup> making of this Grant, and to hold such other parts w<sup>ch</sup> are held for life or lives or determinable upon y<sup>e</sup> death of any person or persons without issue for y<sup>e</sup> term of 31 years, if such Interest respectively shall so long continue, and to hold such other parts of y<sup>e</sup> s<sup>d</sup> Lands and Premises as are held for any term less then 31 years during y<sup>e</sup> continuance of such Termes, paying 5l. p. ann. into y<sup>e</sup> Exchequer.

March, 1689. A Grant to Geo. Watson, Esq<sup>r</sup> of a certain space or Parcell of Land called y<sup>e</sup> Sea Valley or Beach and all buildings thereupon in y<sup>e</sup> County of Kent, touching w<sup>ch</sup> an Inquisition was lately found and returned into y<sup>e</sup> Court of Excheq<sup>r</sup> habend for 61 years at 6s. 8d. per annum Rent, w<sup>th</sup> a clause for y<sup>e</sup> Lease to come for so much of y<sup>e</sup> Premises as shall not be recovered in 7 years time.

Ap<sup>r</sup> 1690. A Grant or demise unto Richard, Earle of Ranelagh, of a piece of Ground and y<sup>e</sup> Mansion house thereon built w<sup>th</sup> y<sup>e</sup> Appertenaunces in y<sup>e</sup> tenure of y<sup>e</sup> s<sup>d</sup> Earle and lying near y<sup>e</sup> Royal Hospital at Cholsey for y<sup>e</sup> term of 61 years at 15l. 7s. 8d. per ann., payable for y<sup>e</sup> use of y<sup>e</sup> s<sup>d</sup> Hospital.

WILLIAM SYKES, M.R.C.S.

Mexborough.

(To be continued.)

**CURIOUS ENGLISH DEED.**—Mr. Furnivall some time ago proposed to publish a collection of early deeds in English. The following, which is not an early deed, for I have in my collection some nearly a century earlier, is curious because of its form, its grammar, and its spelling. It is written evidently by a professional scrivener, but, I think, not by a law scrivener. I conjecture that it was drawn up by a merchant or tradesman, and written by a clerk. Possibly the compilers of the *New English Dictionary* may be glad to learn that there were two such beautiful words as *alhoulny* and *medeful* in 1521; possibly, too, scepticism may go so far as to suggest that *medeful* is only a mistake for *neeful*. There is no saying to what lengths our nineteenth century scepticism will not carry some men.

"To all trew crysten pepull to whom this p<sup>re</sup>sent

leter Testimoniall shall see here or rede That I herri Spachet suntyne dwelling in Rumbrowe Now in gorylston Send dewe Recomendation in ower Lorde god euyrlastyng Wheras it is meritoris and medefull to testifie and recorde all the materis that ben dowtfull and incognito wheras they ben leffuly requerid Wheras the aid Herri beyng executor onto John Burney he sayth that Katryne the wyffe of the seyde John was neuer made exsecutryx bey heyr husbound John Burney/ But alhounley. I. the seyde Herri Spachet John Howerd and Thomas Sparko Where I the seyde Herri & John Howeris haue made a salle to Herri Reppys gentylman yeff there be non heyer aleyffe where upon is good wytness and earnest takyn/ In wytnesse whereof I the seyde Herri haue sette my selle In the p'sens of S<sup>r</sup> Willem Halle parisso pryate of Wyssset Willem Barret & Robert Bungey grauntyd this fyrste day of Marche in the xij<sup>th</sup> yare of the Rayne of Kyng Henri the vij<sup>th</sup>.

Harry Spachet."

AUGUSTUS JESSOPP.

OLD INSCRIPTION ON A BARN AT MURSTON, KENT.—Whilst on a visit lately at the rectory of Murston, near Sittingbourne, the rector (the Rev. A. Freeman) showed me an inscription on a barn in his grounds which struck me as being sufficiently quaint and antique to deserve insertion in "N. & Q." It is as follows:—

SI NATVRA NEGAT FACIT INDIC

MATIO VERSVM

THE BARN WHICH STOOD WHERE THIS NOW STANDS  
WAS EVERT DOWNE BY THE REBELLS HAND  
IN DECEMBER 1659

THE BARN WHICH STANDS WHERE TOTHEE STOOD  
BY RICHARD TRAY IS NOW MADE GOOD  
IN IVLY, 1662

ALL THINGS TOV BYRNE  
OR OVERTYRNE

BYT BYILD VP NOYGT: PRAY TELL  
IS THIS THE FIRE OF SEALE OR HELL

YET TOV DOR ALL

BY THE SPIRITS CALL

AS TOV PRETEND BYT PRAY

WHAT SPIRIT IST A BAD ON I DARE SAY.

On consulting Hasted's *History of Kent*, I find that the Richard Tray here mentioned succeeded George Bonham as rector of Murston, and died in 1664, only two years after rebuilding the barn and inserting the above inscription. John Tray (presumably the father of Richard Tray) is stated in Hasted to have been inducted as rector on February 20, 1530, and to have died in 1640; the former date, "1530," is obviously a misprint for 1630, when the previous rector, Richard Hay, resigned.

W. T. LYNN.

Blackheath.

HABERDASHER.—I wish to suggest that this word may have its origin from the two verbs *habere* and *deber*, which are the sources of our terms "Dr." and "Cr." in bookkeeping. In Spain a ledger or cash book has the equivalent

terms *haber* and *deber*. I think it not improbable that a haberdasher got his name from keeping a tally with his customers, and was, in other words, a tallyman, keeping, as these respected tradesmen still do, a Dr. and Cr. account with their customers. Prof. Skeat suggests some connexion with pedlar's wares, named from the haversack in which they were carried. I agree as regards the connexion with a draper or pedlar, but think that it is through the pedlar being a tallyman, and not from the pack which he carries. J. P.

ST. PETER MARTIN'S, BEDFORD.—A large slab, bearing the following epitaph, was for years over the vestry door on the north side of the chancel. The church has during the last few years undergone alterations. The slab is now lying flat in the churchyard on the south side of the tower. In a few years perhaps it will be illegible:—

Here lie the Remains of Susanna

Wife of Thomas Knight of this Town

& Daughter of Joseph and Susanna Winwood  
of London.

She died in Child-bed the 21<sup>th</sup> Day of

April 1754.

Aged 19 Years 2 Months and 7 Days.

Mortals behold! and tremble at this Shrine

Where perfect beauty moulders into Dust,

The late companion of Soul divine,

Whose thoughts were pure and every Action just.

Sweet Modesty sate smiling on her cheek,

And Virtue's dwelling was her peacefull Breast,

Where spotless Innocence serenely meek

Attendant liv'd and brightened up the rest.

But ah! She's gone 'twas heav'n's confirmed decree.

Remember Matrons! what you owe to heav'n,

Be thankful O! be more, be good as She

And hope such payment which to her is given.

M. A. OXON.

"ELIMINATE OUT."—"In both there was a settled purpose of eliminating the Protestants out of the country" (Froude's *English in Ireland*, bk. x. c. i. p. 354, vol. iii., 1874).

W. J. GREENSTREET, B.A.

Albert Memorial College, Framlingham.

TURNIP TOPS are now a recognized item in the greengrocer's book, but their general use as a vegetable would appear to be of recent date, to judge from the *Universal Magazine* for September, 1774, vol. iv. p. 128:—"The Romans boiled and eat the green leaves of turneps, as has also been done here by our peasants in hard frosts."

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea.

SURNAME OF RAY.—My father has had the pleasure of examining some early records relating to Little Carlton, in Lincolnshire. Some passages in them throw light on the origin of the surname of Ray or Wray. In a roll of the years 1398-9 a rent of 8s. 11d. occurs, paid by Robert de Wras. In



1405-G a more careful accountant had succeeded, and here we find the like sum entered as paid "de Isabella que fuit uxorem Roberti in the Wras." In subsequent documents there are entries relating to a place in Little Carlton named *le Naue, le Wray, and le Wree*. There is also a pasture mentioned in 1403-4, lying in Ratonrowe. In vol. i. part ii. p. 187 of the North Hiding Record Society's publications we are told that the name Ray is derived from the O. N. *vi*, originally *vra*, a corner, nook; but is it not probable that "Robert in the Wras" or one of his forefathers received his name because he was a dweller in one of a row of houses? Lincolnshire people usually pronounce row, *raio*; so it seems likely enough that the name may in many cases have originated in this manner long after the word *rá* had died out of the current language.

MABEL PEACOCK.

STELLA'S FATHER.—Years ago a question was asked in "N. & Q." 1<sup>st</sup> S. iv. 160, as to the parentage of Hester Johnson—whether the Richmond register had ever been searched for evidence. As I could not find that any such search had been made, I took an opportunity of looking up the records at the vicarage here, and found the entry of Stella's christening without any difficulty. It is the last of the baptizings for 1680, O.S., and runs, "Hester ye Daughter of Edwd Johnson bapt 20." A previous entry shows that the "20" was March 20. Mr. Craik, starting from Swift's statement, in the "Character of Mrs. Johnson," that she was born on March 13, 1681, has assumed that this must be corrected to 1682, N.S., and accordingly this latest biographer bases his calculations of Stella's age at various epochs of her life upon the supposition that she was born in March, 1681/2. It is clear, however, from the register (where no such entry occurs in March, 1681, O.S.) that Swift's statement had already been corrected to the New Style by his editors, and that he must have originally written 1680, unless he forgot the true date. The entry settles the spelling of Stella's Christian name, which everybody used to write Esther, and gives that of her father, which I have not seen mentioned in any of the biographies. There must have been an Edward Johnson who was willing to acknowledge her as his child, and this seems to me to be strong evidence against the old suspicions of Temple's relationship to her.

STANLEY LANE-POOLE.

Richmond.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

TRANSTATURA, HUSSEIA.—I shall be glad if any of the antiquarian correspondents of "N. & Q."

can aid in the clear explanation of the above terms, which occur in a grant during the reign of Edward I. (1287) to the sub-foresters of the forest of Macclesfield, in the parish of Prestbury, quoted in the history of the parish by Dr. Frank Renaud (*Chetham Society's Publications*, vol. xvii., 1876). After mentioning *husbote*, *haybote*, and *pannage*, the document proceeds: "Et habent *trantatura* et *hussejam*, libertatibus in omnibus boscis feodo de Pownale et de Fulsahie pertinentibus." *Trantatura* seems to be only another form of *trantorium* or *tranaticum*, both which words are by Ducange connected with *trana*, *tractoria*, *evectio*. *Trana* no doubt originally meant a passage by water, *trans-no*, but it was in the Middle Ages applied to a passage of any kind, e.g., "Decernimus ut non per illos portus teloneus exigitur, nec de uavali, vel carrali, neque de *Saumis*, seu *Trana* evectio, vel rotaticum, vel pontaticum requiratis, vel exigatis." Here it evidently means a toll on the passage of goods. *Sauma*, or *agma*, signified a load. *Trantatura* then, I conceive, means a free right of carriage through the forest, for the *husbote*, *haybote*, *fogagium*, &c., otherwise granted.

*Hussejam* was evidently something growing in the forest. In the aboriginal forests the principal underwood consisted of holly-bushes. London (*Arboretum*, ii. 509) says: "The holly attains a larger size in England than in any other part of Europe, and is very generally distributed over the country. It abounds more or less in the remains of all aboriginal forests, as at Needwood, New Forest, &c. In Scotland it is common in most natural woods as an undergrowth to the oak, ash, and pine." In Old French the holly is called *houzet*, mediæval Latin, *hosseia*. Ducange on this latter word mentions a village called La Houssolle, or *Hosseia*, "cognominatus à copia aquifolii quam vulgo Hossum vel Hussum nostri vocitant." In mediæval times there was a great consumption of holly-bushes for festive purposes. Stowe says that in his time every man's house, the parish churches, the corners of the streets, the conduits, market crosses, &c., were decorated with holly, ivy, and bays at Christmas. We are thus led to the conclusion that the "*hussejam*, libertatibus in omnibus boscis feodo de Pownale et de Fulsahie," was the liberty to cut and carry away as much holly as they required from the underwood. The only objection to this view is the introduction of the word *pascenda* in one of the passages referred to: "Item, habeant *hussejam* ad avaria sua propria infra divisas suas, et quando dominus terre vendit *hussejam* in propriis boscis infra divisas, habeant *hussejam* ad avaria propria *pascenda*." The word may have crept in in the wrong place, since it is not introduced in the following clause relating to the *fogagium*, where certainly it would have been in character. I am not sure, however, that *pascenda* in this case signifies feeding. It may rather

be employed figuratively, in the classical sense to satisfy, supply:—

"Otis corpus alunt, animus quoque pascitur illis."  
Ovid, *Pont.*, l. iv. 21.

"Ad avaria propria pascenda" would then mean "for the supply of their own wants." This I am inclined to think is the right construction. There is no reference to horses or cattle. If we are to take the passage literally, it would imply that the grantees were to eat the *husserium* themselves, if it was to be eaten at all.

There is a sort of edible plant used as a salad in France called *houx*, *housson*, or *frelon*, but this would be too trifling to be made the subject of a grant.

J. A. PICTON.

Sandyknowe, Wavertree.

ENGRAVED TITLE-PAGE BY ZULVELT.—In a copy of *Joh. Frederici Gronovii de Sestertiis seu Subsevivorum Pecunia veteris Græcæ et Romanæ*, Libri IV., &c., published at Leyden, "Ex officina Joannis Du Vivid, 1691," a sufficiently well-known book, is an engraved title-page by Zulvelt in which twenty-five scholars are presented, seated in a library around a table. The portraits, for such they obviously are, are numbered, the first, who holds up to observation a coin, being assumably Gronovius. Nothing in the volume on which I can light supplies information about his companions. As the friends of Gronovius included Vossius, Heinsius, Salmasius, Scriverius, and many distinguished scholars, I should be glad to ascertain the identity of the portraits. Can any bibliophile supply the list? Before sending this inquiry I have applied to many of our public institutions. Failing a reply, of which I am not very sanguine, I shall be greatly obliged to any correspondent of the *Dutch Notes and Queries* who will repeat my query in that periodical, or tell me how I can do so myself. The answer will probably be obtainable in Holland.

URBAN.

FRENCH HOUSEHOLD TROOPS.—Where can I find a correct list of the French household troops before the Revolution? So far as I can ascertain there were:—

1. The Gardes Françaises. Infantry under the Duc de Biron; blue coats, red facings, and silver lace—the Grenadiers wearing bearskin caps.

2. The Gardes Suisses. Infantry; red coats, blue facings, silver lace.

3. The Chevau-légers de la Garde. Cavalry under the Duc d'Aiguillon; scarlet coats, white facings, and gold lace.

4. The Gendarmes de la Garde. Cavalry; dark red coats, white facings, and silver lace. These were divided into the companies of Ecossais, Anglais, Bourguignons, Flandres (whose banquet at Versailles created so much excitement), Dauphin, Monseigneur, and d'Artois.

5. The Garde du Corps de Monseigneur. Cavalry; red coat, blue facings, and silver lace.

6. The Garde du Corps de M. le Comte d'Artois. Cavalry; green coats, pink facings, and silver lace.

7. Garde de la Connétable. Blue coat, red facings and breeches, silver lace, enormous cocked-hats. Apparently a sort of palace police.

8. Les Cents Gardes Suisses. Red coats, blue facings, and green lace. Their standard was white, with the arms of France and of Navarre in the centre, and in the four corners a globe in clouds with forked lightning darting forth, and the motto, "Ea est fiduciam gentis." HENRY F. POWSON.

RICHARD DAVIES.—Is anything known respecting Richard Davies, Archdeacon of Lichfield, who died in 1708? Any particulars are greatly wanted, his history being of importance in estimating the degree of value to be attached to the Shakespearean traditions he has recorded.

J. O. H.-P.

SCOWLES.—This word is used in the Forest of Dean to designate the immense clefts or crevices whence the outcrop of iron ore has been quarried in times past, much, no doubt, by the Romans, and much also at far more recent date. Indeed, some of these quarries were worked, with auxiliary adits or drifts, within the past three years, till the price of ore fell so low it no longer paid to work any but the deep and more prolific mines. The word applied to the actual quarries is usually *scowl-holes*, *Scowles* having become a place-name in several localities. This shows it to be a plural word, and doubtless *scowl* is the true singular form. It is probably of British origin, though a Latin derivation, I believe, is found for it. I have been told it is used provincially in Devonshire in some connexion with road-metal, but can glean nothing definite about it. Can any of your readers give a true derivation?

Gloucester.

O. E. CARDEW.

ADMIRAL SIR EDWARD HUGHES, K.B.—Can any one help me to obtain information, or point out where it can be found, respecting this officer and his family? I am acquainted with his professional services, but should like to know much more about his private life than is to be found in one or two of the county histories. When was his portrait painted by Sir Joshua Reynolds?

GEORGE F. HOOPER.

Streatham.

H. WINSTANLEY, CARD MANUFACTURER.—A friend is desirous of learning whether anything is known of a manufacturer of cards, H. Winstanley, who must have lived at Littlebury in the time of Charles II. A pack of cards, fifty-two in number, with "H. Winstanley at Littlebury Fecit" engraved on the queen of hearts, is now before me. These cards, which are in admirable preservation, were purchased some years ago in



the state of New Jersey. They are what would be called to-day geographical cards, and contain descriptions of various parts of the world. The date of the issue of these cards can be learnt from the king of spades, Tangier being the city designated. After describing Tangier, the following appears:—

"When our King shall have finished the Peer that is begun to secure the Harbour, he may lay a tribute on many nations, or keep the greatest trade in the world at his own disposing with a small force at sea."

The copper-plate engravings are exceedingly spirited. The king of hearts has what is apparently a Government stamp on it. The four suits are Europe, with a rose, for hearts; Asia, with a sun, for diamonds; Africa, with a moon, for spades; and America, with a star, for clubs. B. P.

New York.

[Hamlet Winstanley, an engraver, 1695-1760, is mentioned in Bryant and in Von Nagler's *Kunstler-Lexicon*, München, 1835-52. He is probably a descendant of the Winstanley in question.]

**MASLIN PANS.**—This name is given in and about Stourbridge to brass pans or kettles used for preserving fruit. These were made at Stourbridge by a family of Hallen, which came from Wandsworth, Surrey, the first of the name being a Dutchman, Cornelius van Halen, born at Malines 1551. The name "Maslin basyn" occurs in a Stourbridge will dated 1550. Is it often found in old wills? How early were these vessels imported before they were made in England? Is the name now in use elsewhere than near Stourbridge?

A. W. CORNELIUS HALLEN, M.A.

[See 1<sup>st</sup> S. x. 393.]

**DR. JOHN WILSON.**—This celebrated musician was buried, according to Antony Wood, in 1674, in the "Little Cloyster" of Westminster Abbey. The same writer says that he was nearly seventy-nine years old at the time of his death. Is there any monument to him now remaining stating this to be his age? Dr. Rimbault says that he was born in 1594, but that would make his age eighty.

J. O. H.-P.

**MS. SERMONS BY MATTHEW MEAD.**—I have a small quarto volume of MS. sermons; the written title-page runs thus:—

"The | Great Reward that there is in the Keeping  
the | Commandments of God in this Life | Distinct  
from that glorious Reward that there | shall be for keep-  
ing them in that Life | which is to come. Shown in  
Divers Sermons preached | at the Merchants Lectures. |  
By the Revd. Mr. Math<sup>w</sup> Mead. | Ex Dono Eliz. Utting  
Junr. to Mr. Jno. Eldridge."

These sermons, nine in number, extending to 234 pages, are all preached from Psalm xix. 11. They form a beautiful specimen of the calligraphy of the latter part of the seventeenth century, and there are many marginal notes in a contemporary (1)

shorthand. I should be very grateful for any particulars of Matthew Mead, and to learn whether these interesting sermons have ever been published. Can any reader of "N. & Q." add any information on the former owners of the book, "Eliz. Utting," "Thos. Utting," "Jno. Eldridge," and "O. Cheveley, Clapham, 1829." JOHN LANE.

37, Southwick Street, Hyde Park, W.

**LODAM.**—In Collier's *Dodley's Old Plays*, vol. vii. p. 250, "A Woman killed with Kindness," is a note saying that it is "a game [at cards] not yet entirely disused." Is this the case; and will any one refer me to a description of it?

BR. NICHOLSON.

**COLOUR IN SURNAMES.**—Has a satisfactory account been ever given of the manner in which our English forefathers acquired such names as Black, White, Brown, Gray, and perhaps others? I am tolerably certain, from some evidence which I have collected, that Green is not a colour-name, but a place-name, for it is nearly always "De Grene" or "Del Grene." But how came a man to be called White or Brown? Are these names characteristic marks of the different races of people who have contributed to "the making of England," or is there any evidence to show that the necessity for adopting a surname sometimes led to the simple device of adopting a plain colour, in the same way that knights adopted colours on their shields?

S. O. ADDY.

Sheffield.

**PUBLIC-HOUSE RHYME.**—Visitors to Buxton, who have ridden to the "Cat and Fiddle," may remember seeing this rhyme on one of the walls in the public room:—

"Call frequently,  
Drink moderately,  
Pay honourably,  
Be good company,  
Part friendly,  
Go home quietly.

Let these lines be no man's sorrow,  
Pay to-day and Trust to-morrow."

Do any of your contributors know this by seeing it in other places, or can they give me any other similar verses? HENRY B. SANTON.

8, Ossington Villas, N. Sherwood Street, Nottingham.

**"SUMMER'S LAST WILL AND TESTAMENT."**—In the Rev. Dr. Grosart's forthcoming reprint of *Summer's Last Will and Testament*, in his Huth Library edition of Nash's works—the first correct reprint of the play that has been issued—it will, I think, be shown that Elizabeth was undoubtedly present at its performance. I would, however, ask A. H. for the proofs of his statement—confidently set forth in "A Literary Craze," 6<sup>th</sup> S. x. 182—that "it was acted in Sir George Carew's family at Beddington." I know of no evidence other than internal, and that, according to others

as well as myself, points pretty clearly to the Archbishopal Palace at Croydon.

BR. NICHOLSON.

### Replies.

DERIVATION OF THE WORD "THEODOLITE."  
(1<sup>st</sup> S. iv. 383, 457; 2<sup>nd</sup> S. i. 73, 122, 201; ii. 370;  
v. 466; 3<sup>rd</sup> S. iv. 51, 74, 115, 135, 217; vii. 337,  
428, 467; 6<sup>th</sup> S. x. 224.)

I think MR. PALMER can hardly be aware that PROF. DE MORGAN started this notion of deriving *theodolite* from the *alidada* long ago. It was that very suggestion which led me to write my last article upon the word. I did not, however, mention it, because I had convinced myself that this etymology (if it can be called so) is entirely wrong, and contradicts all the evidence. Had MR. PALMER read my article carefully, he could easily have convinced himself that the word *theodolitus* never meant a pointer, nor had any connexion with a pointer. It meant a circle with a rim subdivided in a peculiar manner, but without any pointer or hand to it at all. This being so, it is useless to guess that *theodolitus*, which is the oldest form, may have meant the *alidite*, which may (or may not) have stood for the *aladite*, which may (or may not) have stood for the *alidada*. There is no evidence whatever for either of the forms *alidite* or *aladite*. They are pure inventions, both of them. What is the good of piling up guess upon guess?

WALTER W. SKEAT.

MR. SMYTHE PALMER makes a great and an unwarranted assumption in those few innocent-looking words of his, "*Theodolite* Latinized as *theodolitus*." On the contrary, I hold, on the evidence already printed, that the instrument was never named *theodolite*, but *theodelite*, or, perhaps more probably, *theodelitus*, the Greek form preceding the English. As for *theodolite*, it does not appear to have existed till it was introduced a century later, when it could be nothing else than a corruption of *theodelite*. I think we have no occasion to speculate on the origin of the later form, but of the earliest form, *theodelitus*. We lose, as it seems to me, the true clue to that monstrous coinage if we drop the terminal, still worse if we change the *s* into *o*. The true clue I believe to be in *itus*, not to be confounded with a Latin terminal, still less with the Latin noun so written, but being the Greek *ίτις*. It should be remembered that the newly invented instrument was a sort of improvement of the *circumferentor*. Naturally, then, we look for some word compounded in *theodelitus*, which expresses the sense of circumference, and this is just *ίτις*. As to the rest of the monster, *θεοδολίτης*, I leave it to the sagacity of MR. SMYTHE PALMER and other special students of such etymologies.

C. M. L.

Henshaw Hall, Norfolk.

If MR. SMYTHE PALMER had begun by making a list, as I have, of the difficulties presented by his explanation of *theodolite* as = the *alidada*, I do not think he would ever have written his note. Neither is MR. PALMER's suggestion new. Very much the same thing will be found in a note by PROF. DE MORGAN (3<sup>rd</sup> S. iv. 51). It is time, therefore, that it should be confuted and dismissed. My list is as follows:—

1. The coalescence of the *the* with the following word.
2. The dropping of the *n*.
3. The transposition of the *alidada* so produced into *adalida*.
4. The change of the initial *a* of *adalida* into *o*.
5. The change of the second *a* into *e*.
6. The change of the final *da* into *te*.
7. The change of the ordinary meaning of *alhidada* into something quite different by the mere addition of the article *the* at the beginning.

The result of all these changes is that *alhidada* becomes the very different *odelite*. Some of these changes, such as 2, 5, 6, MR. PALMER will no doubt designate as puerile, and so, in some cases, such changes very likely might justly be considered; but I do not look upon them as puerile here. The word *alhidada* is found in English as early as the word *theodelite* itself (1571), and must have existed earlier. It occurs as late as Bailey (sixth edition, 1733), and is spelled all along in precisely the same way;\* so I cannot for the life of me see why the simple addition of the *the* at the beginning should have produced such a marvellous change, not only in the form of the word, but also in its signification. Why should *alhidada* have become altered at all?

The other objections, viz., 1, 3, 4, 7, are, however, much more important, and 1 and 7 seem to me quite fatal. It is true, indeed, that MR. PALMER himself gives us numerous instances of the coalescence (or as he, and perhaps more correctly, as the thing is over, prefers to call it, *confition*) of the def. art. *the* with its substantive (*Folk Etymology*, pp. 570, 590; but in every case, so far as I can see, the *the* has been altered (into *th*, *t*, &c.); and I do not see more than one example quite so late as *theodelite* (1571), and nearly all of them are very much earlier. Besides which, in no one case has this coalescence survived to the present day. I must, therefore, reject every derivation of *theodelite* which takes the *the* to be the definite article;† and as for objection 7, it seems to

\* Bailey has, however, also the form *alidada*, without the *h*, and this somewhat weakens the force of objection 2; and see Prof. DE MORGAN's note, 3<sup>rd</sup> S. iv. 51.

† It is certain that *theodelite* took its rise in England! Prof. DE MORGAN and Prof. SKEAT (second edit.) say so, but give no authority. If it is so, then of course the instrument also must have been invented and first made in England.



me still stronger than 1. With regard to 3, too, the example quoted by MR. PALMER, viz., the Span. *alhadida*, is not quite to the point. In this Spanish form the two vowels only, *a* and *i*, are transposed; in MR. PALMER's transposition the syllables *li* and *da* are transposed.

I do not wish myself to propose any derivation, at any rate at present. I am scarcely sufficiently well acquainted with the instrument to dare to venture upon one.

F. CHANCE.

Sydenham Hill.

MR. SMYTHE PALMER's suggestion on this subject appears to me to be both interesting and (so far as I may venture to have an opinion) probable. But I should like to point out that it was also made more than twenty years ago by the late PROF. DR. MORGAN. In the third series of "N. & Q." (vol. iv. p. 51) he wrote:—

"Now *theodolitus* has the appearance of being a participle or adjective; and may therefore seem to refer to the circle as descriptive of an adjunct. A circle with an *alidade*, could it be possible that, in the confused method of forming and spelling words which characterized the vernacular English science of the sixteenth century, an *alididel* circle should become *theodolitus*? I never should have believed this, if I had not found an intermediate form, which suggested the connexion."

DR. MORGAN's idea of the first syllable was that it was "redundant—that venerable contrivance for getting rid of difficult syllables—if not connected with *θεόδοτος*." But the probable suggestion that it is simply the English definite article was made by STURGES ("N. & Q." 3rd S. iv. 217). It is certainly curious that if this be so we have implicitly both the English and Arabic definite articles in the modern word *theodolite*, the word *alidade* (the turning rule on an astrolabe) signifying in Arabic, as MR. SMYTHE PALMER has stated, "the rule."

Upon the whole, it seems to me that we need have little doubt in accepting this derivation. In Ogilvie's Dictionary we are told that the earliest known use of the word is in the *Lexicon Technicum* of John Harris, formerly secretary to the Royal Society, of which the first volume (in this the *theodolite* is described, and it appears that a telescope was not then considered a part of it) was published in 1704. But DR. MORGAN had pointed out, in his article in "N. & Q." before mentioned, that the word was used in the *Pantometria* of Thomas Digges, which appeared in 1671. It is evident that there ought to be a complete set of "N. & Q." in every library. W. T. LYNN.

Blackheath.

Our technical words are manufactured from Greek and Latin (alternately), and some of them are very bad Greek and Latin indeed. A few are hybrid, but these are the worst of the bad. Münster's *capitosaurus*, from Latin *capito*, a cod-

fish, and the Greek *sauros*, a lizard, is an example. Confining our remarks to one family of animals, we have the following ill-compounded: *Cetiosaurus* (Greek *ketos*, the whale); *enalisaurus* for *enhaliosaurus*; *myrtosaurus*, a coinage of Prof. Goldfuss, from the Greek *mysterikos* (mystical); *protosaurus*, a coinage by Von Meyer, from the Greek *proteros*—it should be either *proterosaurus* or *protosaurus*; but no doubt the coiner supposed the degrees of comparison to be *protos* (first), *protoros* (prior to the first); *raphiosaurus*, a coinage by Prof. Owen, from the Greek *raphis*, *raphidos* (a needle), which ought to be *raphidosaurus*. Some others quite puzzle me, as Von Meyer's *conchiosaurus* (qy. *κόρυχος*, a shell), and that lizard of the Wealden called *suchosaurus*. Some are blunders, as *macroscelozaurus* (Münster's word) and *trematosaurus*. This is only one family of names; I could fill a page with others equally disgraceful. Now to the point. Amidst this crowd of bad coinage, is not *theodolite* an example derived from the Greek *theōdōtai* *odos* (hodos) *litte*, I see the straight or smooth road *the-odo-lit*? *Theōdōtai* *dolichos* (long) is usually given. That the word is meant to be a Greek coinage there cannot be a doubt. It is one of the *heptapollutechnema* family. In a word, our technical words are an utter disgrace to our boasted scholarship; and so are hundreds of our common words also.

E. CORHAM BREWER.

JOHN WALSH, M.P. (6th S. x. 203).—John Walsh was the son of Joseph Walsh, Governor of Fort St. George (Madras), by his wife Elizabeth, eldest daughter of Nevill Maskelyne, Esq., of Purton, Wilts. On his mother's side he was a cousin of Lord Clive, by whom he was chosen as private secretary throughout the Bengal expedition of 1757, although at the time Mr. Walsh was paymaster to the Madras troops. He returned to England towards the close of 1759, bought the estate of Hockenhull, Cheshire, in February, 1761, sold it in 1771, and became the possessor of Warfield Park, Bracknell, Berks, where the family is still seated. He represented Worcester from 1761 until 1780, and was an unsuccessful candidate for Pontefract in 1784 and again in 1791. Mr. Walsh was elected a Fellow of the Royal Society Nov. 8, 1770, and a Fellow of the Society of Antiquaries Jan. 10, 1771. From the former he received the Copley Medal in 1774 for his experiments on the electricity of the torpedo. The results of his investigations were published in the *Philosophical Transactions*, lxi. 461; lxiv. 464. Mr. Walsh died unmarried at his house in Chesterfield Street, Mayfair, March 9, 1795, "in the 69th year of his age," and was buried at Warfield. The present representative of the family is Lord Ormathwaite. Burke's *Landed Gentry* (vol. 1892, p. 1861; Malcolm's *Life of Lord Clive*, i. 23), ii.

123, 125; Ormerod's *Cheshire*, ii. 172; *Europ. Mag.*, xxvii. 215; *Mon. Insc.*, Warfield; Debrett's *Baronetage* for 1840, p. 569.

GORDON GOODWIN.

46, Knowle Road, Brixton, S.W.

**REMARKABLE COMET IN THE TENTH CENTURY** (6th S. vi. 534; vii. 56, 118; x. 233).—Now that the year of the appearance of this comet (as described by the Benedictines of St. Gall) has been given by MR. FEDERER at the last reference, I can answer the original question of F. S. at the first reference. It will be noticed that the "remarkable comet in the tenth century" was not a comet of the tenth century at all, but appeared in the year 1006, i. e., in the eleventh century. The comet is given in Pingré, who calculated that it passed its perihelion on March 22nd, at the distance from the sun of 0.583 in terms of the earth's mean distance. I am not sufficiently acquainted with Scheffé's *Ekkehard* to say whether it was the same comet which is referred to in the passage from that book quoted by F. S.

W. T. LYNN.

Blackheath.

**LILLINGSTON FAMILY** (6th S. x. 229).—People of this name are commemorated in North Ferriby Church, East Yorkshire.

W. C. B.

In the *Diary of Abraham de la Pryme* (vol. liv. of the Surtees Soc. Publ., p. 75 and note) there is a notice of this family, one of whom had a monument at North Ferriby, near Hull, 1713. CLK.

I think, when staying in Northamptonshire, I have seen a monument with this name in the church of either Lillingstone Lovell or Lillingstone Darrell, two contiguous parishes, though the one belongs to Bucks and the other to Oxfordshire. In Lillingstone Darrell is an epitaph of the Darrell family, which redeems the common fulsome record of the deceased by the two concluding lines:—

"This epitaph I Haddon wrote upon my mother's grave  
Whose only help did give by learning all I have."

The said Haddon Darrell (it should be D'Arielle) I was told, proved himself no mean scholar in his day.

R. H. BUCK.

**NOTES FROM THE BURSAR'S LEDGERS OF NEW COLLEGE, OXFORD** (6th S. x. 104).—MR. J. R. THOROLD ROGERS asks, "Does any information exist as to the fires of Glasgow and Marlborough in the year 1653-4?" If he will consult p. 9 of an interesting book, *The Town, College, and Neighbourhood of Marlboro'*, by F. E. Hulme, published by Stanford, 1881, he will find what he requires.

ARTHUR MERRIAM.

Pontyffydd, Bodfari, Rhyl.

**SCOTS COLONY IN THE CAUCASUS** (6th S. viii. 281).—This colony existed until after the year 1830. The colonists had worked at a disadvantage

from the beginning, because the lands which the Russian Government gave them had been previously taken from their Tartar Mohammedan neighbours. The Tartars were consequently unfriendly from the first, and as years rolled on their unfriendliness continued to increase. The Russian Government also became suspicious and put obstacles in their way. In addition, and as a consequence of the fewness of their own countrymen interested in this Christian work, the Scots found it necessary to get labourers from the German colonies in their neighbourhood until the German element largely predominated, and finally, somewhere between the years 1830 and 1835, the land was, I believe, transferred to the Basle Society, and the work of the Scots came to an end. One way in which the Scots sought to extend Christianity among the people was to buy young Mohammedan slaves, baptize them, educate them, and at a certain age restore them to liberty. John Abercrombie, one of these baptized freedmen, was alive in that region a few years ago, and I think there is some notice of him in Wallace's *Russia*. The Scottish Missionary Society, an unsectarian society, rendered much help to these colonists, and most likely the reports of that society may contain important references to the colony and its labours. Dr. Glen wrote two or three pamphlets about this colony, and probably these are to be found in some Scottish library.

JAMES KEY.

St. Petersburg.

**INSCRIPTIONS ON PRIVATE HOUSES** (1st S. v. 486; 6th S. x. 225).—I saw in Rome last year on a house the words, "Parva sed apta mihi." In Hawick, N.B., on one of the houses in the main street, are the words, "All was others, all will be others, 1770." Over a door in Dunfermline:—

"Sen vord is thrall and thoct is free,  
Keip weil thy tonge I counsell thee."

Besides these the following occur to me:—The word "Desormais" at Skipton Castle; "Vat sal be sal" at Harewood Castle; "Alla Giornata" on the Lanfreducci palace at Pisa. Around the battlements of Temple Newsome is the following inscription: "All glory and praise be given to God the Father, the Son and Holy Ghost on high; peace upon earth, good will towards men, honour and true allegiance to our gracious King, loving affections amongst his subjects, health and plenty within this house." And at Fenay Hall, in the parish of Almondbury, over the door leading into the courtyard are the words, "Interet fidelis"; and on the other side, facing the spectator when leaving the premises, "Exeat frays, 1617."

G. W. TOMLINSON.

Huddersfield.

Sixty years since there was (and may be still, for all I know), in the village of Stoke Bishop (three miles from Bristol), a private house strangely



called "Wise-in-time." Over the front door the following motto was carved in stone: "Ut corpus animo, sic domus corpori." Judging from the style of the building, it might have been erected about the middle of the last century. It is on the right-hand side of the road descending into the village from Bristol. If still existing, there is probably some legend extant respecting it, on which some Bristol archaeologist may, perhaps, be able to furnish information.

M. H. R.

The following lines are carved on the lintels of the ancient house of the Earls of Mar in Stirling. It is (as many people will remember) built on a height near the castle:—

1. "I pray all lukaris on this lugin [lodging]  
With gentile to gif thair jugin [judging]."
2. "The moir I stand on oppin hicht,  
My fautes moir subject ar to sicht."

Over the entrance of Kippen Manse, in Stirling-shire:—

"Pax intrantibus  
Salus exeuntibus  
Benedictio habitantibus."

There is carved somewhere over the door of an Italian monastery the ambiguous legend:—

"Porta patens esto nulli claudaris honesto."

The sense varies accordingly as a comma is inserted after *esto* or *nulli*.

HERBERT MAXWELL.

If I remember rightly, the inscription at Mr. Halliwell-Phillipps's residence on Hollingbury Hill, near Brighton, reads thus: "Come hither, come hither, come hither, and you shall see," &c. The situation, exposed to the full force of south-westerly gales, renders the words singularly appropriate.

FREDERICK E. SAWYER.

Brighton.

As C. M. I. has only given part of one of the inscriptions on Mr. Halliwell-Phillipps's residence, Hollingbury Copse, on the Brighton Downs, and has omitted the other entirely, I would supplement his letter by setting them both out in *extenso*. The first, which is painted up in black-letter characters on the right-hand side of the principal entrance, is: "Come hither, come hither, come hither; here shall you see no enemy but winter and rough weather." The other, which is by the outdoor entrance to the study, is, like the first, a Shakespearian quotation, and is, "Open locks, whoever knocks." I need not add that the knocks are frequent.

E. E. B.

My friend DR. INGLEBY will remember an Elizabethan house at Solihull, Warwickshire, built by Thomas Hawes, and still bearing the words, "Hic hospites in celo cives."

ESTR.

With reference to the inscriptions on private houses, I would name an interesting one on a house in Wymondham, co. Norfolk, which I copied about three years since. On an oak board

or plank, in antique Roman capitals, in a single line, appears, "Nec mihi glis servus nec hospes hirudo," which may be loosely rendered, I suppose, "No dormouse as servant for me, neither leech for a guest."

S. V. H.

Several years ago, in one of my delightful summer rambles (on foot), I passed, on my journey from Hereford to Leominster, over Dinmore Hall. On my way I passed a building—whether private house or not I cannot say—over the door of which I noticed the figure of a man with an axe in his hand, and something like the following:—

"Hic that gives away before that he is dead,  
Take this hatchet and chop off his head."

I quote from memory, and may not quote quite correctly. Can residents in those parts give us the history and the mystery hidden under that advice?

FATHER FRANK.

Birmingham.

HOURL-GLASS: SAKER (6th S. x. 119).—DR. BR. NICHOLSON properly corrects an error into which I have fallen respecting the nautical sand glass, which was used to measure half, instead of whole hours. With respect to a *saker*, I used the term cannon in a general way, and I think correctly. I did not describe the *saker*—which is well known to be a small piece of ordnance—as it did not seem necessary. The *saker-ladle* was used to load the *saker*, and we are told by the *Iconographic Encyclopedia*, which is regarded generally as good authority, that it was used to convey the powder to the butt-end of the *saker* or cannon. If this is wrong, will DR. NICHOLSON tell us just what its use was?

J. P. BAXTER.

Portland, Me., U.S.

PETER THE WILD BOY (6th S. x. 248).—"Peter, the Wild Boy" was found in July, 1724, wandering about in fields near Hameln, in Hanover, and in 1726 was sent by George I. to London and placed under the care of Dr. Arbuthnot. Queen Caroline interested herself very much in him, and employed various masters to teach him to speak. This they could not accomplish, though he was able to articulate "Peter," and "Ki Sho," and "Qui Ca," the two latter being attempts at pronouncing King George and Queen Caroline. To these he afterwards added "Hom Hen," intended for Tom Fen, the name of the farmer with whom he lived. He had a taste for music, and made attempts to sing. After the queen's death the Government allowed him a pension, and it was then that he was placed with Thomas Fen, a respectable farmer in Herts. He was harmless and docile, and could be employed if superintended. He was accustomed in the spring to wander away, subsisting upon what he found in the woods. On one occasion he went as far as Norfolk, where he was taken up as a suspicious character, and, not answering when brought before

the Justice of the Peace, was sent to prison. When the fire broke out there he was found sitting in a corner, enjoying the light and warmth, and not the least frightened. To prevent the recurrence of such adventures he was provided with a brass collar, on which was inscribed, "Peter, the Wild Boy, Broadway Farm, Berkhamstead." He was capable of very sincere affection, for he became attached in an extraordinary manner to the farmer who succeeded Thomas Fen in the charge of him, and when this man died he went to his bed and tried to awaken him, but finding his efforts unavailing, refused food, pined away, and died in a few days, without apparently any illness. This was in 1785, and when found in 1724 he was supposed to be about twelve years old. Many portraits were painted of him, and four of them have been engraved; one, by Bartolozzi, is accompanied by an account of him.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

There is an account of Peter the Wild Boy in Robert Malcolm's *Curiosities of Biography*, pp. 293-300 (London, Griffin & Co., 1855), with a print. It appears from this that there is an account of him in Swift's "*It cannot rain but it pours*"; that he was visited by Lord Monboddo, who has given the result of his visit in his *Ancient Metaphysics*, and who further commissioned a Mr. Burgess, of Oxford, to make inquiries on the spot, an account of which is printed, pp. 297-300. Lord Monboddo's account (u.s.) is at pp. 296-7.

ED. MARSHALL.

[Innumerable replies to the query of Mr. TALLACK have been received. The foregoing supply the largest amount of details. Mrs. CATHERINE BANELEY refers to the *Penny Magazine*, vols. ii. and iii., May 4, 1833, Jan. 4, 1834, and says that he was under the charge of Dr. Arbuthnot. Mr. E. H. MARSHALL cites the *Annual Register*, 1784-5, p. 43. Mr. E. LEATON BURNKINSON states that an account will be found in *The Book of Wonderful Characters* (Reeves & Turner). Mr. GEO. L. APPERSON mentions an account in *Chamber's Miscellany*, No. 16, pp. 1-4, ed. 1869. Dr. GEO. RAVEN refers to tract No. 48, vol. v. of the same miscellany. G. L. B. indicates as a source of information *A Dictionary of the Wonders of Nature*, by A. S. S. Delesfond and J. Edward. K. CURTIS states that Mr. Cusani, in his *History of Hertfordshire*, pts. xiii. and xiv. p. 90, says that Peter was buried at Great Berkhamstead, gives his monumental inscription, supplies a short account of Peter himself, and refers his readers to the *Gentleman's Magazine*, vol. iv. pp. 113 and 231, and also to the *Penny Magazine*, May, 1833, and Jan., 1834.]

ADMIRAL TROMP (6th S. x. 146, 215).—MR. HENRY G. HOPE'S reference to two works, published respectively in 1861 and 1863, neither disproves my assertion nor alters the fact that we have for more than two hundred years persistently placed van before the name of Tromp, who died in 1663. Even Pepys himself, on the very day he

paid a visit to the tomb of the admiral, calls him Van Trump. The opinion of the Dutch on the subject may be gleaned by turning to a note of J. H. LEXNER, of Zeyt, near Utrecht, in "*N. & Q.*" 2nd S. ix. 331. I have quoted from *Memoirs of Samuel Pepys, &c.*, edited by Lord Braybrooke, 2 vols. 4to., London, 1825, and the text, accurately copied, justifies my conclusion. MRS. ELLEN SALMON has quoted from an unnamed source a passage not in Lord Braybrooke's work, which only convicts that nobleman of some loose editing, but does not warrant the charge of carelessness against me.

The mistake in the date, politely corrected by Mrs. SALMON, may be mine, for in my seventy-seventh year my hand is sometimes tremulous, and my sight is always dim.

HUGH OWEN, F.S.A.

On what authority is Cornelius Tromp styled "Earl of Salisbury"? Maunder's *Biography* states that he was created a baronet by Charles II. in 1675, and died in 1691, at which period the earldom of Salisbury was most certainly held by the Cecils.

F. D. H.

ATHEISM (6th S. x. 68).—The following passages from Ueberweg's *Hist. of Phil.* may suggest to your correspondent some reasons why Averroës's commentaries were considered a source of infidelity, and also why the disciple's translation differed from the master's text. Priestley had in mind, no doubt, the pantheistic interpretation of Aristotle given by Averroës, and it is difficult for some minds to see the distinction between pantheism and sheer atheism. Protestant and Catholic united in calling Spinoza an atheist; yet few will now deny that this was an absurd and extravagant charge. Averroës claimed that man could "offer to God no worthier cultus than that of the knowledge of His works through which we attain to the knowledge of God himself in the fulness of His essence":—

"The Greek originals of the Aristotelian writings were unknown to Ibn Roschd, he understood neither Greek nor Syriac, where the Arabic translations were unclear or incorrect he could only attempt to infer the correct meaning from the connexion of the Aristotelian doctrine."—Vol. i. p. 408.

"The Humanists hated scholastic Aristotelianism, and, most of all, the Averroëism prevalent in Northern Italy (especially at Padua and Venice), regarding them as barbarous. Many of them also, particularly the Platonists, opposed Averroëism as the enemy of religious faith. But soon other opponents of Averroëism went back to the text of Aristotle and to the works of Greek commentators, especially to those of Alexander of Aphrodisias, in order to replace the mystical and pantheistic interpretation of Aristotle by a distinct and naturalistic one.

"Those men agreed, however, with the Averroëists in denying miracles and personal immortality."—Vol. ii. p. 12.

"The eternity of matter and the unity of human in-



collect were the two great principles of the Averroistic doctrine; hence the negation of creation, of permanent personality and of the immortality of the soul became its principal characteristics."—Vol. ii. p. 423.

"The Averroistic school, mainly composed of physicians and naturalists, was the most decided opponent of the scholastic system in its relation to theology. Indeed, medicine, Arabic philosophy, Averroism, astrology, and infidelity early in the Middle Ages had become synonymous terms."—Vol. ii. p. 463.

"Averroism as early as the thirteenth century had become hostile to the doctrines of the Church, and in 1271, and again in 1277, it was condemned by Stephen Tempier, Archbishop of Paris."—Vol. ii. p. 497.

Among those who have written on Averroës are Rönan, *Averroës et l'Averroïsme*; and Salomon Munk, *Dict.*, iii. 167, seq., and *Mélanges*, p. 418.

S. A. WETMORE.

Seneca Falls, U.S.A.

TEWYNSONIANA (6th S. x. 130).—"Azure lions, crowned with gold, ramp in the field." Why not? The law of heraldry that metal should never be charged on metal does not apply when charges are blazoned proper, and the proper blazoning of a crown is or. See Cussans's *Handbook of Heraldry*.  
DUNHEVED.

LOCKE'S IRON CROWN: GOLDSMITH'S "TRAVELLER" (6th S. x. 66, 155, 231).—L. L. K. observes that "these subjects have, incidentally, already been touched upon in 'N. & Q.' (6th S. i. 366)." If he will turn back to 3rd S. i. 364, he will find that they were "touched upon" by myself twenty-three years ago. The series of little books published by the Elzeviers under the title of *Republica* are not of much historical value. Probably they were compiled by some of the famous printers' "eminent hands." According to Ebert, the entire series comprises fifty-nine works, in sixty-two volumes.  
J. DIXON.

Assuredly it never occurred to me to charge Tubero with the origination of the corrupt form *Seytha* for *Sethely*. I should as soon have thought of accusing Benko of manufacturing the equally corrupt form *Siculus*. The point is that Tubero, like other authors, takes Dóza's race-name for a patronymic, and exhibits it in a perverted shape. No doubt, as L. L. K. says, the perversion was favoured by quasi-historical considerations. Precisely in a similar way, my next-door neighbour, who prides himself on the assumed identity of his race with that of the Seythians, Latinizes Scot into Seytha. I call this corrupting (he, of course, deems it restoring) the true form of the word.

As regards *szekerce*, I should be glad of some authority for treating it as equivalent to *hatchet*. *Szekerce* is a word belonging to the Slavonic additions to the Magyar speech, and means a hatchet. I am not aware that it is, or ever has been, used of a battle-axe.

I do not know what the book is which Roswell refers to under the title *Republica Hungarica*.<sup>\*</sup> Can any correspondent furnish the passage, that we may see whether it mentions a Luke Z-ck?

V.H.I.L.I.C.I.V.

MEMORIALS TO SERVANTS (6th S. x. 46, 104).—MR. BLACKER-MORGAN and other correspondents may not know of a scarce little volume, which I happen to possess, entitled:—

ΕΝΙΤΑΦΙΑ | or a | Collection of Memorials | Inscribed to the Memory | of | Good and Faithful Servants | Copied on the Spot | in various Cemeteries | throughout the Counties | of Berks, Bucks, Derby, Essex, Gloucester, | Herts, Kent, Middlesex, | Northampton, Oxford, Salop, Stafford, | Surrey, Warwick, | Worcester, and York. | London, Longman & Co., 1820.

The book contains three hundred of these interesting memorials. At first sight the number seems almost incredible; one would hardly expect to find three hundred in all England. It will be difficult in future to add to the number, if there is any truth in the universal remark that "there are no servants nowadays." The collector does not give his name, but the preface is signed "S—." Can any one tell me who "S—" was?

JOHN LANE.

87, Southwick Street, Hyde Park, W.

Though not so old as the epitaphs lately mentioned under this head, the following may be of some interest. It is cut on a recumbent gravestone in the Cheam (Surrey) Churchyard:—

Here lieth

The Body of Mrs Jane Pattinson,  
who Died April y<sup>e</sup> 15th, 1765,  
Aged 60 Years.

She was waiting Woman  
to her late Grace Diana, first Wife  
of the most Noble John, Duke of Bedford, who  
(in regard to Mrs. Pattinson's faithful Services)  
upon her Death Bed, in the Year 1735,  
Recommended her to his Graces Favour,  
From whom she received Quarterly  
to the Day of her Death  
a Bounty of Five Hundred Pounds a Year.  
Enabled by so generous a Benefactor,  
she testified the Goodness of her Heart  
By frequent Acts of Charity to the Poor,  
By a distinguished Gratitude to her  
Relations and Friends,  
And Liberal Donations to many  
Publick Societies.

J. L. McC.

Botton, Surrey.

[This is rather a memorial of a servant than to one, as there is no proof that it was erected by the Duke of Bedford. It is inserted, however, as bearing on the subject.]

COMMONPLACE BOOK (6th S. x. 46, 115, 177).—Locke's *Commonplace Book* was printed many years since by Taylor, of Gower Street, opposite University College. If I remember rightly it was pub-

[\* *Republica et status regni Hungariae, ex officina Elzeviriana, 1684. Cum privilegio a.l. 2mo.*]

lished in two different sizes, post 4to. and 8vo. There was also a good commonplace book on a plan proposed by Todd, the author of the *Student's Guide*, but I do not recollect where it was sold in this country.

G. S.

"JE NE SUIS PAS LA ROSE," &c. (6th S. ix. 447, 516; x. 76, 176, 234).—"Vivre avec elle" is here correct, although "vivre auprès d'elle" is not wrong, but means the same thing with a difference. Madame de Sévigné has "Qu'il est aisé de vivre avec moi"; Rousseau has "Enivré du charme de vivre auprès d'elle"; and Voltaire uses both turns in the following sentence: "Je vis dans une retraite profonde auprès de la dame la plus estimable du siècle présent, et avec les livres du siècle passé." "Vivre avec les vivants" is a French proverbial expression.

A. C. MOUNSEY.

Jedburgh.

That the phrase should be "près d'elle" was pointed out by me 6th S. ix. 516.

R. H. BUSK.

Upon referring to the fable as given 6th S. x. 176, I find that it is printed in "N. & Q." verbatim as it is recorded by the French author. Respecting the words "avec elle," they do not occur in the fable, the phrase there being "avec la rose."

E. COBBHAM BREWER.

HERALDIC (6th S. x. 228).—The family of Bourne bears, or used to bear, the arms, Brmine, on a bend azure three lions rampant or.

C. WILNER FOSTER.

"MENDED OR ENDED" (6th S. x. 246).—This phrase occurs in *Don Juan*, x. 42:—

"This is the way physicians mend or end us,  
Secundum artem."

Lord Byron died ten years before Mr. Spurgeon was born.

FREDK. RULE.

Perhaps your correspondent may care to know that this proverbial expression occurs in Clarke's *Parricidiologia*, 1639, "Either mend or end."

F. C. BIRKENHEAD TERRY.

In the "Auld Lang Syne" column of the *Thames Standard* of Wednesday, Oct. 1, there appears, extracted from "N. & Q." a communication on the origin of the phrase "Mended or ended," said to have been written by Mr. DANIEL HIRSHMAN, 10, Middleton Square, Clerkenwell. I shall be obliged if you will allow me to state that the communication is copied word for word from a letter which appeared in the *Echo* of Sept. 11, bearing the signature of J. GEORGE ANDERSON.

The nature of this kind we are necessarily and obviously of the nature of contributions.

COOPER (6th S. x. 220).—Since the "coopering trade" in the North Sea is mainly in the hands of the Dutch, we may confidently point to the

Dutch *koupen*=to buy, as supplying the immediate derivation of the term. Cognate forms of this word occur in most of the Teutonic languages, e. g., Goth. *kaupon*, A.-S. *cāpiann*, E. *chup*, Germ. *kaufen*, Icel. *kaupa*, Swed. *köpa*, Dan. *kiøbe*, &c.; but it is interesting to remark that these words, although so widely spread, are all borrowed from the Latin (Lat. *caupo*, cf. Gr. *καμπύλειον*, &c.). They have, therefore, passed unchanged by the operation of Grimm's law (see Skeat's *Etym. Dict.*, s.v. "Cheap").

W. F. R.

Worle Vicarage.

The immediate derivation of this word as applied to a floating grog-shop in the North Sea is from the Low German verb *vercoopen*, to sell; noun *Cooper*, a salesman. The word is in common use in Scotland. Jamieson defines "Cooper, a dealer, a chafferer." The word survives in such words as *horse-cooper*, a dealer in horses. It is also a place-name indicating a market town. In English we have the verb to *cope*, meaning to struggle or contend, which meaning, I suppose, correctly indicates the mode in which bargains were made in former times, and still are, for the matter of that, in some districts and businesses.

J. P.

This is *Kooper*, *Koopman*.

HYDE CLARKE.

It is too obvious to suggest that a cooper is one who makes coops or barrels.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

NORTHUMBERLAND SHILLING (6th S. x. 280).—One hundred pounds' worth struck to distribute on entrance of Viceroy into Dublin, 1763. Scarce. Value, 5s. to 10s. I have it in my cabinet.

W. FRAZER.

20, Harcourt Street, Dublin.

PRINCESS POCAHONTAS (6th S. ix. 549; x. 30, 133, 152, 215).—MR. HORN gives an incorrect title to the work containing an engraved portrait of this lady, copied from that of Simon de Passe; it should be *Adventures and Discoveries of Captain John Smith*, not "*Discoveries*." De Passe's print, however, though taken from the original portrait (now belonging to the Blounts), represents a woman of forty, and is (in face) not at all like the original. As to the Rolfe portrait of mother and son, I ought to notice one point which occasions some difficulty, not wholly insuperable. The lady was born in 1595 O.S., married April 1, 1614, and buried March 21, 1616/7, so that we may take her age at twenty-two years when she died. Now her "dark, unimpaired eye" has an old looking face, and the "trace of a child of three or even four." I can only assume that the race of the child may account for this, for American-Indian children are very precocious, and it is but fair to add that the mother looks proportionately old—



thirty, at least. I omitted to say in my first account of her portraits that in this she wears the double-shell earrings peculiar to her race, and that a pair of such earrings are preserved in the family as being, undoubtedly, relics of the hapless lady.

C. M. I.

Heacham Hall, King's Lynn.

"HODER-MODER" (6th S. ix. 507; x. 51, 139, 219).—It is quite true, as Mr. PICKFORD, speaking of *hugger-mugger*, observes, that "a word somewhat like it in sound occurs in *Hudibras*, *hogan-mogan*." But this word, used by Butler (pt. ii. canto 2, l. 434) has not the slightest relation either to *hugger-mugger* or to *hoder-moder*; he uses "Indian *Hoghan Moghan*" to signify an American-Indian prince. During the latter part of the seventeenth century, when Englishmen were far behind Holland in arts, arms, and erudition, they seem to have revenged themselves by making merry with the Dutch language, which they did not understand, and with free institutions which they might have copied, if dissolute princes would have let them. The title of the Estates of Holland was, and still is, "*Hooogen Moghenheiden*," their High Mightinesses; and *hogan-mogan* was contemptuously employed whenever the Dutch and their government were to be ridiculed. J. DIXON.

INSCRIPTION ON A SEAL (6th S. x. 247).—Inscribed on a seal are the Gaelic words:—

*Teoma ann an deaspoid,*  
*Garg ann an cath.*

The meaning is asked for. The translation is:—  
Clever in controversy,  
Fierce in fight.

The way in which *deaspoid* is spelt looks as if it had been written in Ireland. *Deaspoid* is not good Gaelic, *consachadh* (*dh* silent) is the right word.

THOMAS STRATTON.

The inscription is in Scotch Gaelic, and signifies, *Teoma*, skilful, ready; *ann an deaspoid*, in dispute; *garg*, fierce; *ann an cath*, in battle.

A. C. MOUNSEY.

*Teoma ann an deaspoid,*  
*Garg ann an cath.*

This motto is Gaelic, meaning:—  
Dexterous in argument,  
Fierce in battle.

A. L. MATHER.

[MR. CHARLES BRENNAN says the inscription is Celtic, and supplies a similar interpretation.]

STANDARD IN CORNHILL (6th S. x. 149, 198, 256).—When MR. ALFRED WALLIS has proved the identity of Carresfour with Carfoix, Carfax, Carfox, &c., it will, I think, be time enough to "make search," as he suggests, for "other authorities" for the etymology of Carresfour than that of Littré, whom he apparently holds very cheap. At present MR. WALLIS has only assumed this

identity, and has not attempted to account for the presence of the letter *r* in the word.

JULIAN MARSHALL.

I hope I may be allowed to say that I have shown in my *Dictionary* (s.v. "Carfax") that the derivation of Carfax is certainly not from *quatre-voies*, but from *quatre-fourgs*, the O. Fr. equivalent of the Lat. accusative plural *quatuor furcis*, four forks, i.e., branches. The numerous corruptions are due to a popular and prevalent (but wholly false) etymology from *quatuor rina*. But every phonologist knows that *f* does not usually come out of *r*, only *c* out of *f*. Streams only flow one way. The final *x*, again, must be due to *c* as well as *a*.

WALTER W. SKEAT.

"THE SURGEON'S COMMENT" (6th S. x. 226).—These lines are copied from a rare little book on *Diseases of the Eyes and Eye-lidles*, by Richard Banister, printed in 1622, a copy of which is now before me. The treatise itself is prefaced by eighty-nine pages of an introduction, entitled "*Banister's Breviary of the Eye*." This is interspersed with several little scraps of verse, one of which is entitled "*A Surgeon divided into Four Parts; or, the Surgeon's Comment*." It is arranged in four divisions, and, with the exception of a word or two, is almost identical with the version given by MR. MANUEL. The last two lines, however, after "Therefore," do not occur in Banister's original.

J. DIXON.

Many years ago a hospital surgeon quoted to me the following lines. Can any of your readers supply the name of the author?—

"God and the doctor we alike adore  
In time of danger, but no more;  
The danger o'er, both are alike requited:  
God is forgotten, and the doctor slighted."

G. P. CHAVEN.

14, Roland Gardens, S.W.

I well remember a verse which I read more than half a century ago, in a MS. book of my father's, which expresses the same idea as the lines given by your correspondent, in more terse and, I think, much better language:—

"Three faces wears the doctor: when first sought,  
An angel's; and a god's the cure half wrought.  
But when that cure's complete, he seeks his fee,  
No devil looks more terrible than he."

H. E. WILKINSON.

Tunbridge Wells.

"DOMESDAY TENANTS IN YORKSHIRE AND GLOUCESTERSHIRE," by A. S. ELLIS (6th S. x. 229).—I believe Mr. Ellis has not dealt with any other counties than the two mentioned. The Yorkshire series appeared in vols. iv. and v. of the *Yorkshire Archaeological Journal*, and excited considerable interest at the time of publication. The Gloucestershire series appeared in vol. iv. of

the *Transactions of the Bristol and Gloucestershire Archaeological Society*.

G. W. TOMLINSON.

Huddersfield.

THACKERAY AND "THE SNOB" (6th S. x. 228).—The following is a copy of the title-page of this early performance. Is the publisher identical with the ex-First Lord of the Admiralty?—

"The Snob, A Literary and Scientific Journal, not conducted by Members of the University. 'Tityre, tu patula recubans sub tegmine fagi. Sylvestrum' (Virgil). Cambridge: published by W. H. Smith, Rose Crescent. 1823."

The first number was issued April 9, and it continued to appear as a hebdomadal publication for nearly three months.

W. J. FITZPATRICK, F.S.A.

Dublin.

LINCOLNSHIRE FOLK-LORE (6th S. x. 186).—This superstition is not confined to Lincolnshire, but is pretty general:—

"Woe is me that she died in my Armes! I shall never think well of myselfe for it; I have lived those fifty yeares with my old Lord, and truly no body ever die I in my armes before, but your Lordships gibb'd Cat.... and I kept my bed a month upon it, and what will follow after this who can tell!"—Gayton's *Pleasant Notes upon Don Quixote*, 1654, p. 229.

R. R.

Boston, Lincolnshire.

CHAUCER'S "PILWE-BERE" (6th S. ix. 345, 313, 374; x. 35).—I was in Switzerland in July, when C. M. I. danged me well, perhaps not without a cause; and I have now in September seen his query for the first time. The reference needed is to an epigram found in *A Book of Epigrams*, published with Marlowe's translation of Ovid's *Love Elegies*, at Middelburg, 12mo., without date (says Mr. Singer), in 1596 (says Lowndes), "burnt at Stationers' Hall, and usually ascribed to Sir John Davies" (Lowndes). This epigram I have seen only in Mr. Singer's note on Bishop Hall's "lawn pillow-bear," *Satires*, bk. vi. sat. i. l. 112, which Mr. P. Hall reprinted in *The Works of Joseph Hall, D.D.* (Oxford, D. A. Talboys, 1839), vol. xii. p. 275-6. Here is the epigram:—

"Bruma, which deemes himselfe a faire sweet youth,  
Is thirty-nine yeares of age at least;

Yet was he never, to confesse the truth,

But a dry starveling, when he was at best.

"The gull was sicke, to show his night-cap fine,  
And his wrought pillow, over-spread with lawne;  
But bath bin well, since his griefes cause hath line  
At Trollup's, by St. Clement's Church, in pawns."

W. COOKE, F.S.A.

OBYESSES (6th S. x. 229).—*Obyses*, or *obits*, were masses or services offered on the anniversaries of deceased persons, for which sums of money were usually bequeathed. Bailey explains the word, "An office for the dead said annually; an anni-

versary appointed in remembrance of the death of any person." Littré thus describes it: "Tern, liturgie Catholique; nom donné, dans plus d'églises, aux messes anniversaires qui se disent les morts." At the date mentioned (1543) alteration had been made in the church services and prayers for the dead were still offered. The churchwardens received the proceeds of fund, and paid the priest for the masses.

J. A. PICTO

Sandyknows, Wavertree.

An *obit* was the special service used before Reformation at the anniversary of a person's death. See *The Church of Our Fathers*, by Daniel D.D., vol. iii. pt. i. p. 97. *Obits* are constantly mentioned in old churchwardens' accounts and wills. "Obbit money" is mentioned in J. R. Daniel Tyssen's *Inventories of Goods in Churches of Surrey in the Reign of Edward I*, p. 28.

MABEL PEACOCK

Bottesford Manor.

[Similar information is supplied by F.S.A. Scot., others. M.A. Oxon. gives Bailey's definition, "Obit, funeral song, or an office for the dead said annually a yearly day set apart for commemorating the death of any person."]

MASTER CREWE (6th S. x. 108, 195).—I leave to point out to LADY RUSSELL that Brom must be inaccurate in stating in his catalogue that it was John, second Lord Crewe, whose portrait was painted as Henry VIII. by Sir Joshua Reynolds, inasmuch as his father, the first Lord Crewe, was only married in 1776, the identical year which the picture was painted and engraved.

GERALD PONSOMBY.

54, Green Street, W.

DATES OF NEWSPAPER COMMUNICATIONS (6th S. x. 129, 193).—The letter on "Railways and Revolvers in Georgia," which appeared in the *Times* of Oct. 15, 1857, filled us all with horror. It was signed with the writer's own name and address, and described how a train in Georgia was stopped to allow of two men fighting a duel, in which one of them was killed; and how, when the child of the murdered man cried, the passengers threw it out of the window, &c. The authorities in Georgia made inquiry into the story, and it appeared from the railway time-tables that no train could have been at the place mentioned at the time of the reported duel. Whether the writer of the letter was insane, or whether he had dreamt of the horrible scene, and then imagined it was real, I never heard.

JAYD

I think I am correct in saying that the "and dog fight"—which was written by Mr. Greenwood, and caused considerable disturbance—the time—appeared in the *Daily Telegraph* between May and July, 1874.

EDWARD H. MARSH



**WYCLIFFE'S PRESENTATION TO LUTTERWORTH** (6th S. x. 186).—The correct dates of the presentation, and of the mission to Bruges, have been pointed out already in several memoirs. The dates with authorities for them are given in the Oxford edition of Wycliffe's Bible, vol. i. p. vii, in a note which contains a sketch of the reformer's life. Lechler, English edition, vol. i. p. 227 and p. 253 gives them, and Mr. Matthew (Early English Text Society), p. ix, mentions the date of the mission to Bruges. O. W. TANCOCK.

**JORDAN V. DRATH** (6th S. x. 189).—Not having the Greek text of St. Stephen the Sabaito (A.D. 725-794), my answer as to an early use of the Jordan in such a figurative sense can be only tentative. But Dr. Neale, in the translation of *Hymns of the Eastern Church* (third edit., s.a., Lond., pp. 83-4), gives a hymn from St. Stephen, in which there is this stanza:—

"If I still hold closely to Him,  
What hath He at last!  
'Sorrow vanquished, labour ended,  
Jordan past.'"

It may possibly be an introduction by the translator. The common patristic interpretation is that the passage of the Jordan is represented in baptism. ED. MARSHALL.

This figure is, I fancy, derived from more than one source. It is partly pagan, and connected with the passage of the Styx. Next there is the Jewish idea of a promised land, to reach which a river (the Jordan) must be crossed. Then the natural barrier formed by a river; and lastly a "New World," with the Atlantic separating it from the Old World, may further contribute.

FREDERICK E. SAWYER.

Brighton.

**THE "WOODEN WALLS" OF OLD ENGLAND** (6th S. ix. 429, 516; x. 156).—Mr. Gardiner, in his *History of England*, vol. viii. p. 79, quotes from Lord Keeper Coventry's speech to the judges before they left London for the summer assizes, June 17, 1635, "The dominion of the sea, as it is ancient and undoubted right of the crown of England, so it is the best security of the land. The wooden walls are the best walls of this kingdom." O. W. TANCOCK.

**THE SABRATH** (6th S. ix. 348, 436; x. 195).—MR. SAWYER is mistaken in thinking that Saturday was ever called the "Lord's Day." The words he cites, Norweg. *Lordag*, Swed. *Lordag*, as well as Danish *Lørdag*, are synonymous with Icel. *Laugardagr*, "washing-day," i.e., Saturday, from *lauga*, to bathe. Compare its other Icelandic name, *þvitt-dagr* "washing-day," from *þvitta*, "washing." A. SMYTH PALMER.

Woodford, Essex.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Lives of the Berkeleys, Lords of the Honour, Castle, and Manor of Berkeley, in the County of Gloucester, from 1066 to 1515. With a Description of the Hundred of Berkeley and its Inhabitants. By John Smyth, of Nibley. Edited by Sir John Maclean. (Gloucester, Belonia.)*

SIR JOHN MACLEAN is a careful and an industrious editor. We congratulate him on the issue of the second volume of the Berkeley manuscripts. As we said, in our notice of the first volume, the book is absolutely without a parallel. "No other great house in Britain has ever had an historian in any way to compare with John Smyth, of Nibley." Some few other writers on family history may have been as learned, one or two have existed who, without his learning, may compare with him in quaint picturesqueness; but no one has united all the qualities which are required to write the history of a great house in such an harmonious whole as has been done by that most faithful retainer of the Berkeleys. It is wonderful that his labours have been permitted to remain so long in manuscript, for Fosbrooke's extracts were only sufficient to whet curiosity, not to gratify it. The chances of fire are always to be thought of. It would have been a national loss had the manuscript of these memoirs perished before the printing-press had done its work. Berkeley Castle is said to be not only the oldest, but the best preserved feudal fortress in England that is still used as a residence. We believe this to be true, and it speaks volumes in praise of the latter representatives of the race that in times when mediæval architecture and historical associations were not valued, they should have had the good taste and wisdom to permit the grey old fortress to remain almost untouched as it was in the reign of Henry VIII. A hole was made in the side of the great keep when it was taken by Col. Rainborowe in the Civil War, but beyond this gap there is nothing to remind you that the last three centuries have passed away. As it has escaped the hand of the restorer so long, we may feel sure that it is now safe from all injudicious alterations, and may congratulate ourselves that the most perfect of our mediæval castles and the best of the histories of our great families will, for the delight of mankind, exist in ages yet to come. The family of Berkeley is one of the most distinguished in our annals. The two or three that can compare with it have not, so far as is known, met with a chronicler capable of recording the good and evil deeds of successive generations. It should always be borne in mind, moreover, that the length of a pedigree is not its only source of interest. We could mention more than one family, with a proved pedigree in the male line up to the reign of Henry III., not one of whose members has ever emerged from that gentle and soothing obscurity which overshadows the life of the little country squire. The Berkeleys have never been obscure. Good men and bad men they have had among them, but from the Norman time till now they have ever been men of mark. The present head of the house is probably descended in the female lines from a greater number of illustrious progenitors than any other English noble. The second volume of the *Lives* is equally well edited with the first. We have read it with great care, and have detected no errors. Though not more important than the first volume, it is certainly more entertaining. A person must be very dull who does not enjoy Smyth's account of the share of the great Mowbray inheritance and his grief (as if it were to himself a personal wrong) at the recklessness with which it was squandered. Tradition says that he was himself a Puritan in his religious views.

which not a single Berkeley seems to have been. There is little or nothing to confirm this view in the pages before us. There is much evidence that he was a devout, God-fearing man, but Puritan phraseology is absent from his writings. It may interest some of our readers to be reminded that the George, Lord Berkeley with whose life this volume ends is the nobleman to whom Robert Burton dedicated the *Anatomy of Melancholy*. Burton was no flatterer. We may be sure that he meant what he said when he addressed him as "Honoratissimo Domino non minus virtute sua, quam generis splendore."

The preface informs us that Smyth's other great work, the *History of the Hundred of Berkeley*, will be sent to press without delay.

*The Scheme of Lucretius*. By Thomas Charles Baring, M.A., M.P. (Kegan Paul & Co.)

This is a well-timed publication. The greatest minds of the present day are exercised in the same problems and conflicts which perplexed Lucretius. Mr. Baring's rendering into verse of the *De Rerum Natura* enables English readers to appreciate the intellectual and moral position of one of the deepest thinkers and most profoundly interesting writers of ancient Rome. But the translation is more than opportune. If tastes differ as to the fitness of the metre which Mr. Baring has selected, the version is at least admirable in its strict fidelity. It succeeds, moreover, in catching the elevated tone of the speculative enthusiast, and retaining the force with which a high moral purpose and the zeal of the reformer has inspired the original.

*The Truth about the New Gold Fields*. By Robert Richards. (Walker & Co.)

In this book Mr. Richards gives a considerable amount of information about the new gold fields which have lately been discovered in the Transvaal. It is written in a conversational form, and records the daily information received in Natal concerning the gold fields and its effects upon the colonists. The book may very likely be of use to any one intending to try his luck at the mines, but it does not contain anything which is of special interest to readers of "N. & Q."

We have received two papers by Mr. J. A. Langford, LL.D. They are both contributions to the Birmingham Archaeological Society, and are of no ordinary interest. *The Saxons in Warwickshire* is a highly condensed, but clear account of what is known of Warwickshire before the Norman invasion. Its purely Saxon character, in contrast with the great Anglian state in which it was imbedded, is clearly brought out. It would seem that though the Danes ravaged the shire and carried fire and sword into almost every ham and tun in the district, they were unable to make permanent settlements there. Rugby, Dr. Langford tells us, is the "one name with the pure Danish ending of *by*, but it is doubtful whether this was given by Danes to a settlement of the people, or by English as the most southern place to which they had advanced." We have ourselves no doubt that Rugby was a Danish settlement. The English are not likely to have adopted, for the sake of distinction, a word taken from the tongue of their enemies.—*Birmingham, Aston, and Edgbaston as seen in Domesday Book*. To those who have not studied the great survey this paper will be useful, whether they be inhabitants of Warwickshire or elsewhere. It is a careful analysis of what that priceless record has to tell of three places which have grown into vast importance, but which were, when the survey was made, of no more account than many another Warwickshire village. We have noticed but one error. Dr. Langford concludes, because there is no mention

of a church at Birmingham in the Conqueror's survey, that no church existed there. We have evidence of the most conclusive kind that Domesday Book does not give us a complete catalogue of the churches which were in existence at the time of its compilation.

*The Visitation of Somerset* in 1531 and 1573, with notes and indices, edited by the Rev. P. W. Weaver, M.A., is in the press, and will be published shortly by Mr. Wm. Pollard, of North Street, Exeter, to whom intending subscribers should apply. Mr. Weaver's contributions to our columns furnish a guarantee for the manner in which the new work will be executed.

Mr. G. GARVITHS announces the forthcoming appearance of *A Handbook to Tong Church, Shropshire*, with photographic illustrations. It will be published by Messrs. Woodall, of Orwestry.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. L. KING ("Rathes=Early").—*Rath* or *rath* is used by Piers Plowman, the author of *Sir Perceval*, Chaucer, Wyatt, Spenser, Drayton, May, Milton, &c. Robert de Brunne has *rathely*. Gower and Coryat have *sathest*. Cotgrave, however, does not give *rath* in his *French and English Dictionary*, which seems to indicate that it had then dropped out of general use. The subject is discussed 1<sup>st</sup> S. vii. 242, 392, 512, 634; viii. 208; x. 252, 455, 533.

J. B. FLEMING.—*Homefaring* has not found its way into dictionaries. Shakespeare's word, *homkeep-eg*, "Homekeeping youth," &c., seems to answer every purpose for which *homefaring* would serve.

Y. A. K. ("Spitting on Coins").—The subject of spitting for luck is fully discussed 5<sup>th</sup> S. vi. 9, 178, 356; vii. 337; viii. 188, 317. The practice appears to have been regarded as a charm against witchcraft. It is as old as Theocritus.

JAMES PRINNEY BAXTER ("Rummage").—We are sorry to omit your contribution with this heading. We had, however, to arrest the discussion on "Some Obsolete Words," &c., and yours was but one of many valuable communications that had to be unemployed.

W. H. HUSK ("Shakespeare and Spenser").—Your obliging communication on the subject is anticipated in the reply of C. M. L. p. 274.

PELLICER ("Education in North-East Lincolnshire").—Your note shall be inserted without the political allusions. On reflection you will see that controversial matter must necessarily be excluded from our columns.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 21, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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## Notes.

## SAMUEL BUTLER.

The life of Samuel Butler is a most extraordinary mass of confusion; nothing in it seems ascertained or ascertainable. The date of Butler's birth has some doubt hanging over it, and even Mitford grows ungrammatical when he attempts to deal with the difficulty.

Trusting to Grey's *Life* (1744, p. viii), Dr. Johnson says that Dr. Simon Patrick read the burial service over Butler, and this assertion has been repeated by Townley, Mitford, and a number of others. It would be interesting, if accurate, as Simon Patrick, Bishop of Ely, is a man of mark, and one naturally desires that men of mark should touch each other closely at moments of biographical importance. But Patrick was made Dean of Peterborough in 1679, and I feel far from sure that in 1680 he was at Covent Garden still to officiate at the funeral of our great satirist. History is silent, and Grey's *Life* is very poor, so the fact of Patrick's prior appointment to the deanery would be quite sufficient, if there were anything to make us wish it lay the other way, to induce a bold commentator, historian, or critic to pronounce it to be highly improbable. Still, as we are without a theory to support, we might easily suppose that William Longueville, who evidently was a true

friend of Butler, had often previously entertained the poet and Dr. Simon Patrick at his chambers at the Temple, and that the three had grown into close regard for each other, according to the Spanish proverb, "Company of three, company of gods." If so, the doctor might stretch a point, and come up from his deanery out of respect to the ashes of his friend when they buried him six foot deep at two yards from the pilaster of the west door of St. Paul's, Covent Garden, by his desire "feet touching the wall," says Aubrey.

Charles Longueville, the son of William, says the poet was born in 1600, twelve years earlier than the common account. However, Samuel was baptized on Feb. 8, 1612, at Strensall. This Nash certifies to as being in the handwriting of his (Nash's) own father, who was churchwarden, so it is probable that 1612 is the true date.

Again, as to Butler's father's position there is a question; as Johnson puts it, his "condition is variously represented." Wood says that he was a farmer competently wealthy, with nearly 300*l.* a year in lease lands, chiefly held of Sir Thomas Russel, lord of the manor; and Wood says he had this on the authority of Butler's own brother. Dr. Nash found that Butler's father owned a little plot of land worth 10*l.* per annum, and called "Butler's tenement." Johnson turns the 10*l.* into 8*l.* Nobody can touch the story of Butler's life without heaping error on error.

One thing seems sure, that Samuel went to Worcester School, and when there was under the care of a Mr. Henry Bright. His brother says he went to Cambridge, others say he went to Oxford, but nobody ventures to tell us of his hall or college. According to Aubrey, he never was at the university, his father's means being too slender. Mitford says it is more than doubtful whether he ever received an academical education. I can only in this conflict ask the Sphinx-like question, Is that which is less than certain more than doubtful?

He next went as a clerk to Justice Jefferys, of Earl's Coombe, Worcestershire (Johnson says Earl's Croomb). Here he studied history and poetry, music and painting. At this point we are stopped short again. Could he paint, or could he not? Johnson, quoting the anonymous life, 1732, says, "The reward of his pencil was the friendship of the celebrated Cooper," the wonderful miniaturist. Dr. Nash says he heard of a portrait of Oliver Cromwell by him. If so, I think it must have been a copy of one by Samuel Cooper. These two points would indicate proficiency. Several pictures were shown Dr. Nash as Butler's at Earl's Coombe, but when, some years after, he asked for them they had been destroyed, or used to stop windows, and he thought they scarcely deserved a better fate. It is much more likely that Dr. Nash

was a bad judge of the merit of the work than that Samuel Cooper should have given Butler any encouragement to paint if he showed so little ability for the art. He went after this to the Countess of Kent, at Wrest, in Bedfordshire. It is not known on what footing he was placed there, how long he remained, nor why he left. This seems to be about all we know of whatever occurs to him throughout life. He then went to Sir Samuel Luke, the Cromwellite. It is pretty certain that Sir Samuel stood for the portrait of Hudibras, a name that Butler borrowed from *The Fairy Queen*. In pt. i. c. i. v. 904, occur the lines:—

"The sung there was a vallant mameluke,  
In foreign land ycleped —,"

It is apparent that Sir Samuel Luke is required to complete the line and rhyme. Also in the posthumous works there is a ballad called *A Tale of the Cobbler and Vicar of Bray*, which begins:

"In Bedfordshire there was a knight,  
Sir Samuel by name";

and he has a clerk called Ralph, who also, like Ralph, carries a basket-bill; and Butler, in his *Denotable Dozens*, expressly styles Sir Samuel Luke, Sir Hudibras. Still, a bencher of Gray's Inn told the editor of 1732 that he knew from an acquaintance of Mr. Butler that the person intended was Sir Henry Rosewell, of Ford Abbey, Devonshire. So that even a thing so little doubtful as this cannot pass unchallenged in poor Butler's *Life*.

The king is said to have given him three hundred guineas, but Johnson finds no proof. Cunningham, however, has hunted up a warrant in the British Museum, by the king's command securing to him the copyright of *Hudibras* as against all persons whatsoever.

Granger was told, on the authority of Lowndes, of the Treasury, that Butler had a yearly pension of 100*l.*, but the complaints of Oldham and Dryden contradict it. Oldham writes:—

"Reduced to want, he in due time fell sick,  
Was fain to die, and be interr'd on tick;  
And well might bless the fever that was sent  
To rid him hence, and his worse fall prevent."

Charles Longueville assured the authors of the *General Dictionary* that Butler never was reduced to want and beggary, and did not die in debt, so that Oldham, Johnson, and all else who have written upon him, have made the case out to be blacker than it was. But Oldham says fever was the cause of death; Wood and the other writers of the *Life* say consumption. Nothing relating to Butler can be fixed, but as at the lowest computation he was sixty-eight when he died, it is not probable that he died of consumption. He lived in Rose Street, Covent Garden; and most likely died there; we are not sure. Dryden lived in Long Acre, just facing Rose Street, at the time, and was attacked and wounded by three villains

hired for that purpose by Wilmot, Earl of Rochester, in this very Rose Street, on the night of Dec. 18, 1679. Samuel Butler might even have heard the cries. If Butler's treatment be a disgrace to the king, and Samuel Wesley's epitaph a just satire on English patrons, I think these desperate inaccuracies warrant an application in a fresh sense to the biographers of Butler of that line of Dryden's in the *Hind and Panther*:—

"He shamed you living, and upbraids you dead."

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(Concluded from p. 293.)

Cruden (Robert Peirce).—The history of the town of Gravesend, in the county of Kent, and of the Port of London. London, Pickering, 1843. Pp. 569, 8vo. Plans and views.

Thorne (James).—Rambles by rivers: The Thames ("Knight's Monthly Volumes"). London, 2 vols., 1847-9. 8vo.

Syon House: its picture galleries and gardens, with an account of the most interesting objects on the banks of the Thames. London, 1851. Pp. 24, 8vo.

Thames.—Suggested works on the Thames. London, 1852. 8vo. pp. 14.

Mangles (James, Capt. R.N.).—Guide to the navigation of the Thames mouth and key to the model. London, 1853. 4to pp. 10.

Cowper (R. H.).—A descriptive, historical, and statistical account of Millwall, commonly called the Isle of Dogs; including notices of the West India Docks, city canal, and notes relating to Limehouse, Poplar, Blackwall, and Stepney. London, 1853. 8vo. pp. 118. Price one florin.

Rusticus (pseud.).—The world on the Thames. London, 1855. 8vo. pp. 63.

Lewis (Samuel).—An account of the rivers of England and Wales, particularizing their respective courses, their most striking scenery, and the chief places of interest on their banks. London, 1855. 8vo. pp. 447.

Robinson (Henry, C.E.).—A plan for the effectual improvement of the river Thames. London, 8vo. pp. 16, 1855.

Camden (William).—The steam-boat packet book, a descriptive guide from London Bridge to Gravesend, Southend, &c. London, n.d. Pp. 30, 8vo., price 6d. [1855].

Worsley (Sir William, Bart.).—Thames reform, a new plan for the drainage of the metropolis. London, 1856. 8vo. pp. 22.

Colquhoun (P. M.).—A companion to the carman's guide. By the honorary secretary of the Leander Club Lambeth (Searle), 1857. 16mo. pp. 32.

Law (Henry, C.E.).—A memoir of the several operations and the construction of the Thames tunnel, by Sir Isambard Brunel, F.R.S., C.E., with twenty-six engravings. Part I. London [1857]. 4to. pp. 112.

The river Thames from Oxford to the sea (one of Nelson's "Handbooks for Tourists"). London, 1859. 8vo. pp. 229.

Views on the Thames: London Bridge to Windsor. [1859.] 8vo. pp. 16.

Views on the Thames and the Kentish coast: London Bridge to Ramsgate. London. 8vo. pp. 26.

Murray's handbooks. — Murray's handbook for travellers in Bucks, Berks, and Oxfordshire, including the



scription of the university and city of Oxford, and the descent of the Thames to Maidenhead and Windsor. London, 1860. 8vo.

The oarsman's guide to the Thames: showing the distances of all locks, towns, bridges, and stairs from London Bridge and from each other. By a member of the Leander Club. Lambeth (Searle), 1860. 24mo. pp. 68.

Kerry (Charles).—The history and antiquities of the hundred of Bray in the county of Berks. London, 1881. 8vo. pp. 200 (privately printed).

Worley (Sir William, Bart., M.A.).—Thames embankment and purification, or Admiralty interposition. London, 1861. Pp. 10, 8vo. (Stanford).

Burn (John Southeyden).—A history of Henley-on-Thames, in the county of Oxford. London, 1881. 8vo. pp. 392.

Capper (Charles).—The port and trade of London, historical, statistical, and general. London, 1862. 8vo. pp. 507.

Otter (pseud.).—The modern angler, containing instructions in the art of fly-fishing, spinning, bottom fishing, &c., with an account of the Thames, Lea, &c. London, 1861. 8vo. pp. 103.

Dorling (Edward).—Steam packet guide between London and Ipswich. Ipswich [1865]. 8vo. 1874.

Thames Embankment.—Bird's eye view of the Thames embankment, showing the probable approaches. [1895] London. Single sheet, folio (coloured).

The Thames: illustrated by photographs. By Russell Sedgfield. London, 1895-7-8. Three series.

Worsley (Sir William, Bart., M.A.).—Thames store water. London, 1866. 8vo. pp. 19.

Fennell (Greville).—The rail and the rod: or, tourist angler's guide to waters and quarters around London. By F. Greville (pseud.). No. ii., Great Western Railway (contains description of the Thames). London, 1867. 8vo. pp. 70.

The waterway to London as explored in the Wanderer and Ranger, with sail, paddle, and oar. London, 1869. 8vo. pp. 92, price 1s.

A trip on the Thames: Blackfriars Bridge to the Nore. London. Pp. 32, obl. 8vo.

The fishery bye-laws [sic] of the Thames. London, 1870. 8vo. pp. 16, price 3d.

Taunt (Henry W.).—A new map of the river Thames, from Oxford to London, with a guide giving every information required by the tourist, oarsman, and angler. Oxford, 1873. Oblong 8vo.

Salmon in the Thames and other rivers. By George Venables, S.C.L., F.R.A.S., Vicar of Great Yarmouth. 1874. 8vo. pp. 31, price 6d.

S. C. P.—Up the Thames. Sketches by S. C. P. In memory of a fortnight's boating up the Thames. London. 8vo., eight drawings.

The Tiber and the Thames: their associations, past and present. With numerous illustrations. Philadelphia. 8vo. pp. 100 [1875].

Robertson (H. R.).—Life on the upper Thames. London, 1876. 4to. pp. 214.

Hall (Samuel Carter, Mr. and Mrs.).—The book of the Thames, from its rise to its fall. London [1875]. 4to. pp. 464.

Up the river, from Westminster to Windsor: a panorama in pen-and-ink, illustrated with 81 engravings and a map. London, 1876. 8vo. pp. 72.

Sadler (J.).—A trip down the Thames, from Oxford to Windsor. By a Lock keeper (No. 5 of "Summer Recreations"). In verse. Single sheet, 4to. Nonning, 1877 (printed at Reading). Second edition, small 4to., pp. 14, 1882.

Griffin (Josiah).—History of the Surrey Commercial Docks. London, 1877. Pp. 30.

Wheelodon (J. P.).—Angling resorts near London, the Thames and the Lea. London, 1873. 8vo. pp. 218.

Up the river, from Westminster to Windsor and Oxford. A descriptive panorama of Thames scenery. With 140 illustrations and a map. London [1879]. 8vo. pp. 127.

Popular guide up the Thames, to Kew, Richmond, Twickenham, and Hampton Court. London [1879]. Pp. 32, 8vo.

Taunt (Henry W.).—A new map of the river Thames, from Thames Head to London, from surveys finished during 1878, combined with guides which give every information required to the tourist, the oarsman, and the angler. Illustrated by 100 photographs. Oxford [1873]. 8vo. pp. 215.

Taunt (Henry W.).—Taunt's map of the river Thames, from Lechlade to London (pocket edition). The map reduced from the large illustrated edition. Oxford [1881]. Pp. 131, obl. 8vo.

Dickens (Charles).—Dickens's dictionary of the Thames, from its source to the Nore. London, 1881 (published annually). 8vo.

Leslie (George D., B.A.).—Our river. London, 1881. 8vo. pp. 272.

The foregoing list excludes some works which, though relating to the Thames, have no bearing upon its history or topography. Among these are, notably, sailing directions, of which there is an endless variety catalogued in the British Museum. Other works not included are those containing only passing references to the river, such as Leland's *Itinerary*, Lysons's *Britannia*, &c., or being reprints of what has gone before. In this class are tourist guides, holiday handbooks, and works of fiction having the river for their *mise en scène*. There are also a large number of publications which include accounts of the river, such as the *Rowing Almanack*, which for some years has given an itinerary of the stream from Oxford to Putney. As this and similar works consist really of reprints extracted from other publications, they have been omitted.

Among absentees from other causes, the compiler regrets that he has met with few publications on certain very interesting portions of Thames lore. Thus, he has been unable to find anything relating to the passage of the Lord Mayor's Show by water, a subject which it would be thought would have produced a host of pamphlets, &c. Works on the folk-lore of the river are also conspicuous by their absence, the few notes in "N. & Q." on "Mops and Brooms," "Puppy Pie," "Peculiar Property of Thames Water," &c., with some similar articles in the *Book of Days*, being the only attempts unearthed as coming under this heading. There should also be a large number of tracts on the building of the various bridges over the Thames, as well as books on the Roman remains found in the Thames valley, and publications relating to the Thames Tunnel. Should any reader of "N. & Q." be able to add to the foregoing list, or fill up any of the vacancies above indicated, he will greatly oblige, as the writer is collecting materials for a work on the subject.

The following additional headings have not been included in the list, as the compiler has not succeeded in meeting with the publications themselves:—

Moreator (pseud.).—The destruction of trade and ruin of the metropolis prognosticated. London, 1770. 4to.

Hadgson, of Reading.—Letter to a proprietor of a fishery in the Thames. 1797.

Sells (J.).—Observations concerning London Bridge. 1813 (7).

Proposed for a suspension roadway along the Thames, from Whitehall to Southwark Bridge. 1841.

Smith (C. R.).—Account of Roman coins discovered in the bed of the Thames.

Burton (John).—The present state of the river Thames considered.

Phillips (Sir Richard).—A morning's walk to Kew. Banbury (Henry De).—Observations on the tides in the river Thames.

Jacy (Willoughby).—The garden of Isleworth.

Miller.—Report on a view of impediments in the Thames.

Smart.—An essay on the right of angling in the river Thames.

Harrison (T.).—Account of new inventions and improvements in the Thames.

Kennet (Basil), D.D.—The marriage of Thames and Isis.

Pownall (G. T.).—On the Roman earthenware fished up in the Thames.

Tech and Davis.—Annals of Windsor.

Walmesley (A. T.).—Bridges over the Thames.

A. S. KRAUSS.

20, Woburn Square, W.C.

#### EXTRACTS FROM THE REGISTERS OF ROUS LENCH AND CHURCH LENCH.

##### Rous Lench.

1662. Eleanor ye daughter of Lawrence Hewes was buried ye 30th day of April.

John ye sonne of ye above. Lusty Lawrence was buried the 14th day of May.

1680. Susan Jones slaine by a load of timb' falling upon him was buried ye 10th of July.

1684. Joane Amphlett Pedasequa was buried ye 14 day of October.

Thomas Arden signifer Regis exercitus was buried ye 15th of July.

It may be worth while, as throwing light upon this entry, to recur to the fact that the family of Rous, who had come from Ragley about the time of Richard II. to "Randolph's Lench," and after a while given it their own name, "Rous Lench," were ardent Republicans, and were Cromwell's chief supporters in these parts. A tradition asserts that Cromwell slept the night before the battle of Worcester at Rous Lench Court. The gardens are laid out in the quaint style of straight green alleys, with yew hedges, clipped into various forms, and rose terraces upon terraces till they reach the top of the hill which screens the house. In the midst of one of these is a large circle caused by ancient pines, spreading their branches over the top and forming a great arbour. Here it is well

ascertained that Sir John Rous, who was in possession 1611-1645, was taken prisoner by the Royalists (apparently with his son), on April 9, 1639, and cast into durance at Warwick, where he died in 1645, and whence his body was removed for interment with his ancestors at Rous Lench, in 1653, as an entry will show. A great monument, in the fulsome taste of the time, was erected to him within the sanctuary, on the north side, an Early English window being sacrificed to make room for it.

1653. John Rous, Knt., in ye 72d yeere of his age dyed at Warwicke upon the 10th April, 1645, and was removed from thence upo' ye 23d of this moneth of febr.

1787. Buried Mary Tandy, the Wife of John Tandy of Hoblench, December ye 10, who casually & accidentally & by misfortune came to her death at Stylesford Bridge.

1795. Burd, old Mary Boon 20th Septe.

The spelling is phonetic,—it is Bunne; the family has been here a very long time.

1783. Here begins Chas. Foxes abominable tax on Marriages.

##### Church Lench.

On Thursday, May the seventh, 1702, there happened a Dreadfull and devouring fire in Church Lench about Ten a clock at night which consumed in less than Two hours about Twenty dwelling Houses with all the Barns, Stables, and all other out-Houses to them belonging—in all about one hundred and sixty Bays of Building—with all their Goods, wearing Apparel, provisions, Corn grain, Hay, and Utensils of Husbandry.

Thomas Brice, A.M., at ye time Rector, Who was inducted at Xmas, 1670, and was born March 11th, 1643/4.

Mr. John Woodward, of Ablesench, and Anne his wife, came to this Church attended with Thirty-eight children and grandchildren upon Mid-lent Sunday, March 23d, 1706/7. eight more were absent.

Upon the 29th day of Jan. 1710, John Tovey pounded the sheep of John Philpots out of his round close, there being at that Time a frost and snow upon the ground, and had for the Trespass five shillings. the close was green sward.

The children of Mr. Tho: Brice, Rector of Ch' Lench and Elizabeth his wife, who were married Septembr, 1666.

Mary Brice, June 11th, 1663.

Elizabeth Brice, November 20th, 1669.

Anne Brice, Deco ber 24d, 1670.

Stephen Brice, July 12th, 1672.

Daniel Brice, June 10th, 1674.

Harry Brice, June 25th, 1675.

John Brice, Deco ber 10th, 1675.

Thomas Brice, June 7th, 1676.

Sarah Brice, Deco ber 1st, 1677.

They all lived to be Men & Women except Sarah, and by the blessing of God were all prosperous in ye W. old.

Mr Stephen Brice was inducted March 20th, 1718. The Reverend Mr Thomas Brice, Rector Church Lench, was Buried November 2d, 1757.

W. K. W. CHAFFY-CHAFF.

Rous Lench Court, Evesham.

THE LATE MR. WILLIAM BATES, OF WINDHAM.—I had the privilege of be-



personally acquainted with the historian of Birmingham only two days before the commencement of his fatal illness. Visiting that town, one of my first inquiries was for the scholar, antiquary, and man of taste whose frequent contributions to its pages have long been valued by readers of "N. & Q." I was introduced to him by a professional brother at the reception given at the Council House by the Mayor to the members of the Social Science Association on the night of the 18th ult. We sat together in pleasant converse nearly throughout the evening, and I spent an hour at his marvellously adorned house, 19, The Crescent, on the following day, announcing myself as CALVERTENSIS. The walls of at least three rooms of his dwelling are absolutely covered with small framed original pictures, by eminent artists, in oil and water colour, every one of which is a cabinet gem, admirable in drawing and rich in colour. There were a Morland, an Etty or two, a charming drawing by Westall, an exquisite painting by Bartolozzi, large and very beautiful Wedgwood plaques, portraits of Matthew Boulton, of Soho, and his wife by Zoffany, and a drawing by George Cruikshank, presented to Mr. Bates by the artist himself. One of the most striking features of this collection is a room filled with admirable and most characteristic drawings by Rowlandson. Mr. Bates's great knowledge of books had enabled him to collect many engravings of which his pictures are the originals. Books covered every wall not occupied by pictures. Mr. Bates had recently found on a bookstall one of Taylor the Water Poet's rarest productions, and he showed me an agreement, signed by Grinling Gibbons, engaging to build the monument of an ecclesiastic in St. Paul's, accompanied by a bold drawing of the design, which he had lately rescued from a heap of literary rubbish. As I grasped his hand, and looked at his healthy, almost youthful, countenance at parting, I little thought that less than forty-eight hours of consciousness remained to that fine and singularly cultivated mind.

N. O.

BEWICK BIBLIOGRAPHY.—I have seen a statement in several places that the somewhat rare volume of the *Land Birds* which bears the date 1804 is the same—except for the date—as the first volume of the edition of 1805. I have compared all the editions from 1797 to 1805, and find that the first volume of 1804 is different from any other. As there is at present considerable interest about Bewick and his works, I venture to send you particulars of each volume now before me:—

1797. 8vo. Has a half-title, "History of British Birds. Vol. I." The title begins with the word "History" in capitals, and has above the date "[Price 10s. 6d. in Boards]" in very small italics. The first page of preface ends with the words "delightful employment than." This page is marked "a2." There is no date on the cut of

the sea eagle, p. 11, and the two branches in the foreground of the magpie, p. 75, are not cut away. On the last page is the advertisement of the third edition of the *Quadrupeds*.

1797. Royal 8vo. Has no half-title. Title-page the same, but price at foot 13s. Preface the same, cuts the same. Last page blank.

1797. Royal 8vo. Title-page the same. Price 15s. First page of preface ends with the words "residing in the." The sea eagle is dated 1791. The magpie has but one stump. The signature "M3" is misprinted "M2." There is an advertisement of the fourth edition of the *Quadrupeds* on the last page.

1797. Imperial 8vo. Title-page has, "The Figures engraven on Wood by T. Bewick." The foregoing copies have "engraved." The price is "One Guinea in Boards." In other respects the volume is the same as the last described.

1804. Royal 8vo. I have seen five or six copies, but all on royal paper. The title-page differs in the setting up from all the foregoing, and instead of "Newcastle: printed by Sol. Hodgson, for Beilby & Bewick: sold by them & C. G. & J. Robinson, London," it has "Newcastle: printed by Edward Walker, for T. Bewick: sold by him, and Longman and Rees, London." The last words of the first page of preface are "Natural History." The signatures are two and two blanks, thus: M, M2, and two blanks. There are thirty-eight preliminary pages with Roman numerals, and the Arabic numerals run on (40—386), unlike any of the foregoing. The account of the ring dotterel extends to foot of last page. No advertisement. Both stumps cut away from magpie. No price named.

1805. Imperial 8vo. Title similar to that of 1804. First page of preface ends "Natural His-." There are thirty-eight preliminary pages, and the rest of the book is paged in the usual way, 2 to 346. The vignette on the last page is a feather. In 1804 it is a group of fish and peacock's feathers. The signatures are in two and two blank, but in other respects, and in the whole setting up, the two books differ. There is no price named.

It follows from this comparison that the edition of 1804 agrees neither with those that went before nor with the edition of 1805. I have no doubt, were it worth while, that many other points of difference besides those I have noted might be found.

A BEWICKIAN.

THE TWO-SHILLING AID.—This seems to have been a county rate, but probably returned to the public Exchequer. Can any one inform me how it was assessed? Very arbitrarily and unequally, it would appear, as witness the excessive contributions of Middlesex and Notts, and the difference of amounts between Herefordshire and the adjoining and smaller county of Worcester.

In the accompanying list, which is extracted from *Britannia Depicta*, 1764, beyond the strange omission of the assessments of the four counties of Sussex, Cambridge, Bedford, and Anglesen, it is noticeable that the amount set down to Denbighshire is suspiciously even, in the face of the other apparently minutely correct amounts.

|                             | £               | s. | d.  |
|-----------------------------|-----------------|----|-----|
| 1. Middlesex ... ..         | 157,877         | 1  | 5½  |
| 2. Notte ... ..             | 130,345         | 5  | 4½  |
| 3. Yorks ... ..             | 45,816          | 5  | 8   |
| 4. Essex ... ..             | 45,593          | 10 | 10  |
| 5. Norfolk ... ..           | 42,330          | 8  | 8   |
| 6. Kent ... ..              | 41,722          | 4  | 0½  |
| 7. Somerset ... ..          | 37,240          | 11 | 0   |
| 8. Lincolnshire ... ..      | 36,125          | 5  | 2   |
| 9. Murray ... ..            | 33,110          | 0  | 6   |
| 10. Wilts ... ..            | 25,831          | 3  | 11½ |
| 11. Herts ... ..            | 24,140          | 12 | 8   |
| 12. Northamptonshire ... .. | 24,053          | 13 | 4½  |
| 13. Gloucestershire ... ..  | 23,761          | 6  | ■   |
| 14. Berks ... ..            | 20,527          | 0  | 4   |
| 15. Lancashire ... ..       | 20,101          | 17 | 3   |
| 16. Suffolk ... ..          | 19,933          | 5  | 4   |
| 17. Oxfordshire ... ..      | 19,501          | 13 | 1½  |
| 18. Leicestershire ... ..   | 17,445          | 19 | 0½  |
| 19. Worcestershire ... ..   | 16,848          | 9  | 3   |
| 20. Dorset ... ..           | 16,553          | 3  | 0   |
| 21. Cornwall ... ..         | 15,987          | 13 | 0   |
| 22. Shropshire ... ..       | 14,530          | 10 | 6½  |
| 23. Cheshire ... ..         | 14,290          | 12 | 11  |
| 24. Staffordshire ... ..    | 13,500          | 11 | 7   |
| 25. Derbyshire ... ..       | 12,600          | 10 | 10½ |
| 26. Warwickshire ... ..     | 10,633          | 5  | 4   |
| 27. Hunts ... ..            | 7,748           | 12 | 6   |
| 28. Northumberland ... ..   | 7,271           | 8  | 8   |
| 29. Durham ... ..           | 5,298           | 17 | 2½  |
| 30. Monmouthshire ... ..    | 4,406           | 3  | 3   |
| 31. Devon ... ..            | 4,201           | 11 | 8   |
| 32. Pembrokehire ... ..     | 3,953           | 4  | 11  |
| 33. Denbighshire ... ..     | 3,400           | 0  | 0   |
| 34. Glamorganshire ... ..   | 3,053           | 4  | 11  |
| 35. Montgomeryshire ... ..  | 2,925           | 9  | 2   |
| 36. Rutlandshire ... ..     | 2,762           | 11 | 11  |
| 37. Bucks ... ..            | 2,350           | 8  | 0   |
| 38. Radnorshire ... ..      | 2,346           | 3  | 0   |
| 39. Hants ... ..            | 2,194           | 3  | 0½  |
| 40. Carmarthenshire ... ..  | 2,155           | 6  | 3½  |
| 41. Cumberland ... ..       | 1,856           | 19 | 1   |
| 42. Brecknockshire ... ..   | 1,535           | 19 | 0   |
| 43. Westmoreland ... ..     | 1,502           | 11 | 10  |
| 44. Carnarvonshire ... ..   | 1,285           | 13 | 3½  |
| 45. Merionethshire ... ..   | 1,216           | 17 | 11  |
| 46. Flintshire ... ..       | 1,137           | 5  | 6   |
| 47. Herefordshire ... ..    | 1,171           | 11 | 4   |
| 48. Cardiganshire ... ..    | 68              | 8  | 1   |
| 49. Sussex ... ..           | No amount given |    |     |
| 50. Cambridgeshire ... ..   | None            |    |     |
| 51. Beds ... ..             | None            |    |     |
| 52. Anglesen ... ..         | None            |    |     |

JOHN J. STOKES.

**A PATRIMONIAL STUDY.**—In Pinkerton's *Iconographia Scoticæ* there is a very amusing bit of letterpress attached to a pleasant portrait of Henry Scougal, professor of divinity at Aberdeen, son of Patrick Scougal, bishop of Aberdeen from 1681 to 1682. It is said that the professor was the first Scottish author who wrote a book of pious

tial piety—*The Life of God in the Soul of Man*, published by Bishop Burnet in 1691, and passing since through many editions. But Pinkerton's analysis of his character is as unique a piece of writing as could well be met with:—

"Of Henry Scougal little is known. It is said that, being of an amorous complexion, he sometimes loved God, and sometimes loved women; and that having unfortunately become enamoured of a married lady at Aberdeen, he died in the struggles of virtue and passion. But he had grown so corpulent in his retreat, the steeple of the cathedral church of St. Machan's, at Old Aberdeen, that his executors were forced to extract the body through a window. These traditions seem rather inconsistent, as love is generally supposed rather to belong to the class of consumptions than drapings; and it is rare that the amorous swain pines away into plentitude."

Shakespearean commentators will not agree with this quaint conclusion, and must be glad to have another proof that their beloved poet was right in all he did. Was not Hamlet, the Prince of Denmark and of lovers of every age and country, scant of breath and fat? James L. of Scotland, who wrote for his English lady the fine love poem of *The King's Quhair*, was, long before he was forty, characterized as "*multa pinguedine gravis*." T. S.

**TROUSERS.**—Prof. Skeat treats this word as a derivative of Fr. *trousses*, which he connects with the Lat. *fortus*, pp. of *torquere*. I think there can be no possible doubt that the word is, so far as it can be traced, Gaelic. As Prof. Skeat notes in his interesting article on the word, it was particularly used of the nether garments of the Irish. The Scotch Gaelic *triubhas* cannot be, as Prof. Skeat supposes, a form of the late E. *trousses*, for the word exists as *tribus* (explained *bracca*) in an O.I. glossary of the thirteenth century; see Stokes's *Irish Glossary*, pp. 324, 600, and Windisch's glossary to *Irish Texts*. For possible Hiberno-Latin forms see Ducange (s.v. *tribuens*). Cp. O'Curry's *Lectures on the Ancient Irish*, iii. 153, for an early instance of the use of O.I. *triubhas*. The pedigree, therefore, of the English word *trousers* seems to be as follows: O.I. *tribus* (cp. Scotch Gaelic *triubhas*), whence the Mod.L. forms *trus*, *trisan*, and the Anglicized forms *trusses*, *trousses*, *trousers*.

A. L. MAYHEW.

**QUERE A QUIZ.**—In the "Anecdote Corner" of the December, 1883, number of *London Society* there is a statement to the effect that Quiz invented the word *quize*, and by doing so won a wager. Quiz was born in 1796, but *quize* is contained in dictionaries of the beginning of that century; it would, therefore, have been rather difficult for him to be its originator. I think the writer of the paragraph in question has made a mistake, and that *quiz* is the word which was coined on the occasion of Quiz's bet.

R. STEWART PATTERSON

Born November, 1844.



"OIL ON TROUBLED WATERS."—The source of this expression has been a constant trouble to "N. & Q.," and I have myself had more letters on the subject than on any other. I have just received a letter from a correspondent stating that it had been traced to Bede's *Ecclesiastical History*, book iii. chap. xv. This book was published in 735. I have not verified the quotation, but send the information to you without delay, to save you and others from a constantly recurring query.

E. COBHAM BREWER.

[We have ourselves verified the reference, and find, in the translation of Bede by the Rev. William Hurst, 1814, p. 293, the following words: "I know that, soon after you shall embark, you will meet with a storm and a contrary wind; but then remember to cast this oil, which I now give you, into the sea, and immediately the storm shall cease, and you shall have pleasant calm weather and return home in safety." These words are spoken by Bishop Aidan. The heading of the chapter in which they occur, bk. iii. ch. xv., is "The Miracles of Bishop Aidan. His prediction of a storm at sea, and of its being quelled by some holy oil, which he gave to a Priest of the name of Uffa for that purpose." Seeing that this was regarded at the time as a miracle, it is probable that it is the earliest mention of the subject. Perhaps some correspondent with opportunities of access to the *History* of Bede will supply the original Latin.]

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

CARLYLE'S "FRENCH REVOLUTION."—Can any reader of "N. & Q." state how or by what accident the MS. of the first volume of Carlyle's *French Revolution* got burnt while in the hands of John Stuart Mill? The bald fact is stated in the *Reminiscences*, vol. ii. p. 178, but we are not told any particulars. One would like to know how such an accident could possibly have occurred. The quantity of paper must have been somewhat bulky. And were no papers of Mill's destroyed at the same time? Was the whole MS. burnt and nothing saved? There seems to me to be a great mystery about the matter, which, without further knowledge, appears almost incredible. Judging from my own table, I should suppose the fatal MS. was surrounded with papers connected with the special literary works of the noted author, and I cannot imagine how one particular pile of papers got destroyed without any further mischief.

E. COBHAM BREWER.

WILLIAM WYKHAM.—Suckling, in his *Antiquities of Suffolk*, mentions the fact that a William Wykham was appointed minister of Blythborough by Sir Walselyn de Hardehall in 1342-95. Can this personage be a son of Bishop Wykham?  
V. D. KERSTONE.  
Woodbridge.

TOPOGRAPHICAL ENGRAVINGS.—Is there any complete catalogue or list of prints, engravings, views, photographs, and original drawings of what has been done to illustrate the topography of England, Scotland, and Wales from the earliest period to the present time?  
J. R. D.

ROSS FAMILY.—Where shall I find a report of the lawsuit for the estate of Balnagowan, Ross-shire, about 1779, and the claims of Mungo Ross to the earldom of Ross, 1778?  
R. P. H.

EPITAPH: WATERLOO.—Who is the author of an epitaph on the Marquis of Anglesea's leg, buried at Waterloo?  
M.A. OXON.

ARTHURUS SEVERUS O'TOOLE NONESUCH.—In the volume of Walpole's *Anecdotes of Painters*, &c., which contains the catalogue of engravers, there is mention of an engraving by Francis Delaram. It appears to be a portrait of the above-named person. "Ætatis 80, 1618. An old man with a large beard, a sceptre in his hand with eleven crowns upon it. Eight English burlesque verses. Seems to be the effigies of some adventurer." Who was this person (an Irishman probably), and why was he burlesqued? Can any possessor of the engraving supply the eight English verses, which probably are what we now call lines?  
W. H. PATTERSON.

W. H. P.

JAN VAN BREDA.—About twenty years ago, at the sale of the pictures belonging to the late Mr. Comyn, president of the Hibernian Academy in Dublin, I bought a picture attributed to this painter, about which I desire information. The subject is Venus and Adonis. Venus is represented seated with her back to the spectator, her face turned half round, and her arms cast around Adonis, whom she is forcibly detaining; there are three *amoretti*, one at her feet, two above her, and two nymphs in the shade to the left. It is a very pretty picture, and has all the marks of being authentic. The size is fifteen by nineteen inches. Is it a known work of this artist?  
A. SMITH PALMER.

Woodford, Essex.

JUMPER'S HOUSE, on the Stour, where the road from Bournmouth to Christchurch crosses it at Iford Bridge. Can any of your readers explain the origin of this name? LL. W. LONGSTAFF.

PLACE OF MILITARY EXECUTION.—In Roque's large map of London, consisting of twenty-four sheets, and bearing date 1747, I find the following. At the west end of what is termed "Tiburn Road" (now Oxford Street) the old triangular gallows appears, just beyond the old Tyburn turnpike—which, by the way, I am old enough to remember. The gallows stood, as is generally known, on the north

side of the road, nearly at the corner of the Edgware Road, and very near the site of the present Arklow House, the residence of Mr. Beresford Hope. Facing this was the old brick wall enclosing Hyde Park, and on Rocque's map appears this memorandum, at the spot, or thereabout, where the Marble Arch now stands: "Here soldiers are shot." I have consulted several histories of London, but can find nothing referring to the fact of this having been a place of military execution. Can you, or any of your very numerous readers, enlighten me on this subject? I shall feel much obliged by information.

FRANCIS T. DOLLMAN.

63, Gloucester Crescent, Regent's Park, N.W.

**SUBJECT OF PICTURE.**—I have a photograph of a picture by Angeli, 1875. It represents a fight round a spread table. I have been told it is the murder of Rizzio; but the victim of the outrage is a handsome young man. Will any one tell me the subject?

LAD.

**JOHN RUSKIN.**—Mr. J. Marshall Mather, of Rawtenstall, in his *Life and Teaching of John Ruskin*, second edition, 1884, says, at p. 39, "More than once he [Ruskin] has exhibited at the Academy." Can any reader of "N. & Q." supply the dates when these pictures were shown and the subjects of which they treated? Has a catalogue been published of Ruskin's sketches in the Walkley Museum, Sheffield? If not, where can any description of them be met with?

T. CANN HUGHES, B.A.

Chester.

**A THONG FROM THE SKIN OF THE BACK.**—In some Gaelic and Breton folk-tales (and perhaps others), which relate how a bad master is over-reached by a crafty servant, it is said that they made an agreement that if either of them expressed regret at the engagement the other might take "a thong out of his skin, from the back of his head to his heel." Are there any historical (as well as these legendary) records of such a mode of punishment having once existed? And is it possible that the words of Psalm cxxix. 3, "The plowers plowed upon my back: they made long their furrows," refer to such a primitive punishment or torture?

THORP.

**MANUFACTURE OF JET ORNAMENTS.**—Can any of your numerous correspondents inform me when the manufacture of jet ornaments became a staple trade? These have been found in a very rude state in the tumuli of North Yorkshire; but in the reign of Charles I., judging from the number of "jetters," or jet-workers, committed for criminal offences, according to the North Riding records, the trade must have arrived at some considerable proportions. At present the jet trade employs many hands in Whitby and Scarborough. Secondly, What is jet? The ancients called it "black

amber." I apprehend it is very fine coal, for coal has always been found in juxtaposition with it everywhere else but in Cleveland, where the seams of jet are found.

EBORACUM.

**SCOTCHMAN OR SCOTSMAN.**—Will any reader of "N. & Q." who is an authority on the subject tell me which of these words ought to be applied to a monumental inscription to an eminent native of Scotland?

A. C. S.

**CAROLINE BAUER.**—In the *Observer* of Sept. 14, amongst a list ofmorganatic marriages, that of Prince Leopold of Coburg (King of the Belgians) with the celebrated actress Caroline Bauer is included. Is it a fact that this marriage ever took place? Who performed the ceremony, and what witnesses were present? Where did it take place? Were there any children? Was Caroline Bauer dead at the time King Leopold married Princess Louise d'Orléans?

A. SCOT.

39, Dover Street, Piccadilly, W.

**MONTREAL UNIVERSITY.**—Is the J. W. Dawson, LL.D., F.R.S., F.G.S., Principal and Vice-Chancellor of McGill College and University, Montreal, Canada, and author of *Fossil Men and their Modern Representatives*, also of *The Story of Earth and Man and The Origin of the World according to Revelation and Science*, the gentleman on whom the honour of knighthood has recently been conferred in connexion with the meeting of the British Association held lately at that place? In references to the subject I find him, if the same party, variously described as Sir William Dawson, Sir John Dawson, as also Principal and Doctor John Dawson and ditto William Dawson. The father of the Principal and Vice-Chancellor of the College is also referred to by Mr. Tylor (President of the Anthropological Section) as author of *Fossil Man*, at least I supposed him to refer to the Principal's father.

D. MORGAN.

80, Cranworth Street, Manchester.

**WELSH INSCRIPTION.**—I should be glad of a literal translation of the following Welsh inscription, which occurs on an ancestral portrait of William Morgan, of Llantarnam Abbey, Monmouthshire, dated 1627: "Yddioddenocdi y orny." Could it have been used as a motto by the family at that time? Some of the descendants have since used "Certavi et Vici" (I fought and I conquered).

G. BEACKER-MORGAN.

Vincent Villa, Addiscombe, Croydon.

**POLYDACTYLISM.**—Is there any authentic instance of a man having more than six fingers on each hand? Darwin, in *The Origin of Species*, cites a case in which a man had twenty-four fingers, but it seems to rest on doubtful evidence.

S. O. ADDY.

Sheffield.



**GRANTS OF LAND BY QUEEN ANNE.**—As you are publishing some interesting royal grants by William III., perhaps some of your readers will be good enough to inform me as to grants of land made by Queen Anne to Devonshire families, and what public services were thus recognized.

H. J. B.

**EPICURAM WANTED.**—At the time of the trial of the celebrated Tichborne case, a *jeu d'esprit* went the round of Westminster Hall, with the authorship of which (if my memory does not deceive me) the late Mr. Merewether was credited. I cannot remember the first line, but the last three ran somewhat as follows:—

"To prove that he was Arthur Orton;  
They've only proved what's less important,  
That he has done what Arthur oughtn't."

Can any one supply the first line? C. S.

**OIL PAINTING: DEATH OF CYRUS (?).**—Can any one inform me of the value of a painting, and also if I have the name correctly? I have heard that there is one like it, but smaller, at Hampton Court, and also one in Haddon Hall. The size is about 5½ by 3½ ft. In the centre is a man kneeling, and holding over a basin a dripping head, of Persian type. Behind him are some men in turbans, and further back, in the right-hand corner, some soldiers in steel armour, and in front of them a man in red with a scimitar, and in his rear a hound. On the left-hand side is a group, consisting of the queen with a tiara, and pages holding her train. She is supported by a lady with a kerchief over her head, and there are two more ladies behind her. At her feet is a small dog running to the basin.

BEDFORDSHIRE.

**ROOM WHERE FAMILY IN CENTRE TAKES IN LODGERS.**—What is the origin of this story of the room occupied by five families, which did very well together until the family in the centre took in a lodger? It is introduced in this way: "He had an anecdote of a lodging, where," &c., in the *Life of Henry Merrill*, p. 21, London, C. Kegan Paul, 1879.

ED. MARSHALL.

**THE INQUISITION.**—I shall be much obliged if any of your correspondents can give me a list of the names of the best writers and historians of the Inquisition to the present date.

B. N. S.

**BAS-RELIEFS.**—At Crown Hill, Lower Norwood, just by the four cross roads and leaning against a paling outside the "Rose and Crown" public house, are some bas-relief slabs with Roman foot soldiers, a ship, &c. They have been there many years. Have they any history or interest attached to them?

ALEKTOR.

**DEAN STANLEY.**—Has a list of the works of the historian of the national Abbey been pub-

lished? I fancy I have heard that he wrote a poem with some bearing on his native county, Cheshire. Where can this be seen, if in existence? Are there any portraits of him engraved? If so, by whom and in what works? Where can the best materials for his life be met with?

T. CANN HUGHES, B.A.

Chester.

**MARINE FLAG SIGNALLING.**—Being at work on a new marine code of signals, I shall feel obliged if any of your numerous readers can refer me to any work treating of or giving an account of the gradual development of marine flag signalling, from the time when a single flag hoisted at different masts or on different places on each mast had its own particular signification, to the present, when the International Code, with its nineteen flags, is in use by the mercantile marine of the world.

S. R. ELSON.

Calcutta.

**CONCERN.**—This is the name by which encumbers are known to cottagers in South Lincolnshire. *Unde derivatur?* Was not "cowcumber" a fashionable pronunciation of the word? I remember an elderly titled lady who always called it so. She lived before Mrs. Gamp's day, when "cowcummers was two for tuppence."

CUTHBERT BEDE.

"ALL THE WORLD AND HIS WIFE."—Mr. W. Carew Hazlitt, in his *English Proverbs and Proverbial Phrases*, ed. 1869, gives the Northamptonshire proverbial expression, "All the world and Little Billing," and says that it is equivalent to our "All the world and his wife," but supplies no quotation for the use of the latter expression, which occurs in *The New Bath Guide*, fourth ed., 1767, p. 130:—

"You may go to Carlisle's and to Almanac's too;  
And I'll give you my Head if you find such a Host,  
For Coffee, Tea, Chocolate, Butter, and Toast:  
How he welcomes at once all the World and his Wife,  
And how civil to Folk he ne'er saw in his Life!"

I shall be glad if any of your correspondents can quote earlier instances of the use of this well known saying.

F. C. BIRKBECK TERRY.

Cardiff.

**DELFT WARE.**—Some of your readers may be collectors of old Dutch Delft ware; if so, perhaps some collector would be so kind as to inform me whether a perfect and complete set of the twelve plates illustrating the herring fishery of Holland by Joost v. Brouwer, of Delft, date 1650-60, is a rare thing; and, if so, what might be the value of it. A set of eleven sold at the Hamilton sale for 25l. 4s.

MI.

**BIRTHPLACE OF LORD BEACONSFIELD.**—Has the question of the place of birth of Lord Beaconsfield ever been definitely settled? Was it in the

Adelphi, as stated in your columns, 6th S. iii. 360! Can you or any of your readers kindly furnish me with the number of the house?

L. H.

MAYORS OF WARWICK.—Can any one tell me where I shall find a list of the mayors of the town of Warwick? I have hitherto sought in vain.

W. B.

### Replies.

#### CONTRADE OF SIENA.

(6th S. x. 247.)

Originally, or, at all events, in the thirteenth century, there were fifty-nine *contrade*. They were: 1. San Paolo. 2. San Pellegrino. 3. Codonacci, or Condenucci. 4. Galgaria, or Galgberia. 5. San Giacomo. 6. Aldebrandin del Mancino. 7. Manetti. 8. Valle Piatta di sopra. 9. Detto, di sotto. 10. San Salvatore di sopra. 11. Detto, di sotto. 12. Porta dell' Arco. 13. Sant' Agata. 14. Incontri. 15. San Pietro in Castelvecchio. 16. Stalloreggi di dentro. 17. Stalloreggi di fuori. 18. S. Quirino in Castelvecchio. 19. San Marco. 20. Munistera. 21. S. Pietro alle Scale. 22. San Vigilio di dentro. 23. Detto, di fuori. 24. Il Pozzo di San Martino. 25. Pantaneto. 26. San Giorgio. 27. San Maurizio, or Moreggi, a lato della chiesa. 28. Detto, a canto ai Pagliarosi. 29. Detto, di fuori. 30. Porriano, or Parione.\* 31. Cartagine. 32. Realto. 33. Spadaforte. 34. Malucinante, or Malvicinato. 35. Salicotto di sopra. 36. Detto, di sotto. 37. San Giusto. 38. L'Abbadia nuova di sopra. 39. Detto, di sotto. 40. Castel Montone. 41. San Cristofano a lato ai Tolomei. 42. Detto, a canto della chiesa. 43. Detto, ai Provenzani. 44. San Pietro a Orile di sopra. 45. Detto, di sotto. 46. L'Abbadia di San Donato di sopra. 47. Detto, di sotto. 48. San Donato a canto alla chiesa. 49. Detto, a lato dei Montanini. 50. Sant' Antonio. 51. San Giglio a lato ai Malavolti. 52. Detto, a lato ai Rustichotti. 53. Sant' Andrea a canto alla chiesa. 54. Detto, a lato alla piazza. 55. San Stefano accanto alla chiesa. 56. Detto, a lato ai Benucci. 57. San Vincenti. 58. La Magione. 59. San Bartolommeo.

Very early in the *trecento* all noble families (I have a list of ninety great names—which would occupy too much space here, of such—who are inscribed in the *Bichernat*) were excluded from taking part in the municipal government. The *contrade* were then reduced to forty-two, as follows: 1. San Giorgio. 2. Sant' Agnolo di Montone. 3. San Maurizio. 4. Realto e Car-

tagine. 5. Salicotto di sopra. 6. Detto, di sotto. 7. Pantaneto. 8. Abbadia nuova di sopra. 9. Detto, di sotto. 10. San Pellegrino. 11. San Pietro di Castelvecchio. 12. San Quirino, detto. 13. Porta del Arco. 14. Casato di sopra. 15. Detto, di sotto. 16. Stalloreggi di dentro. 17. Detto, di fuori. 18. Galgaria. 19. San Marco. 20. Valle Piatta. 21. San Pietro a Orile di sopra. 22. Detto, di sotto. 23. Porta Salvia. 24. Aldebrandin del Mancino. 25. San Giovanni. 26. San Salvatore. 27. Sant' Agata. 28. San Pietro alle Scale. 29. San Vigilio. 30. Munistera. 31. Spadaforte. 32. San Giusto. 33. Borgo Sta. Maria. 34. San Cristofano. 35. Sant' Antonio. 36. San Donato. 37. San Giglio. 38. Sant' Andrea. 39. San Bartolommeo. 40. San Vincenzi. 41. San Stefano. 42. Magione.

At a later period they were condensed into a still more compendious form, as follows: 1. Val Montone, whose colour is red, and its device a golden sheep. 2. La Torre, also called Il Leonefante, whose colours are red and blue, and its device an elephant bearing a castle. 3. Leocorno, colour, yellow; device, a unicorn. 4. Nicchio, colour, blue; device, a scallop shell. 5. Civetta, carries a variegated flag: its device, an owl. 6. Tartuca, colours, black and yellow. 7. Aquila, colour, yellow; device, a black eagle. (For some years preceding the expulsion of the Austrians, these two flags were fixed upon by some agitators as obnoxious on account of their similarity to the flag of the *straniero*, and they were accordingly modified. Blue was added to No. 6, thus entirely changing its original intention, which was to embody the colours of the tortoise. I forget how they contrived to modify No. 7.) 8. Pantera, colours, red and blue. 9. Onda: this flag was formerly wavy black and white, but latterly its tint has been made sea-green. 10. Selvalta, or Selva, green trees on a white ground; it has also a rhinoceros for device. 11. Chincioia, a red-brown and yellow flag, for the colours of a snail shell. 12. Giraffa, red-brown spots on pale yellow ground. 13. Bruco, a caterpillar on a green flag. 14. Drago, colours red and green; device, a dragon. 15. Lupa, colours, black and white flag; for device, the wolf suckling the twins. 16. Oca, colour, green; device, a white goose. 17. Istrice, colour, blue; device, a hedgehog.

I think I have made out that No. 1 of this list embodied 1, 2, and 3 of the preceding; No. 2=4, 5, and 6; No. 3=7; No. 4=8 and 9; No. 5=10; No. 6=11, 12, and 13; No. 7=18 and 24; No. 8=16 and 17; No. 9=14 and 15; No. 10=20; No. 11=19; No. 12=21 and 22; but I do not know how the rest were distributed, nor can I vouch for the accuracy of these. These divisions have not suffered any further reduction in number, but the spirit of the *contrade* is no longer very strong. Their motive of combination was not so much identity of craft interests as the bond of

\* This is also the name of one of the *trioni* of Rome, where it is said to be named "dalla voce apparitione (o cursum) che ivi dimoravano."

† "N. & Q." 6th S. vii. 188, n.



neighbourhood, and though this sufficed for drawing men together for devotional exercises, games, and philanthropic co-operation, it does not supply so readily the means of oppressing the employer and purchaser as do the trades unions. As time goes on, therefore, these latter are likely enough to beat the old *contrade* fellowships out of the field, or transmogrify them, because they appeal to and promote interests which are paramount at the present day.

Any one who is working up the subject should make a point of visiting Siena in August, as it is then that the *contrade* make their most vigorous display; true, it is the hottest season, but there is interest enough to counterbalance the inconvenience. Medieval Siena was specially devoted to the Madonna. There are whole books setting forth the deliverances received from her in times of war and pestilence. The chief celebration in her honour is the Assumption, August 15, on which day the vast Piazza della Conca\* is still turned into a veritable amphitheatre, for which purpose it was designed, the whole area being built on a slope, so that the seats with which it is fitted afford all spectators a good view of the sports. These are performed by the *contrade*, each habited in its special costume. Time was when these contests were carried on so much in earnest that they led to faction fights, as on occasion of the famous feud of the Salimbeni and the Tolomei in 1315. Now they are of a very mild nature, the race for the *pallio* being the chief event.

For seventeen Sundays before the Assumption a deputation of men out of each *contrade* in turn, headed by their prior and captain and attended by a *figurino* or page in medieval costume of their own colours, two or three of them carrying drums and bugles, visit the houses of the other members, waving their flags in the most graceful and dexterous manner. These standard-bearers are also habited in medieval costume, but the other men wear only clean white jackets and trousers, and the drummers and buglers have a rather slouchy uniform; the *priore* and *capitano* wear plain black suits. In the evening they assemble in the Piazza and march together to attend a musical service in their several chapels, brilliantly lighted up for the occasion; there is some attempt at illumination in the chief street of the *contrade*. On July 2—another favourite festival of the Madonna (the Visitation), and the special *festa* of the Madonna di Provenzano, one of the most popular shrines of Siena—three principal townsmen are there chosen by lot from among all the chiefs of the *contrade* to take the direction of the games of August 15, and the flags are during all the intervening time suspended on the pillars of the

cathedral, each *contrade* making a trophy of its colours, and never does the cathedral show to better advantage than when its black and white lines are thus brilliantly draped.

On the 15th the whole Piazza is filled from the lowest part of the sloping ground to the tops of the roofs of the high surrounding houses. Each *contrade*, having previously taken the horse which is to wear its colours in the race to be blessed, makes what is called the *comparsa*, i.e., it marches (after the manner of the Spanish bull-fighters) past the presidents of the race, who are seated in the Ringhiera of the great Palazzo della Repubblica, habited in gala dress. Few of them now retain a really medieval type; Montone, Brugo, and l'atrice are the best, the rest wear a sort of military travesty. The presidents of the race give the signal for the start, which is called the *monna*, and the race consists in making three times the circuit of the Piazza del Campo.\* The winning horse is then brought to the presidents to receive the prize and the *pallio*.

You may then, if you are alert in distancing the crowd, cut your way through back streets to the church of the Madonna di Provenzano. It is a very curious sight to see it empty—the Blessed Sacrament removed from the tabernacle—yet decorated and lighted up, abandoned by the clergy to the popular use, the doors flung wide open. Presently you hear a distant roar of jubilant voices gradually approaching; then at last the crowd bursts in, but restraining its eagerness sufficiently to let the winning horse, the velvet *pallio* he has won waving over him, march ahead. When he has reached a good way up the centre of the church in front of the high altar a touch makes him fall on his knees, while the attendant populace strikes up a hymn. This little ceremony over, the prize is taken to the church or chapel of the *contrade* whose horse won, viz., 1. The chapel of the H. Trinity Confraternity for the *contrade* of Montone. 2. S. Giacomo for the Torre. 3. The Madonna Chapel of the Confraternity of S. Giovanni in Pantaneto for Lococono. 4. The Nicchio *Contrade* has the church of San Giacomo of its own. 5. Civetta, S. Pietro in Banchi. 6. St. Antony of Padua for Tartona. 7. I do not know the church for Aquila. 8. Pantera has its own church of San Giovanni Decollato. 9. Lady Chapel in San Salvatore for Oada. 10. Selvalta I do not know. 11. The chapel of the Madonna del Rosario for Chiochiola. 12. Giraffa, the Madonna del Fosso. 13. Brugo has a chapel of its own, with the singular dedication "Al Nome di Dio." 14. Drago I do not know. 15. The confraternity chapel of San Rocco for Lupa† 16. The Oca *Contrade* has its own chapel

\* The circumference of the piazza is about 1,450 ft.

\* Or shell-shaped piazza; also called Piazza del Campo, because affording a field for these exercises.

† Before I had learnt anything about the *contrade* I was rather puzzled to find this curious oval church I knew to be San Rocco commonly called La Chiesa della

of Sta. Catarina (one of the nest of chapels in her paternal house) on the spot of her father's dye-works. 17. Istria has the fine church of Pontoginata.

I tried to obtain a copy of the hymn sung at the Madonna di Provenzano, but the only answer I got was "non è stampato perchè ognuno lo sa." I wrote it down from the lips of one of the people; but it is plainly not quite complete:—

"Vergin pia di Provenzano  
Che di grazie siete piena.  
Tutto il ben' che gode Siena,  
Vien' da voi dal altra mano—  
Vergin pia di Provenzano!  
Vergin che Sabbatho naceste  
Il vostro santissimo figliuolo pastoreste,  
Le parturiste a notte di Natal—  
Una graina a Voi vegni dimandare,  
La dimandate a Voi Vergin pia  
Iachino a Voi in dico Ave Maria."

R. H. BUSK.

ADMIRAL LORD GRANARD (6th S. X. 227).—"When doctors disagree who shall decide?" There are the following memoirs of this officer, but they are all more or less at variance. *Memoirs of the Earls of Granard*, by Admiral Hon. John Forbes, edited by George Arthur Hastings, Earl of Granard, K.P. (Lond. 1868, 8vo.), of which pp. 83-190 are devoted to George, third Earl of Granard; Charnock's *Biographical Notices*, iii. 330-5; and shorter notices in *Campbell's Lives of the Admirals*, Continued, &c. (edition 1818), vii. 56-7; and *Naval Chronicle*, xiv. 265 &c. According to the *Granard Memoirs* he was born in Ireland on October 21, 1685, and married in 1729. Passing over his junior services, we find that he became a post-captain July 10, 1706. His flag promotions were, Rear-Admiral of the White, May 11, 1734; Rear-Admiral of the Red, Dec. 16, 1734; Vice-Admiral of the Blue, March 2, 1735. These dates are believed to be genuine, and are taken from a very trustworthy MS. List of Flag Officers and Captains R.N. (referred to in "N. & Q." 6th S. x. 191), which entirely agrees with Hardy's *List of Officers* printed in 1784. Charnock (iii. 334) quite rightly discredits the dates given in a "private memo." Charnock then quotes Archdale's *Peerage*

*Lore*. The wolf-boy legend is as rife in Siena as in Rome. An old man to whom I spoke about it one day said that as Remus had built Rome, Remo had built Siena. "Weren't they both equally assisted by the wolf?" he said; he pointed to a pillar at a street corner near this church, where is an image of the suckling wolf. One of the legs was knocked down in a chance of earth quaking 1858, "but," he added, "you see Remo remains." The inkstand of the confraternity is a fine piece of Renaissance pattern, a so representing the wolf story, with the two boys in the usual position, but in the Sala del Consiglio where Taddeo Bartoli has painted it, one boy is suckling and one is treated on the back of the wolf holding a standard.

to the effect that "he was regularly and progressively promoted in the rank of admiral till he attained the highest post, that of Admiral of the Fleet, which he held for some years before his death," to which a note is carefully added, "This part of the information is a mistake; the earl resigned the service before 1740." In the *Granard Memoirs* (p. 156) Lord Granard is said to have resigned in 1739, in consequence of "Capt Henry Vernon" (Admiral Edward Vernon, the celebrated "Old Grog" was the real officer) being given flag rank and the command of the West Indies squadron. "Lord Granard considered himself as being superseded; so from that time he would never allow that he belonged to the navy, although his name was continued upon the list of admirals, and half-pay was assigned to him for some years after." Thus the navy lost sight of an officer who was best known in it as Lord Forbes, and whose most important piece of active service was in 1727 at Gibraltar. He never appears to have served as a member of the Board of Admiralty, and the story of his higher flag-promotions and of his becoming Admiral of the Fleet is unquestionably a mere fiction. Confusion with his son Admiral Hon. John Forbes may probably account for the latter misstatements, as the son was both Admiral of the Fleet and General of Marine. He appears to have been "the senior Admiral of the Navy," i.e., if he never formally resigned. It is decidedly difficult to fix the date of his death, for in seven authorities, or would be authorities, we have four distinct dates named. The *Annual Register* for 1765, in its chronicle of deaths p. 170, has the following entry, under March 21, "Rt. Hon. George Forbes, Earl of Granard, at Dublin, one of the Privy Council and senior Admiral of the Navy," &c. Hardy's *List of Officers* (referred to above) names the date as June 4, in Ireland. The *Granard Memoirs* strangely give two dates; in the part written by Admiral Hon. John Forbes it is distinctly stated that the earl died on June 10, 1765, and was buried at Newton Forbes, while, according to a pedigree of the house of Forbes at the end of the book, he appears to have died October 29, 1765. This last date is the one adopted by Charnock, Schomburgk, Burke, and in the *Naval Chronicle*. Who is right? GEORGE F. BURNES.

Streatham.

George Forbes, third Earl of Granard, born 1685, was brought up for the navy; his first commission to the *Lynx* was dated 1707, and he held various commands till 1728 (for details see Charnock's *Biographical Notices*, iii. 280-81). In 1731 he commanded the *Centinel*, eighty guns, under Sir Charles Wager, and in 1733-4 went to Havana as Ambassador Plenipotentiary. In May, 1734, he was appointed Rear-Admiral of the White. Up to this time he went by the title of Lord



Forbes; on Feb. 24, 1734, by the death of his father, he became Earl of Granard. In the year 1723 he entered the House of Commons as member for Queenborough; and in 1741 he was returned as member for Ayr and Irwin, and took a very active part in those stormy discussions which finally displaced Walpole as Prime Minister on Feb. 3, 1742. In consequence of this he was chosen by the House as one of the Committee of Secrecy appointed on February 26 to inquire into the conduct of the ex-Minister. Lord Granard had, therefore, in 1742 thirty-six years' experience as a naval officer, stood high as Vice-Admiral of the Blue, had been a first-class ambassador, Commander-in-Chief of the Leeward Isles, an active member of the House of Commons, and a strong anti-ministerialist. When, therefore, the old Admiralty Board resigned it was very natural to think of him as a probable successor. Hence he was included by Horace Walpole in the intended list, which he sent to Mann on March 3, 1742, namely, Winchilsea, Granard, Cockburn, Lee, Beauclerc, Cotton, and Chetwynd. But the question was not so simple; there were friends to be satisfied and enemies to be bought off; above all there was the Prince of Wales to be pacified, and he insisted that Lord Baltimore and Lord A. Hamilton should be Lords of the Admiralty. Hence it came to pass that Lord Granard's name was left out, and the appointed list consisted of Winchilsea, Cockburn, Lee, Baltimore, Hamilton, P. Cavendish, and J. M. Trevor. The whole proceeding in connexion with the appointment of the new Ministry in 1742 can hardly be compared to a game of chess, for there all must be fair and above board, whilst in this case all was jugglery and deceit, and many of those who had contributed to the change were forgotten or thrown over. In the matter of the Admiralty Hyde Cotton and Lord Granard were probably "thrown over"; there were more hungry dogs to be fed!

EDWARD SOLLY.

**LULLINGSTONE CHURCH, KENT: Tomb of Sir John Peché** (6th S. x. 207). — As I have just been reading through the Close Rolls of Rich. II. and Henry IV., and have extracted all that I saw concerning the first Sir John in this pedigree and his immediate relatives, I offer my notes to your correspondent in elucidation and confirmation of his pedigree.

Grant from John Costantyn and others to John Peché and Mary his wife, dat. in vig. Phil. et Jac., anno 1 (1 Ric. II., dorso).

Charter dat. London, Nov. 27, anno 14, states that William Creswyk bought lands of William Peché, Knight; deed enrolled in Chancery, anno 10, William Peché is son of John Peché, Knight, and of Mary his wife, now wife of William Moigne, Knight (16 Ric. II., dorso).

1410, July 14. John, son and heir of William Peché, Knight, and of Joan his wife, both deceased; she was daughter and coheir of John Haddelcye, deceased, and of Thomasia his wife, who survives. Katherine, wife of William Wynkfeld, is the other daughter and coheir, and William Wynkfeld is her son and heir (11 Hen. IV.).

John Peché was one of the executors of Sir Gilbert Talbot, who died Feb. 6, 22 Ric. II. He survives, Feb. 10, 1400 (1 Hen. IV., pt. i.).

A note of the will of Sir William Peché will be found in Ducarel's Wills, Addit. MS. 6076, art. "Testamenta," from which it appears that he was buried in the church of the Carmelite Friars, Calais. The will was dated Nativity of the Virgin Mary, 1396, and proved Oct. 2, 1399.

HERMENTRUDÉ.

Your inquirer may glean some information of the Peché family from the following facts in my Suffolk MS. collections, viz:—

In 7 Richard I. Gilbert Peché, benefactor to the Abbey of St. Edmund's Bury, held two knights' fees in the parish of Drinkstone, co. Suffolk.

In 9 Edward I. Edward Peché held lordship of Felsham in fee of the Abbot of St. Edmund's Bury.

In 12 Edward I. the bulk of the Peché inheritance in Drinkstone and Felsham was given by Gilbert, son and heir of Hugh Peché, to King Edward I. and his queen Eleanor.

In 4 Edward II. Almericus Peché, Kat., lord of the parish of Bricet-Magna (Suffolk), who was a descendant of Ralph Fitz-Brian, who founded a priory of Austin canons in the parish of Great Bricet in Henry I.'s time, confirmed the same and added to its revenues, for the benefits of the souls of Bartholomew Peché and Edmund Peché, his children, and others. Walter, Bishop of Norwich, granted to this Almericus to have a chantry in his chapel at Bricet upon condition that the chaplain of it should swear to pay all the oblations he received in the chapel to the mother church, and not admit any parishioner to either sacrament unless in imminent danger of death; that the said Almericus, with his family, in token of his subjection to the mother church, should go there to high mass on these five feasts: Christmas, Easter, and Whit Sunday, the Assumption of the Blessed Virgin, and St. Leonard.

In 9 Edward III. Jeffrey Peché resided at the manor house at Stowlangtoft.

Sir Gilbert Peché also anciently held the lordship of Great Thurlow.

The arms given to these Pechés are, Argent, a fess between two chevrons gules.

Other references give their connexion to other branches, and show their relation to the Pechés of Lullingstone, in Kent.

C. GOLDING.

Colchester.

FONTENELLE (6th S. ix. 467; x. 135).—The anecdote of Fontenelle and *point d'huile* is given in *Walpoleiana*, cix., as a fact, and no reference is made to Voltaire's invention of the story.

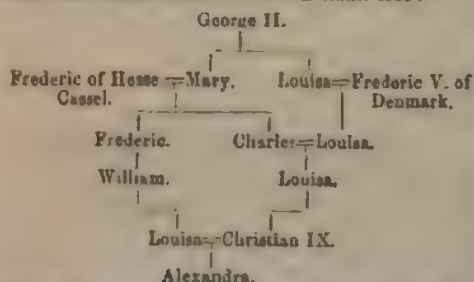
S. A. WETMORE.

THOMAS WEBB (6th S. x. 169).—This officer, I think, was only a captain by courtesy. He obtained his lieutenantancy in 1755 (November 9), and rose to the head of the list of lieutenants 48th Foot, in 1766. He disappears from that regiment about the year 1769, having, apparently, gone on "Irish Half-pay," his name being placed on that list near the foot of the list of lieutenants of the 120th Regiment. He still appears in the *Army List* of 1797, as, according to your correspondent, he died late in 1796.

R. STEWART PATTERSON.

Hale Crescent, Farnham.

DESCENT OF THE PRINCESS OF WALES (6th S. x. 208).—The Princess of Wales is descended from George II. by no less than three lines, her father's maternal grandfather and grandmother and her mother's paternal grandfather being all grandchildren of that king. It is impossible to make the descent clear without a small tree:—



Her share of Brunswick blood is thus greater than her husband's in the ratio of three to one. In George's *Genealogical Tables*, to which G. refers, there is an error which seems to indicate for the Princess a fourth line of descent from George II. Table xlv. represents her mother's maternal grandfather, Frederic, Prince of Denmark, as being the son of Frederic V. and Louisa. This is incorrect. The prince in question was the son of Frederic V. by his second wife, Juliana Maria, youngest daughter of Ferdinand Albert II. of Brunswick Wolfenbüttel. See Table xvi. b.

Aberdeen.

P. J. ANDERSON.

On p. 408 of vol. i. of the *Herald and Genealogist* G. will find a pedigree showing that the Princess of Wales is descended in three ways from King George II.

EDMUND M. BUTLE.

PRE-REFORMATION PLATE (6th S. v. 48).—I have had an opportunity of examining the cup

and paten at Thornage, Norfolk, described at the above reference. MAJOR IND, your contributor, has given an accurate account of them, but it is quite evident that they cannot be classed as pre-Reformation plate. The cup is a beautiful example of the bell-shaped Elizabethan vessels generally adopted in the diocese of Norwich and elsewhere after the accession of Queen Elizabeth, and prescribed by the bishops as "decent communion cups," in the place of "massing chalices." The inscription round the bowl of the cup states that "Thes is ye gyfte of Iohn Butes and Margret his wyfe, 1466, whych died 1477" (Arabic numerals). No such cups were made at that date. The ancient form was adapted for communion by the priest alone; the later form was a deep bowl for the communion of the laity. On the paten is, "The fashen alured by I. Stalom, cl. a<sup>o</sup> 1563." This is no doubt also the date of the cup. It is probably by Peter Peterson, but there are no marks. The Norwich cycles of date-letters begin with the letter A in 1564. It is most likely that the plate given by John Butts and his wife was melted down in 1563, and the present pieces supplied. The circular band contains the initials I. B. and M. B. and the arms of Butts. On a chevron between three estoiles as many lozenges. The sinister quarter, belonging to the arms of one branch of the Butts family, is absent. John and Margaret Butts are not in any of the printed pedigrees. I shall be glad of any information about them. Sir Wm. Butts, M.D., physician to Henry VIII., was the first who had property at Thornage.

C. R. MANNING.

Diss Rectory.

"A" AS A WAR CRY (6th S. ix. 306; x. 59, 135).—Surely this expression is a corruption of the French for *help*. In Freeman's *Norman Conquest*, vol. ii. p. 258, there occurs, in the description of the battle of Val-ès-Dunes, the sentence, "On pressed the duke, sword in hand, shouting the war cry of Normandy, 'Dex aie.'" The *Roman de Rou*, 9094, has:—

"Willame cri, *Dex aie*;

C'est l'enseigne de Normendie."

With the supposed article use of *a* may be compared the modern battle-cry of "The Greys," as noticed by Kinglake in his account of Balaklava.

EDWARD MALAN.

FUNERAL ARMOUR IN CHURCHES (6th S. v. 58, 177, 217, 358, 456; vi. 78, 138, 277; viii. 293).—In the Shrewsbury Chapel, which is situated at the south-east end of the parish church of St. Peter, at Sheffield, a few days ago I saw three old helmets; they are lying loose upon the tomb of the great Earl of Shrewsbury, and might readily be purchased by any one so disposed. Before they become non est could not something be done to preserve this interesting trio? They might be



suspended over the tomb in question, or be placed upon the top of the fine old fifteenth century parlous screen close by.  
HARRY HEMS.  
Fair Park, Exeter.

STATUES OF POETS (6th S. x. 166).—MR. HYDE CLARKE will find that there is a statue of Byron somewhere off Piccadilly—I believe in or near Hamilton Place—erected a few years ago, shortly before the death of Lord Beaconsfield, who took great interest in the project.  
ESTR.

NICHOLLS (6th S. x. 168, 237).—Was it not Dr. Nicholas, not Nicholls, who had a school at Ealing? Dr. Nicholas had, to my knowledge, a school there so late as 1848.  
M. V.

Was there a Nicholls, or Nichols, master of Ealing School? Cassell's *Greater London* speaks of one Nicholas. I think there was one of the first name, Nicholls (about 1820 to 1830), and would like to know his birth, parentage, and general pedigree.  
FINSBURY.

THE MODOC INDIANS (6th S. ix. 370; x. 217).—Joachim Miller published in London, six or seven years ago, a work entitled *Life amongst the Modocs*.  
R. B.

LAUDER (6th S. x. 149, 212).—In the Loan Exhibition of Scottish Historical Portraits, now open at Edinburgh, there are very beautiful paintings, by Sir Peter Lely, of John, first Duke of Lauderdale, and of his second wife, Countess of Dysart in her own right, the property of the Duke of Buccleuch.  
A. F.

It is asked what is the etymology of this name? The river is about six miles long, and falls into the Tweed. Fullarton's *Gazetteer* says, "It runs with considerable rapidity." Perhaps it is from the Gaelic *luath* (pron. *lua*), swift, and *doir*, or *dur*, an obsolete word for water. Although *doir* has passed out of use as a separate word, it survives in compounds, as *dobhar-chiu*, an otter; *dobhar-lus*, watercresses.  
THOMAS STRATTON.  
Devonport, Devon.

SCOTTISH PROVERB IN "DON JUAN" (6th S. x. 286).—The old form of the proverb was certainly "Ka mee, ka thee" (see Hazlitt's *Collection of Proverbs*; Heywood's *Proverbs*; Skelton, ed. Dyce, vol. i. p. lxx, l. 7). It is explained to mean, "Swear for me, and I'll do as much for you," i.e., "Call me as a witness, and I'll call you." Thus *ca* would appear to be, as usual, the Scottish form of *call*. I have little doubt that there was a parallel form, "Claw me, claw thee," but I suspect it to be a later substitution. I have also somewhere met with it in the plain English form, "You scratch my back, and I'll scratch your back." See the illustrations in Hazlitt, which I omit to save space.  
WALTER W. SKEAT.

CURIOSITY IN NAMES (6th S. x. 126, 334).—Surely there never was a stranger concatenation of Christian names than the following, which I recently copied from a stone in the churchyard of Whitechurch Canoncorum, Dorset:—

Arabella Jenocenna Racatenna Abael Grintor.  
Died July 9, 1871. Aged 60 years.

The second and third names seem to be due to local inventiveness.  
JAMES HOOPER,  
Oak Cottage, Streatham Place, S.W.

In this parish, Albury, Little Hadham, Rema is a common name of a girl. Levin is common in Radnorshire for a girl.  
M. A. Oxon.

In the obituary of the *Standard*, September 16, there occurs the name "Alfred the Great (Gillett)." J. N. B.

SIMEON TRUSTEES (6th S. x. 229).—The following are the names of the gentlemen who at present perpetuate the Simeonic legend in the department of Church of England patronage: Rev. Canon William Caens, Rev. Canon William Catman, Rev. Prebendary G. E. Tate, and Rev. E. Holland. The last-named gentleman has lately died, and I am not aware whether his place has been filled up by the co-optation of another trustee. My authority is the *Carlisle Diocesan Calendar*, 1884.  
EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

SPRING CAPTAIN (6th S. x. 89, 233).—Some twenty years ago this term was familiar to me as applied to young men, especially military officers, who came up to London in the spring for the Epsom and Ascot races, cut a dash during that period, and then disappeared, usually owing money for racing debts. As well-dressed young men were then commonly styled "Captain" when spoken to by book-makers offering to make bets, the origin of the expression seems obvious, while the circumstances generally attending their departure will account for the contemptuous way in which it is used.  
J. C.

HYDROSTATICS (6th S. x. 209).—Ascending through a lock a heavy boat will require more water than a light one, but descending it will be the reverse, the heavy craft will need less than the light one. If boats of the same tonnage be locked up and down alternately, half the quantity of water only will be used. Two locks arranged parallel to each other, or one lock with side pits for storing the top water, will effect a considerable saving.  
L. L. K.  
Hull.

JANISSARY (6th S. x. 246).—It is a pity that Dr. Charnock, in taking the trouble to correct Prof. Skeat, should have thrown a Persian red-herring in the track. If he had only consulted the *Turkish Dictionary* of that eminent Ural-Altaic

scholar Vámbéry, he would have found that *janissary* was a genuine Turkish compound, *yeni tcheri*, meaning "young soldiery." The word *tcheri* means "host, assembly," from a Turkish root = "to assemble," numbered in the dictionary 182. See also Devic (*s.v.*), in the supplement to Littré.

A. L. MAYHEW.

Oxford.

The derivation of this word from *yengi* and *cheri*, suggested by Dr. CHARNOCK, is given in that ultra-commonplace book of reference, *The Student's Gibbon* (p. 603 of 1870 edit.). It can hardly, therefore, be looked upon as startlingly new.

ROSS O'CONNELL.

Killarney.

**MATHEWS FAMILY** (6th S. x. 188).—Charles Mathews, the comedian, was probably of a cadet line of the "Castel y Mynach" branch of the Mathew family. The writer has minutely traced the eldest, or "Landaff" branch to every individual, so also the second, or "Radyr" branch, and may say confidently that Charles did not derive from either of them. Of the "Castel y Mynach" branch, however, only the eldest line, and the line from which Tobias Mathew, Archbishop of York, descended, are yet completed. There are still two or three cadet lines not fully traced, and to one of these, I think, the comedians should be appended. Three slight indications tend to confirm this inference:—

1. The distinctive names of each line. The name Charles never occurred in the Landaff branch. It did not appear in the Radyr branch until 1810; but in the Castel y Mynach it was in frequent use from 1550 forward.

2. Their connexion with trade. The Landaff branch were never in any way connected with trade or commerce; the Radyr branch were not until 1777, while in the Castel y Mynach branch it was not unusual. Even the father of Tobias Mathew, Archbishop of York, was in business in Bristol so early as 1540.

3. The peculiar facial power possessed by the comedians was also possessed by the archbishop's eldest son, that very learned and remarkable man Sir Tobie Mathew, the friend of the great Lord Bacon.

Although a kindred family, and having not a few intermarriages with both branches, the actual connexion of the Castel y Mynach with the Landaff and Radyr branches is remote, dating back to a common ancestor in A.D. 1400, when Sir David Mathew of Landaff and Robert Mathew of Castel y Mynach were brothers, each becoming the founder of widely branching families, the correct name being Mathew, not Mathews.

I shall be glad to learn the correct orthography of the word Landaff. Does not Landaf represent a Welsh form of the word, which carries its

accent on the second syllable, and Landaff represent the English form, carrying the accent on the first syllable?

E. MATHEW-BISHOP.

Aradyr House, Swansea.

#### PETITS-MAÎTRES (6th S. x. 146).—

"Nom qui fut donné durant la Fronde aux membres d'un parti à la tête duquel se placèrent Condé, le prince de Conti, et le duc de Longueville. On avait appelé le cadet du duc de Beaufort, au commencement, *celo des importants*; on appelait celle de Condé le parti des *petits-maitres*, parcequ'ils voulaient être les maîtres de l'État; il n'est resté de tous ces troubles d'autres traces que ce nom de *petits-maitres*, qu'on applique aujourd'hui à la jeunesse avantageuse et mal élevée."

This is quoted from Voltaire's *Louis XIV.* These Frondeurs or jeerers of the Cardinal Mazarin did more than Voltaire thinks. The people of Paris took their side, drew chains across the streets, attacked the troops, and forced the liberation of two members of the Parliament. This was a foretaste of French revolt, and, oddly enough, coincident (1640) with the death of Charles I. Nay, they even called it "the day of the barricades." The queen mother had to retire with her son Louis XIV. to St. Germain, and this humiliation created his hostility to the Parliament. His subsequent action, for a season creating him *grand monarque*, ended in making Louis XVI. last by a head in the city prophetically called by Nostradamus (*Cent. vi. 92*) *La Cité au glaive*.

C. A. WARD.

Haverstock Hill.

**A Dictionnaire des Proverbes Français**, 1821, gives under this word:—

"Dans sa jeunesse, le Grand Condé s'était fait chef d'un parti opposé à la cour et composé de jeunes gens qui, par les airs de pétulance et de hauteur qu'ils se donnaient, se firent appeler *petits-maitres*. Ce nom resta; et, par la suite, on l'appliqua aux jeunes fâs."

The last sentence seems to imply a change in the French usage of this phrase, making it agree with the present use by English writers. Dufresney, *Amusemens Sérieux et Comiques*, 1700, p. 18, writes: "Quoy que le Courtisan et le Petit-Maitre soient d'un même pays, ils ont néanmoins des mœurs toutes différentes." After various contrasted characteristics, such as "L'un pense beaucoup avant que de parler; l'autre parle beaucoup et ne pense guères," and the like, says of the latter: "Ils ne cachent ni leur amitié, ni leur mépris; la manière dont ils vous abordent tient de l'un et de l'autre, et leurs embrassements sont ordinairement moitié caresses, moitié coups de poing." It seems odd that Richelet's *Dictionnaire*, 1759, does not give at all the phrase, which must have then been in common use. Des Roches, *Dictionnaire François-Flamand*, 1786, defines *petit-maitre*, "Luskop, los bal, wild-zanger, een die den heer wilt speelen," giddyhead, libertine, mad-cap, one that would play the lord. It is not very



far from the last sense to that of *concomit* and *fop*, the use of this century. W. C. M. B.

DICK TURPIN'S RIDE TO YORK (6th S. x. 68).—The highwayman about whom A. N. inquires is, I apprehend, Nevison, nicknamed by Charles II. "Swift Nick." He was born at Upsall, near Thirsk, and hung at York. A. N. will see some correspondence about Nevison in "N. & Q." of twelve or fourteen years ago, Macaulay's *History of England*, &c. It is said Harrison Ainsworth weaved his Turpin's ride from what Nevison had done, and that Turpin never performed the ride, but was a coarse, common footpad, whilst Nevison was of the Claude du Val type. Eboracum.

SINGULAR EPIGRAPH (6th S. x. 124).—

"Nae person that's on earth can happy be,  
Beatitude comes after Exequie."

is a beautiful couplet; there is nothing false in the quantity nor incorrect in the spelling. What is the writer in *Church Bells* thinking about? Webster quotes a line from Shakspeare that has the same accent:—

"But see his exequies fulfilled in Rome."

*Quite* is the old spelling of the word, and exactly equivalent to *quy* in the more modern.

"Beatitudo comes after exequy"

is both correct and fine.

C. A. WARD.

Haverstock Hill.

ETYMOLOGY OF MISTRAL: ISSÉRO (6th S. x. 106, 178).—Littre gives *Iséro*, but not the etymology. It may have been *Iséro*, and so named from *Isère*, a department of the south-east of France.

R. S. CHARNOCK.

Berkhamstead.

BOOKS PUBLISHED ON LONDON BRIDGE (6th S. x. 163, 237).—Although nothing has appeared since my notes on London Bridge booksellers, DR. NORMAN CHEVERS will, no doubt, be glad to hear that Mr. Page and myself are still collecting matter concerning these booksellers and their publications, and intend publishing the result at some future time. When our work is likely to be finished we cannot say. The amount of research required will be very great, as we intend to give not a bare statement of titles of books published on the bridge, but a notice of the editions of the work, and a concise biography of the author. The works will be classed chronologically under the names of the publishers, of whose lives we hope to give an account. From this description it will be seen that we wish to make the work of utility to the general student as well as the bibliographer; but to do this a great deal of assistance will be required from our friends, some of whom are untiring in their efforts to serve us. If any reader of "N. & Q." would communicate with me when he finds anything bearing on this subject, he

would be helping the work to its end, and I should be thankful for such communications, especially when they bear upon the life of any of the booksellers. The notes committed to "N. & Q." by me (6th S. vii. 461) are very much altered now by the large additions gained from various sources which have been collected since that communication. DR. CHEVERS, then, may not be surprised if I say that only two of the books mentioned by him are new to me; but if he finds any additional information I shall be glad to hear from him.

G. J. GRAY.

Cambridge.

WELSH TROOPS (6th S. x. 229).—In 1468, when the rebels under Warwick opposed Edward IV.,—

"To prepare against these dangerous motions in his English rebels, he [the king] specially sent to the Earl of Pembroke commission to raise what Welsh forces he could; having in this general suspicion of his disloyal subjects most confidence in the valour of the Welsh, and their natural hatred against the English name."—*Complete Hist. of England*, vol. i. p. 440, Lond. 1709.

"In the battle and flight five thousand of the Welsh were slain."—P. 441.

ED. MARSHALL.

See *Iturus Celtique*, vol. iii. pp. 445 and 512.

H. GAIDOUZ.

Bureaux de Méusine, Paris.

CATERWAUL (6th S. x. 195, 237).—It never struck me that the derivation of this word, as given by PROF. SKEAT, was far-fetched, judging from a North Lancashire point of view, where it is commonly said that a cat *waues*; a child even is sometimes said to *waue*; and when a dog gives a short bark it is said to *wauch* or *wagh* (the guttural *ch*). We used to hear such expressions as "Yon's a cat *waucin'* i' th' fowd." Sometimes you hear such an expression as, "Wot's th' child *waucin'* about?" When a dog gives that long-drawn whining howl which is said to foretoken death, it is said to *yaul*, this sound dwelling long on the *a*.

EDWARD KIRK.

Seedley, Manchester.

The etymology of this word as given by PROF. SKEAT is not quite satisfactory; still less so is that of C. M. I. at the first of the above reference. Little uncertainty can remain respecting the origin of the word if we compare it with its High and Low German congeners, *Kauderwelsch*, *Kauterwelsch*, *Katerwelsch* (Fischart has *Katzenwälsch*, in coarse punning alliteration to *Katholisch* and *Welschland*, *Nacht Rab*, &c. 1570); from which it will at once be seen that whilst the first part of the word, *cater*, is rightly identified with *raucant*, the second part, *waul*, is but a very slight corruption of the well-known root *waeth*, i.e., Welsh or foreign; so that the whole word, properly a substantive, means *cat's Welsh*—a most expressive for

for the utterances of *amorous calls* and *unwelcome sermons*.  
**CHARLES A. FALKER.**  
 Bradford.

May not *Kater*, the German household name for *tom-cat*, have something to do with *cater-worm*?  
**R. H. BUSE.**

THE *VERAIS-LUCAS FORGERIES* (6th S. x. 249).—A short account is given in Mr. *Enrie's* curious book *Les Truquiers*, Paris, Dentu, 1853 or 1854.

**H. GAIDZ.**

Bureau de Mémoire, Paris.

"JE NE SUIS PAS LA ROSE," &c. (6th S. ix. 457, 516; x. 76, 176, 234, 296).—"Mais j'ai vécu près d'elle" is certainly the right and idiomatic reading.

**H. GAIDZ.**

Bureau de Mémoire, Paris.

TOPOGRAPHIA INFERnalis (6th S. x. 127, 219).

—An extension of your correspondent's query so as to include a list of British places with which the devil is associated would probably prove of great interest, and form a fitting supplement to Mr. Moncreux Conway's important work on *Demonology and Devil Lore*. In Sussex the devil is called "the poor man," and the earthworks of the ancient British hill-fortress at the well-known Devil's Dyke (near Brighton) are known as "the Poor Man's Wall." There is a legend that the devil made the dyke to let in the sea and drown the Weald of Sussex. I have suggested (in a paper read before the Brighton and Sussex Natural History Society) that this legend owes its origin to some great storm changing the mouth of the river Adur, which is on the coast nearly opposite to the dyke. In reference to this Prof. Max Müller kindly wrote me as follows:—

"Your explanation is quite reasonable. Extraordinary features of nature, or even works of art—towers, bridges, &c.—are ascribed to the devil all over the world. On account of the many devil's bridges H. Coleridge called the devil 'Pontifex Maximus.'"

**FREDERICK E. SAWYER.**

Brighton.

PROBLEMS SOLVED DURING SLEEP (3rd S. iii. 244, 375; 6th S. x. 189).—I am acquainted with a medical man who on the first day of his having to do with a complicated case of some duration was not able to see his way through a thick mist of many symptoms. After going to bed he meditated on these things for an hour or two. He then had a dream, and in it saw his way clear. I fancy the explanation is, the mind was fatigued after considering the case so long; then a rest: in the dream the brain again took up the train of thought, and the result was as above. The patient made a good recovery.

**THOMAS STRATTON, M.D.**

Devonport, Devon.

PEACOCK FOLK-LORE (6th S. x. 126, 193).—Might you kindly correct Mr. HINCHER's

reference to *Waite's Salmon*. Instead of the forty-fourth letter it should be the thirty-fifth letter to *Pennine* where the principal remarks on the peacock's tail (?) occur. There is a slight reference also to the peacock in the forty-third letter to *Barlington*.

**J. R. FLEMING.**

SWAN, in his *Speculum Mundi* (Camb. 1635, 4to. p. 410), says that the peacock's

"black feet make him ashamed of his fair tail; and therefore when he seeth them (as angry with nature or grieved for that deformitie) he hangeth down his scarrie plumes, and walzeth slowly in a discontented fit of solitarie sadness: from whence it is said that he hath a theevish pace and a helish voice."

At the same time he is said to be "a perfect emblem of deep envie," because, knowing that "his dung is very medicinable and usefull to man in many things," this "he, therefore, striveth to hide and conceal."

**ALFRED WALLIS.**

CONANT FAMILY (6th S. x. 205).—The biographical volume of Moore's *History of Devon* (sub nom. "John Conant") contains some information which may interest your correspondent F. O. CONANT. As the book is scarce, I will extract from it a few particulars. Dr. John Conant, Rector of Exeter College, Oxford, was son of Robert Conant, of Yettington, in the parish of Bicton (close to Budleigh), and was born there Oct. 8, 1648. His family, not of high rank, but respectable in character and circumstances, had flourished many years in the county, and were of French extraction. His uncle John Conant was Rector of Lymington, in Somersetshire. Dr. J. Conant married a daughter of Dr. Edward Reynolds, Bishop of Norwich, died March 10, 1693, was buried at Northampton, and left a son, who became Doctor of Laws.

**DUSHEVED.**

ELIZABETH ARSCOTT (6th S. x. 109, 213).—I find I omitted one generation in my quotation from Biedon, which makes the reply unintelligible. It should read thus: "Tristram Arscott.....whose son John Arscott, esq., is now lord thereof," &c.

**J. S. ATTWOOD.**

BIRDS' EGGS (6th S. x. 69, 154, 218).—The best history of British birds and their eggs is by Mr. Henry Seebohm. Two volumes are completed, and a third will finish the work. It contains descriptions and coloured illustrations of every egg. Published by the author at 6, Tenterden Street, W.

**J. B. R.**

I should recommend Hewitson's *British Oology* (Newcastle-on-Tyne, Empson, n.d.) to C. E. S.

**EBORACUM.**

"THE PARLIAMENT CAPTAIN," &c. (6th S. x. 129).—In Norwich this jingle is usually repeated thus:

"Hey diddle diddle! I heard a bird sing  
 The Parliament soldiers have gone for the King."

**T. R. TALLACK.**



## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Egyptian Obelisks.* By Henry H. Gorrings, Lieutenant-Commander United States Navy. (Nimmo.)

THERE are many respects in which Commander Gorrings's magnificently illustrated work may be regarded. Its chief interest is for the engineer, who finds set before him, with elaborate illustration and full detail, every point in the processes of lowering, carrying, and re-erecting the great obelisk which now stands in New York in the Central Park. To those interested in the study of Egyptian antiquities a volume which includes a description of all known obelisks cannot fail to appeal, while the ordinary reader, with no special knowledge, scientific or antiquarian, may at least read a record of endurance, patience, and we will even say heroism, which is wholly edifying to contemplate. To Commander Gorrings the United States are indebted for their possession of the noble obelisk they can boast. As Rome possesses many obelisks, and, what is more important, Paris and London have one each, the desire of New York to obtain an obelisk of its own is comprehensible. The Khedive Ismail was only too ready to gratify so natural a desire. On May 18, 1879, accordingly, Chérif Pasha offered in writing to Mr. Forman, the Agent and Consul General of the United States, the huge stone which stood at Alexandria on the sea shore, and disputed with the obelisk now in London the right to be called "Cleopatra's Needle." When once this gift was made and accepted, no such delay as was experienced in the case of the English obelisk ensued. Negotiations with Mr. John Dixon, by whom the obelisk now on the Thames Embankment was removed, were commenced, and came to nothing. In the case of America, as in that of England, private generosity had to accomplish what the State hesitated to undertake. Understanding that Commander, then Lieutenant, Gorrings, was prepared to undertake the task, Mr. W. H. Vanderbilt wrote to him, offering the sum of seventy-five thousand dollars, to be paid on its accomplishment. This offer accepted, there remained the difficulty of finding funds with which to begin operations. These were ultimately obtained, and the task was commenced. To follow the various processes by which it was accomplished would make a wholly unreasonable demand upon space. On August 4, 1879, execution of Commander Gorrings's plan was begun, and on February 22, 1881, with the accompaniment of an imposing ceremonial, the monument, duly erected, was handed over to the municipality of New York. The adventures of the obelisk between these two dates constitute the larger portion of the volume. Each process is illustrated by a photo-engraving or by an autotype, and from these a full and an accurate idea of the huge labour involved in the carrying out of the scheme can be obtained. No less than thirty-one autotypes, most of which occupy an entire page, are introduced, and there are, in addition, one chromo-lithograph and eighteen engravings. Commander Gorrings does not confine himself to the operations he brilliantly conducted. He gives, on the contrary, a full account of the processes by which one of the Luxor obelisks was carried to Paris and erected on the Place de la Concorde, of the removal to London of the fallen Alexandria obelisk now on the Thames Embankment, and of the re-erection, in St. Peter's Square, of the great Vatican obelisk, formerly in the Circus of Nero. Following these comes a record of all Egyptian obelisks, beginning with the obelisk remaining at Luxor. From a table of the weight and dimensions of obelisks, so far as such things are obtainable, extending from the

obelisk of Assuan, still unfinished in the quarry at Syene, with its 1,545,000 pounds weight, to Lepsius's obelisk, Berlin, the smallest and most ancient of all, 2 ft. 1½ in. high, and but 200 pounds in weight, it appears that of those which have been removed the Paris obelisk, weighing 498,000 pounds, as regards dimensions comes seventh. That lately acquired by New York comes next but one, with 400,000 pounds, and is immediately followed by the London obelisk, with 412,000 pounds. The Lateran obelisk has a weight of 1,020,000 pounds. Following these details is an interesting chapter on the ancient methods of quarrying, transporting, and erecting obelisks. So complicated is the question of translating the symbols on the various obelisks, it is impossible for us to deal with it at length. It is to be regretted, if the testimony of Commander Gorrings is true, that no full rendering of the hieroglyphics on the London obelisk is to be found in any publication. Partial translations exist, but with these Commander Gorrings does not concern himself. If the translation by Dr. Samuel Birch, which appeared in the *Athenæum* for Oct. 27, 1877, is not complete, as we always supposed it to be, "N. & Q." is obviously the place in which a full translation would, as regards facility of access, be most generally useful. It is to be hoped some of our Egyptologists will act on the hint. Commander Gorrings has to be congratulated on the production of a work of high value and interest. His share in the great undertaking he directed is described with praiseworthy modesty, and his book is, for all concerned with the study of antiquity, an eminently desirable possession.

*The Common Tradition of the Synoptic Gospels.* By Edwin A. Abbott, D.D., and W. G. Rushbrooke, M.L. (Macmillan & Co.)

THE best explanation of the difficult relations between the synoptic Gospels is that offered by the theory which assigns them a common origin in the oral teaching of the Apostles. This work presents the common tradition on which the three Gospels are probably founded. It offers in a cheap form the main results of Mr. Rushbrooke's elaborate *Synopticon*, and thus supplies a want which has been felt not only by teachers in schools, but by many students of the English Bible.

*The Wonderland of Evolution.* By Albert and George Grosswell. (Field & Tuer)

WE can hardly recommend this book to our readers. The paper and printing are excellent, the binding is pretty, but the contents are terribly dull. It would appear that the authors, under a strong sense of duty, undertook the task of writing this book in order to show that the theory of evolution cannot furnish a correct explanation of the origin of the universe. Unfortunately they "attempted to illustrate the subject in as interesting a manner as its intricacy will allow." It is here that they made their mistake; and we are rather inclined to think that they have had some suspicions of their own shortcomings, for, lest their arrows of blunted humour should by any chance miss their mark, they have added a "conclusion" of some length, wherein they explain what the object was which they had been trying to hit.

*Le Livre* for October 10 contains a long and judicious essay, by M. Champfleury, upon no less difficult a subject than Caraguez. In dealing with this exhibition the writer uses discreetly the words of Gerard de Nerval in his *Voyage en Orient*. It is difficult to treat more delicately one of the most regrettable features of Turkish manners. M. Pauly writes on Buleau and Boursault. Of the "Partie Moderne" England occupies

a large chase. Mr. Edward Thomas gives an excellent account of Canterbury, its cathedral, its library, its Museum, &c. The books referred include manuscript of the *Philosophical Society's New Testament*, Part I, Mr. Thomas's *Journal*, and Mr. P. G. Stephens's excellent works on his *Journal*, Reynolds.

The Oxford University Press has issued *The Church of England Sunday Service Book* for 1884, the special feature of which is that the conventional order of the service is given in unbroken continuity, so as to obviate the need for turning over the pages and to enable the clergy to contemplate the entire service for a given day. The issue is to be unusual.

The first two volumes of *The Midland Garner*, edited by our correspondent Mr. John R. Woodham, have reached us. The contents, reprinted from the "Local States and Gazette" column of the *Derbyshire Guardian*, are excellent. The "Ryming Games" of the second series are of special interest.

By the favour of Mr. J. D. Mullins, the chief librarian of the Birmingham Free Library, we have received the catalogue he has compiled of bibliographical works in the reference department. The work is satisfactorily executed in all respects.

Mr. James Hilton is engaged in seeing through the press a second series of *Chronograms*, uniform with his former volume. It will treat mainly of chronograms taken from foreign sources, and will contain facsimiles of many curious examples. The work will be published by Mr. Elliot Stock.

We learn with great regret of the death of a very valued correspondent, Mr. Wm. Platt. This intelligence is communicated by Mr. James Hoover, who speaks of having called on him at Collis Court and found him in his study, "hardly visible amidst the piles of volumes in all languages which surrounded him." His stores of knowledge on Oriental subjects were at our disposal, and in addition to his signed communications, the value of which is obvious, he more than once obliged us with special information, which we were able to place at the service of our correspondents. Failing health compelled Mr. Platt, some years ago, to quit his residence in Piccadilly for Collis Court, which is situated in the parish of St. Peter's, Isle of Thanet, about half a mile from the village towards the North Foreland. At the time of his death he was in his eighty second year.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to send the second communication "Duplicate."

W. M. C.—I ("Crane: Derrick"). *Derrick* is generally supposed to be derived from the name of Derrick, the barman. See 1<sup>st</sup> S. ii. 276; vii 178, 507. 2<sup>nd</sup> S. xi. 151, 445. Derrick exercised his vocation in the latter portion of the sixteenth and beginning of the seventeenth centuries. He beheaded the Earl of Essex, 1601. In the

well-known expedition to Cadix of the earl, whom he accompanied, Derrick executed twenty-seven persons. His own life was saved by the man whom he subsequently beheaded.

"Derrick, that knave of old Calais I said"

Toy life, and let a rope there close;

Where thou shouldst stand surely

Thine own hand should have been hung."

Ballad quoted in *Littell's Living Age*, No. 1001.

Middleton, in the *Spanish Doctor*, refers to Derrick's neck-lace meaning, of course, the hangman's rope. He died about 1550. Bunt, in *Obituary*, &c. "Derrick," says, "one of that name was not long since a famed executioner at Tyburne."—"Inventor of Steam Navigation." The discovery in the sixteenth century by Blasco de Garay of steam navigation is apocryphal. All sorts which Blasco de Garay is now credited to the invention of paddleboats something like those employed in a steamboat. These, however, were not in motion by human labour. The plan of the machine he invented was lost when the French invaders carried off the Spanish archives. The discovery of Blasco de Garay brought him, from Charles V. a donation of 200,000 maravedis.

Y. A. K. ("Northumberland Shilling").—Shall appear.

W. D. BRETHER ("Rare Book").—Such a paragraph can only appear as an advertisement.

SHARP & HALL ("Knights of the Wheatshief").—See *GEN. x. 228*.

CORRECTION.—P. 297, col. 1, l. 24, for "Hoogan" read *Houghton*.

### NOTICE

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print, and to this rule we can make no exception.

### FRANCE.—NOTES AND QUERIES.—

Subscriptions received for France. Twelve Months, 6s. 6d.; six Months, 3s. 6d. Payable in advance to J. G. FOTHERINGHAM, Bookseller.

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September 9 and 1, 1884. 1/6. 1/2. 1/4. 1/8. 1/16. 1/32. 1/64. 1/128. 1/256. 1/512. 1/1024. 1/2048. 1/4096. 1/8192. 1/16384. 1/32768. 1/65536. 1/131072. 1/262144. 1/524288. 1/1048576. 1/2097152. 1/4194304. 1/8388608. 1/16777216. 1/33554432. 1/67108864. 1/134217728. 1/268435456. 1/536870912. 1/1073741824. 1/2147483648. 1/4294967296. 1/8589934592. 1/17179869184. 1/34359738368. 1/68719476736. 1/137438953472. 1/274877906944. 1/549755813888. 1/1099511627776. 1/2199023255552. 1/4398046511104. 1/8796093022208. 1/17592186044416. 1/35184372088832. 1/70368744177664. 1/140737488355328. 1/281474976710656. 1/562949953421312. 1/1125899906842624. 1/2251799813685248. 1/4503599627370496. 1/9007199254740992. 1/18014398509481984. 1/36028797018963968. 1/72057594037927936. 1/144115188075855872. 1/288230376151711744. 1/576460752303423488. 1/1152921504606846976. 1/2305843009213693952. 1/4611686018427387904. 1/9223372036854775808. 1/18446744073709551616. 1/36893488147419103232. 1/73786976294838206464. 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## Notes.

## A SKETCH OF THE PRINCIPAL WORKS OF GEORGE CRUIKSHANK, WITH A COMPLETE CATALOGUE, WITH DATES OF FIRST EDITIONS.

George Cruikshank, the subject of the present sketch, was born on Sept. 27, 1794. His father, Isaac Cruikshank, was a caricaturist and engraver of no inconsiderable merit, and also painted a number of pictures in water-colour. He had one brother, Robert, born in or about 1789, who was (Mr. Sala tells us) for a long time considered the better artist, until Prof. Wilson and *Blackwood's Magazine* called attention to George's commanding talents. Robert illustrated a few books, and died in 1856.

From their earlier years the brothers were accustomed to help their father. Cruikshank was the first great caricaturist who succeeded in making his illustrations entirely free from immorality; Hogarth, Gillray, and Rowlandson all failed in this respect. The only book of which the illustrations may be described as coarse is the *Scourge*. His object in illustrating *Life in London* was to make it a lesson against vice, and he purposed closing the career of its three heroes by bringing them all to ruin, but the publishers of the book would entertain no such proposal. Mr. Sala

asserts that only a few of the illustrations were by George, and Mr. Percy Cruikshank (Robert's son) claims the designs as his father's. A large majority of his etchings contain high moral lessons, especially "The Bottle," "Gin Palace," "The Drunkard," "Midnight Scenes and Social Photographs," "The Drunkard's Children," and his temperance works. The first book he illustrated was Andrews's *Dictionary of Slang and Cant Languages*, published in 1809. This contains a folding coloured frontispiece, entitled "The Beggars' Carnival," signed "Geo. Cruikshank." In 1811 he commenced to illustrate a periodical called the *Scourge*, of which eleven volumes in all were published, Cruikshank contributing thirty-eight etchings (1811-16). Some of these plates display regrettable coarseness. *Metropolitan Grievances*, published in 1812, has a coloured etching by him. His first etchings of any note are found in the *Life of Napoleon* (by the author of *Doctor Syntax's Three Tours*). This was published in numbers. Some also appear in Cruikshank and Woodward's *Eccentric Excursions* (1814). Both of these works contain some really excellent etchings, and both are now very rare (see list).

From 1819 to 1822 he illustrated a large number of political tracts published by Hous; for this work he was most inadequately paid. The best executed of these are *Non Mi Ricordo*, *The Queen's Matrimonial Ladder*, and *The Political House that Jack Built*; of the last named 100,000 copies are said to have been sold.

The *Humourist*, 4 vols. (1819 to 1821), is one of his best works, and contains several very clever etchings; it is now most rare. *Life in London* (1820), in the illustrations to which George was assisted by Robert, was probably the most popular book he illustrated. Thackeray writes of it, "Tom and Jerry were once as popular as Mr. Pickwick and Sam Weller now are, and often have we wished, while reading the biographies of the latter celebrated personages, that they had been described as well by Cruikshank's pencil as by Mr. Dickens's pen." *Life in Paris* (1822) has the same sort of tone, and the etchings are as good as those in the *Life in London*; but they are all George's own work. *Points of Humour* (1823-4) firmly established his fame as an artist, and received a most favourable notice in *Blackwood's Magazine*. It has forty illustrations, and is without doubt one of his masterpieces. *Ireland's Life of Napoleon Bonaparte* (1823-8) has twenty-three coloured etchings, which are capitally executed.\* *Peter Schlemihl* (1824), *Hans of Iceland* (1825), and Scott's *Demonology and Witchcraft* (1830), are excellent examples of Cruikshank's delineations of the supernatural. Thackeray

\* An edition of 1823 is very rare, and only a few copies are extant.

remarks, "In the supernatural we find Cruikshank reigning supreme. He has invented in his time a little comic pandemonium, peopled by the most drill good-natured fiends possible. *Tales of Humor, Gallantry, and Romance* (1824), has sixteen etchings of remarkable brilliancy and sharpness. In 1823-6 was published Cruikshank's greatest work, Grimm's *German Stories*; these etchings are exquisite. Mr. Ruskin thus eulogizes this work: "If ever you happen to meet with two volumes of Grimm's *German Stories*, which were illustrated by Cruikshank long ago, pounce upon them instantly; the etchings in them are the finest things next to Rembrandt's that, as far as I know, have been done since etching was invented." The book is extremely rare, and Mr. Berkford's copy, with the plates in two states, has lately been sold for 64*l.*; an ordinary copy would cost about 20*l.* *Wight's Mornings at Bow Street* (1824), and *More Mornings at Bow Street* (1827), *Eccentric Tales from the German* (1827), *Phrenological Illustrations* (1826), and *Greenwich Hospital* (1826), contain some excellent work, and are very desirable books. Of *Punch and Judy* (1828) Cruikshank himself tells us how he studied his subject:—

"Having been engaged by Mr. Prowett, the publisher, to give the various scenes represented in the street performance of Punch and Judy, I obtained the address of the proprietor and performer of that popular exhibition..... Having made arrangements for a morning performance, one of the window frames on the first floor of the public house was hauled into the club-room. Mr. J. Payne Collier (who was to write the description), the publisher, and myself, formed the audience; and as the performance went on, I stopped it at the most interesting parts to sketch the figures, while Mr. C. Collier noted down the dialogue; and thus the whole is a faithful copy and description of the various scenes represented by this Italian, whose performance of Punch was far superior in every respect to anything of the sort to be seen at the present day."

*My Sketch-Book*, in nine parts (1833-6), *Table Book*, in twelve parts (1845), and *Scraps and Sketches* (1828-32), contain some excellent work, and are now rare, the former two have lately been republished. Anstey's *New Bath Guide* (1830) and Clarke's *Three Courses and a Desert* are highly prized by collectors. Between 1831 and 1833 he supplied illustrations for Rassen's "Novelists' Library" (10 vols.), a set of which is very difficult to procure. The best etchings are in *Gil Blas*, *Don Quixote*, and *Peregrine Pickle*. The first two volumes of this series (*Robinson Crusoe*) are illustrated by Strutt; *Sundays in London* (1833), was one of his first attempts to reproach drunkenness; the book itself is scarce, as the blocks were shortly afterwards destroyed by fire. In 1835 the first number of his *Comic Almanack* was published, and it had an uninterrupted success for nineteen years; it contains some of his very best work. Among the literary

contributors to it are Thackeray, the Brothers Mayhew, G. A. Beckett, Albert Smith, and others. It has since been republished in two volumes. *Rockwood* (1836) was the first book illustrated for Mr. Ainsworth; he subsequently illustrated *St. James's* (1844), *Windsor Castle* (1843), *The Miser's Daughter*, *Guy Raver's* (1841), *Jack Sheppard* (1839), and *The Tower of London* (1840); the first three originally appeared in *Ainsworth's Magazine*. Bentley's *Miscellany* was his next important undertaking, but he illustrated only sixteen volumes, having quarrelled with the proprietor (Mr. Bentley). For Dickens he illustrated *Sketches by Boz* (1836-7), *Oliver Twist* (1838), the *Pic-Nic Papers* (1841), and *Grimaldi* (1838); *Oliver Twist* originally appeared in Bentley's *Miscellany*. His etchings to Dickens's works are considered second only to those in Grimm's *German Stories*. All these are very rare. In 1842 he commenced to illustrate *Ainsworth's Magazine*, for which he supplied illustrations to six volumes, but a very thin quarrel with Ainsworth terminated his engagement. *The Ingoldsby Legends* (1840-7) was the joint work of Cruikshank and Leech, and the whole of the etchings are very good. In conjunction with Laman Blanchard in 1840 he started a periodical called the *Omnibus*, Blanchard doing the literary work; it was not, however, a success, the letterpress being quite unequal to the illustrations.

*The Bottle*, published in 1842, was the means of his being converted to teetotalism; "he had preached it before, but now he intended practising it." From 1842 to 1847 his most important work is represented in Jerrold's *Cakes and Ale* (1844), *Bachelor's Own Book* (1844), Maxwell's *Irish Rebellion* (1845), and Lever's *Arthur's House* (1844). The Brothers Mayhew in 1847 published *The Greatest Plague of Life, The Good Game that turned Everything into Gold, Women & Murry and How to get Married*; all three were issued in shilling parts, and to these Cruikshank supplied some capital etchings.

*The Adventures of Mr. and Mrs. Snodgrass* (1851) has for a frontispiece his wonderful folio plate of the "Comet," which is exquisitely etched, and contains the portraits of many well-known men. In 1853-4 appeared his *Fairy Library*, of which four parts were published; it was very popular as a children's book. The next venture on his own account was *Geo. Cruikshank's Magazine* (1854), edited by Frank Smedley. This was a most complete failure, only two numbers have been issued. Between 1851 and 1858, *The Life of Sir John Falstaff* (1857-8), *Lorimer Laidlaw's Enquire* (1858), *Popular Romances of the West of England* (1865), and *The Strange Case Papers* (1867-1868) are the most important works that saw the light; *Sir John Falstaff* is now rare.



*The Gin Palace* (1869) is a tract directed against intemperance. His works from that date until his death are almost entirely occupied by this subject. His last illustration was supplied to *The Rose and the Lily* (1877), which contains a frontispiece "designed and etched by Geo. Cruikshank, aged 83."

The above is only a short description of his more important works. In subsequent communications I hope to give a complete list of all the books illustrated by him, with the dates of the first editions and what I conceive to be the present market value. These prices, of course, only apply to copies of the books in good state. From 1869 to 1877 Cruikshank illustrated between 25 and 270 different books.

FRANK A. WHEELER.

Weymouth, Dorset.

(To be continued.)

#### CRUZ DE CARAVACCA.

I have in my possession a small brass crucifix, about six inches in length. It is formed of two distinct plates. One side resembles an ordinary crucifix, with the exception that the cross is double, and at the base there are two figures of angels apparently engaged in bearing it up. There are also three diamond-like perforations in the upper limb of the cross, four in the lower, and one at the base, all of which contain pieces of coloured silk which have been inserted between the two plates. On the reverse, occupying the head of the cross and the upper limb, is a miniature representation of the crucifix just described, with its two supporting angels, who also bear, in their disengaged hands, a chalice. Beneath this is the figure of a priest, in eucharistic vestments with his hands clasped, and on each side of him, level with his head, is a candlestick. On his left, placed on the lower limb, is the upper portion of the body of a Moor, whose head wears a crown, and whose hands are raised as if in astonishment. On the other extremity of the lower limb, and to the priest's right, is the figure of a female. The two supporting angels of course are also visible on this side, as they are quite distinct from the body of the cross. On the base of the cross itself there is a kneeling figure, in Moorish dress, before which is an object which looks like either a bell or a reversed chalice.

The legend attached to this cross is as follows. The Moorish king who had conquered the country around Caravacca sent for the priest of that place, and asked him to explain to him the mysteries of the religion of Jesus, the son of Mary. The priest complied, and added that at the ministrations of the altar the good God helped him. Whereupon the king exclaimed, "Liar! now at once say your mass before me." The father

obeyed; but when he was about to elevate the Host, confusion seized him, and he stopped as if dismayed. The king exulted profanely at this, and cried, tauntingly, "Impostor, thy God faileth thee." The priest replied, meekly, "Oh! king, had I with me the blessed crucifix in my own church at Caravacca, all would have been well." As he spoke a rush of wings was heard, and the king cried out, "See! see! those two fair youths clad in bright robes who bring a cross of shining gold"; and the priest, raising his head and beholding them, said, "That is the blessed cross of which I spoke, and those who bear it are not boys, but angels of the Lord." Whereupon the king was converted and his queen made joyful, and on examination the reverse of the crucifix was found to be beautifully engraved by art divine as token of this wondrous miracle. The portrait of the king in his royal robes and his fair lady, and also of the former kneeling penitentially as a convert at the foot of the cross, were all duly set forth, as well as the images of the holy father and the blessed angels with their cross and chalice.

The original cross exists still at Caravacca, and the one in my possession is a facsimile of it. These copies are all duly blessed, and the people believe that they are endowed with miraculous powers. They are also considered a sure safeguard against lightning and earthquake, and are believed to make on some occasions, when storms arise, a creaking sound; but this is because some wicked person is in the house. Sicknes is also said to depart when the cross is applied to the afflicted one.

The name of the Moorish sovereign is not given in the legend; but for various reasons I surmise that the Emir Abdul Aziz Ibn Mousa is the king spoken of, for, although there is no evidence of his ever having embraced Christianity, yet he showed the greatest consideration and kindness to the conquered Goths. He married Egilona, the widow of Roderic, the last Visigothic king, and by her was induced to wear a crown, a description of headdress unknown to Saracen monarchs. He conquered Theodomir, Roderic's cousin, and allowed him to retain his kingdom of Murcia as a vassal of the Caliph of Damascus, and Caravacca is a town in Murcia. All this coincides with the legend.

R. STEWART PATTERSON.

Hale Crescent, Farnham.

MORGAN FAMILY OF LLANTARNAM ABBEY,  
MONMOUTHSHIRE, AND OF MONASTEREVAN,  
CO. KILDARE.

I should be glad if any genealogical reader of "N. & Q." could assist me in fathoming the mystery which overhangs the connexion of these two families. I am a descendant of a Robert

Morgan who settled at Monasterevan, co. Kildare, in the early part of the seventeenth century, and of whom there have always been traditions in the family that he was a son of Sir Edward Morgan, Bart., of Llantarnam Abbey; that he went over to Ireland as chaplain to Sir Adam Loftus, Viscount Ely; and that he was put to death in Coolbanagher Church, Queen's co., at the outbreak of the rebellion, Oct. 23, 1641. In corroboration of these traditions, the following copy of a letter, written about the year 1760, by Mrs. Elizabeth Hyland (*vide* Morgan), great-granddaughter of above Robert Morgan to her cousin, Mrs. Margaret Kelly (*vide* Morgan), is preserved:—

"DEAR MRS. KELLY.—As I know you are quite ignorant of what your ancestors were, I have taken it into my head to inform you as well as I can somewhat in relation to them, as it might incite you, as well as others, to conduct yourself worthy of them; tho' only known to oneself, 'tis pleasurable to know one did not spring from indifferent people or scruf (*sic*) of the earth. Your ancestor, Edward Morgan,\* of Llantarnam, in Monmouthshire, Eng., was made a Knight in the reign of Charles the First, some says a baronet, but that I can't say, but this I know, that he was a gallant officer in the army of Charles the First. His sister, Sarah Morgan,<sup>1</sup> was married to General Meredyth,<sup>2</sup> and after the death of the General, said Sarah Morgan married Lord Chancellor Loftus.<sup>3</sup> The said Sir Edward Morgan\* had

\* Sir Edward Morgan, of Llantarnam, was created a baronet by Charles I. May 12, 1642. He died June 21, 1653. His will is dated July 21, 1659, and proved P.C.C. March 30, 1661. He mentions having been imprisoned at Gloucester for two years, and at Hereford. This was on account of his exertions as a Royalist (?).

<sup>1</sup> There is no evidence that Sir Edward Morgan had a sister Sarah. She is not mentioned in his will. No relatives except her daughter Lottice are mentioned in her nuncupative will of Aug. 1, 1650, the date of her death.

<sup>2</sup> This must have been intended for Richard Meredyth, Bishop of Leighlin and Ferns, who is stated in Lodge's *Peage of Ireland* to have married Sarah, daughter of — Bathow, who afterwards married the Lord Chancellor Loftus. There is no corroborative evidence that her maiden name was Bathow. Richard Meredyth, M.A., "was a native of Wales." He went over to Ireland as chaplain to the Lord Deputy, Sir John Perrott. He was promoted to the bishopric of Leighlin in 1639, and he died Aug. 3, 1647. There is no mention of his wife's family in his will, dated July 23, 1647.

<sup>3</sup> Sir Adam Loftus, Lord High Chancellor of Ireland, 1619-41, created Viscount Loftus of Ely 1622. He is stated in Lodge's *Peage of Ireland* to have married Sarah, daughter of — Bathow, and widow of Richard Meredyth, Bishop of Leighlin and Ferns. He died at Middleham Castle, Yorks, about 1643. Letters of administration, originally granted Oct. 23, 1643, were exemplified June 24, 1661, to Edward, second Viscount Ely. His family is not mentioned in Sir Edward Morgan's will.

\* Sir Edward Morgan mentions the following sons in his will: (1) Edward, the eldest, then (1650) under the age of one-and-twenty, who succeeded him; (2) William; (3) James (who succeeded his nephew as fourth bar, not in 1651, and at whose death the baronetcy became extinct); and (4) Henry. There is no mention of Robert Morgan's family.

a son, the Reverend Robert Morgan, came to be Chaplain to Lord Chancellor Loftus, and was Parish Minister of Emo.\* He was married to — Dunne, of Brittas, and lived there, and died in the church in the year 1641. He had — — — — — them was your great grandfather. — — — — — had a brother, Griffith Morgan, who was your brother married to — — — — — Helen, and more of the — — — — — a son (daughter) — — — — — was ancestor to — — — — — there are several — — — — —

Mrs. Hyland — — — — — niece, the late Mrs. — — — — — which Mrs. Forster — — — — — son, the Rev. Charles — — — — — of Stisted, Essex, bearing — — — — — from which the following is — — — — —

"My father's sister, the late Mrs. — — — — — now living, would be about 120 years — — — — — dated to me fifty-six years ago (17 — — — — — Loftus, being very old and near his end — — — — — Morgan," your great grandfather, and said — — — — — injured yourself by marrying beneath — — — — — reserved for you what will enable you to live — — — — — your birth. You will find a bag of gold in such — — — — — with papers, which will inform you who your ancestors — — — — — were." This communication was overheard by — — — — — the family, who were constantly on the watch on account — — — — — of his sending for Elisha Morgan. The gold and papers — — — — — were taken away, Lord Loftus died immediately after [April 11, 1639], and Elisha Morgan lost all."

The letter then states that there was an old lady, daughter of the second Sir Edward Morgan, living at Llantarnam, who turned Roman Catholic, and having an Irish priest for her chaplain, she told him of the fate of her uncle Robert Morgan. The

\* There is no proof beyond family evidence of his existence.

\* Emo is in the parish of Coolbanagher, Queen's co., which was then a living in the gift of the Crown. There is no record of any presentation, nor is the name of the then rector known. The old church is now in ruins. In 1819 the Rector of Coolbanagher stated that when first he came to the parish, in 1804, he had found the tradition of the death of a former rector, about the time and in the manner stated, among his old parishioners. There is no record of the murder of Robert Morgan in the depositions taken after the rebellion of 1641 and now preserved in the library of Trinity College, Dublin. There is no evidence of the marriage with a Mrs. Dunne.

<sup>1</sup> One of the sons is said to have been Elisha Morgan. There is no evidence of the existence of Griffith Morgan, either as a son of Sir Edward or brother of Robert Morgan.

<sup>2</sup> Robert Morgan's eldest brother (supposing him to have been a son of the first Edward) was Sir Edward Morgan, second baronet, of Llantarnam, who married Frances, daughter of Thomas Morgan, of Maughan.

<sup>3</sup> There is no evidence of any connection with the Owen family.

<sup>4</sup> Edward, second Viscount Ely, will dated April 6, 1680, proved at Dublin by "Jane, the Vicountess, and sole executrix." No other relatives mentioned. He died at Monasterevan, and was buried there April 23, 1680.

\* This Elisha Morgan was Mrs. Hyland's grandfather.



priest mentioned in the Old Mitchell, settled at Monasterevan, Ireland, giving him a rare lot of heard what she said. Morgan, upon whom the charge was laid, was charged him to delay, as she could not get the branches of the family to go with the grandfather (William Morgan) prepared to go with the priest. Of each became so unhappy going to sea, that they were and thus the family was lost.

This invitation was sent to Monasterevan. I have been names of any of the daughters of Morgan, the date of his death. His father and mother (Morgan) were Roman Catholics, victed of recusancy at the mouth July 9, 1619, and their sequestration. The second Sir Edward was reported (Sept. 16, 1654) as the laws of the Church of England, that he returned to the Roman Catholicism, the third Sir Edward Morgan, male issue, and the baronetcy devolved upon Sir James Morgan, who was 1713.

Some years after the reputed death of Robert Morgan, his descendants became into four branches, in each of which the has been handed down, but requires evidence. I should feel much obliged for suggestions as to sources likely to bridge over the hiatus.

G. BLACKER MORGAN  
Vincent Villa, Addiscombe, Croydon, Surrey.

"A LITTLE MORE THAN KIN."—A great deal being talked about Mr. Wilson Barrett's *Hamlet* and his pronunciation of *kind* in the well-known line, "A little more than kin and less than kind." It is not the first time that the pronunciation of the leading words in this quotation has attracted attention, though in a different way. I very well remember Pechter's first appearance on the English stage as Hamlet, now more than twenty years ago. He made a sensation by appearing in a flaxen wig and making many novelties in the acting. His English was very far from perfect, and his exact pronunciation of the line to which I have referred was, "A little more than kean and less than koinid." This was adroitly seized by Mr. Stirling Coyne in his Easter piece for the Haymarket, produced on Easter Monday, April 6, 1863, *Pinckstone at Home*, with Bockstone, W. Farren, Chippendale, Clark, Rogers, Mrs. Wilkins, Miss Louise Keeley, Miss Fanny Wright, and Miss Ellen Terry in the leading parts. In addition to the panorama of the tour of the Prince of Wales in the East,

Jones's adaptation of the abbey to a residence. I believe the above is correctly copied. X.

The full inscription should be as follows:—

"Est rosa flis Veneris; quo dulcia furtiva laterant  
Harporati matris dona dicavit Amor  
Inde rogam mensis hospes suscipit amicis  
Conversat sub caelestia taceunda silent."

The translation is: "The rose is the flower of Venus. In order that her furtive proceedings might be concealed, Love dedicated to Harporates this gift of his mother." Hence the host hangs over his friendly table a rose, that the guests may know how to keep silence as to what is said. Harporates is the Greek and Roman name for Hymus, the god of silence.

"Quaque premit vocem, digitoque silentia suadet."

Ovid, *Met.* ix. 691.

And as a rose of Harporate," says Mrs. Browning in *Child*. The author of the Latin verses, which, of course, give rise to the expression "under the rose," is unknown. The lines will be found in the *Anthologia Latina*, *Pyramionum et Phormionum* of *Antonia*, the younger. In the *Opera* of Virgil, *Ludovicus de la Cerda*, they are said to be found inscribed on marble. This assertion is not unassailable. See 1<sup>st</sup> S. i. 274, 453; ii. 1, 300, 450; 3<sup>rd</sup> S. iv. 453; v. 15; vi. 29.]

IS LONDON.—When books were burnt in London by the common law, any fixed spot, such as Palace Green, at which the act was performed, for instance, that James I. was a Catholic of the great London. Now, where would be the same thing. In 1614 the wisecrackers did the same thing.

C. A. WARD.

BARBATA.—Will any one send a description of  
B. J.

BAR.—Who is the author of *Daily* and what is the G. S.

grandeens extend like indi-  
mor 7  
(266)  
G.

is a... of... What... a... of... It is... in... like a... Dragon... the... The green...

a hundred yards in length, and is well designed. On Dragon Hill the common people say St. George killed the dragon. They show a spot on it which they affirm is never covered with grass, and there they say the dragon was killed, and I think buried, and that the white horse was St. George's steed. All this history was noted in Syria, as I believe may be seen, according to the tradition, in *The Description of the East*."

His reference is to his own well-known book of travels. Yorkshire has a White Horse and a White Mare, but they are not of the right antiquity. T. S.

EDUCATION IN NORTH-EAST LINCOLNSHIRE.—The following is an exact transcript of a bill just handed me by a village publican in North-East Lincolnshire. It is a not unfair measure of the intelligence of the class, and forms an instructive subject for meditation. Here is the bill, not a word more or less:—

|              |     |   |    |
|--------------|-----|---|----|
| bottle ...   | ... | 1 | 7  |
| plowman ...  | ... | 1 | 8  |
| carriage ... | ... |   | 10 |

And it means, being interpreted, "bottle, plums, carriage." PELAGIUS.

SYLVANUS AND PEREGRINE SPENSER.—The Rev. S. Hayman,\* in an unpublished letter, date 1853, remarks on the names of Spenser's sons:—

"The poetical origin of the name of the eldest son *Sylvanus*, and of the youngest son, *Peregrine*, has not been alluded to by any commentator on the poet's works. Yet what more striking than the designation bestowed on Spenser's eldest babe, who was in all probability born at Kilcolman, then environed with the old aboriginal forests of the south. *Peregrino*, or the Wanderer, is a poetical appellation. The Horrick family, in co. Cork, had the Scriptural name *Gershom* similarly. See Exod. ii. 22."

It is probable that many readers of Spenser have noticed, like Mr. Hayman, the signification of the names of the poet's sons, but Dean Church† seems to be the first commentator who pointed it out to the public. The following passage in his brief but excellent life of Spenser bears a striking similarity to Mr. Hayman's remark:—

"In spite of love and poetry, and the charms of Kilcolman, Spenser felt as Englishmen feel in Australia or in India. To call one of them *Sylvanus*, and the other *Peregrine*, reveals to us that Ireland was still to him a 'salvage land,' and he a pilgrim and stranger in it; as Moses called his firstborn *Gershom*, a stranger here—'For he said, I have been a stranger in a strange land.'—Dean Church's *Spenser*, p. 100 (in "English Men of Letters")."

E. M. B.

Soothorne Vicarage, Linc.

SUPERSTITION IN ISLAY.—In the parish of Oa it is believed that the spirit of the last buried watches over the kirkyard till relieved by another

interred. At funerals, if two happen to be appointed for the same day and coming from a distance, so soon as they sight each other there is a race which shall reach the kirkyard first, each party being desirous that their friend should have the shortest watch. SKITH WAIT.

"ALFRED ANNENDALE, Esq."—This name is not given in Olphar Haunst's *Handbook of Pseudonyms Names*. It was the pseudonym assumed by Theodore Hook for his three-volume novel *Muggrave*, published in 1808. This was his first essay as a novelist, being written when he was twenty years old. Some portions of this novel were rewritten in *Merton (Sayings and Doings)*, First Series, 1824. CUTBERT BEDR.

"OLD AND NEW LONDON."—In vol. iii. at p. 237, is to be found the following extraordinary statement about the present Covent Garden Theatre: "It was opened on the 15th of May, 1818, by Mr. Harrison, in conjunction with Miss Louisa Pyne, with Meyerbeer's opera of *Les Huguenots*." C. E. S.

LOUIS XIV. AS CHRIST.—Among the pictures formerly in the possession of the Duke de Berri was one, by Nicolas Mignard, described as "Portraits of Louis XIV. and of his brother, when children, in the characters of the young Christ and St. John. The young prince holds the Cross resting against his shoulder." On canvas, twenty inches high by thirty-one wide.

RALPH N. JAMES.

THE GLAMIS MYSTERY.—I read in some paper lately that this is at an end, owing to the death of one of the family, who, in consequence of an infirmity, lived for over eighty-five years retired in one part of the castle. I know, on good authority, that each of the recent proprietors had, on his accession, to go and see something, or some one.

F. S. A. SCOT.

A DELIGHTFUL BIBLIOGRAPHIC BLUNDER.—In the catalogue No. 16) of Mr. Richard H. Sutton, bookseller, of 130, Portland Street, Manchester, just out, under a lot of works relating to the Isle of Man, to which special attention is called, we are favoured with this:—

"428. Fletcher's (Phineas) Purple Island [the I. of Man], a Poem; 8vo. bds. 2s. 1810."

Surely "a great mind" is at last outmatched.

ALEXANDER B. GOSWART, LL.D.  
Brooklyn House, Blackburn, Lancashire.

HERALDIC.—I was told by a collector of curiosities that the grotesque head often seen in the centre of the motto in Scotch armorials is called "The man in the moon," and means that the owner thereof had to take to the road or moor, and be a freebooter, for a living—being moonlight work. He exemplified this by a fine old oak panel,

\* Author of "Spenser's Irish Residence," in *Irish University Magazine*, Nov., 1813.

† Dr. Todd, however, speaks of Sylvanus as "probably a native of woody Kilcolman."



of which I hope to get further details. Old Mitchell, of Macduff, recently deceased, had a rare lot of "auld waird" stories. F.S.A.Scot.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BARBECUE.**—The *Times* correspondent at Philadelphia, telegraphing on Sept. 25, says that "a Democratic 'barbecue' was held yesterday at Shelbyville, Indiana, 40,000 persons present, 6,000 fed, torchlight parade afterwards." It is stated in the Webster-Mahm *Dictionary* that a "barbecue" means a large social entertainment, usually in the open air, at which animals are roasted whole. "Barbecue" also means a hog, ox, or other large animal roasted whole. Cp. Pope, *Imitations of Horace*, Sat. II. ii. 25, 26:—

"Odfield, with more than Harpy throat endu'd,  
Cries, 'Send me, Gods! a whole Hog barbecu'd!'"

Pope, in a note, says that a "hog barbecu'd" is a West Indian term of gluttony—a hog roasted whole, stuffed with spice, and basted with Madeira wine. In Webster we are told that "barbecuing" consists in splitting the animal to the backbone and roasting it on a gridiron. In Davies's *Supplementary Eng. Glossary* there is a quotation from Kingsley's *Westward Ho!* ch. xix., which shows that the word "barbecue" was used in the sense of a terrace of white plaster. Has Kingsley's word anything to do with Pope's? They are both West Indian terms. "Barbecue," a roast hog, is generally explained as a French word=*barbe à queue*. But if it is French, it must be colonial French, not French of the old country, as one looks in vain for the word in that grand store of genuine racy French of the sixteenth century, Randle Cotgrave's *Dictionary*.

A. L. MATHEW.

Oxford.

[“One day, among other dainties, we had a barbed hog,—a huge whole monster,—which I thought very nasty;—but this might be partly fancy; for I took a prejudice against him while he was roasting:—he was put down to a blazing fire in the field, where he was burnt, scorched and blacken'd, till he look'd like a fat Protestant at the stake in the days of Bishop Bonner.”—*Random Records*, by George Colman the Younger, vol. i. p. 192.]

**INSCRIPTION AT FORD ABBEY, NEAR CHARD, SOMERSET.**—There is a rose in plaster on one of the ceilings—I fancy under the great staircase—and around it this inscription: “Est rosa flus Veneris cuius quo furta laterent Harpocrati matris dona dicavit amor.” What would the rendering of this be in English? The rose is in stucco or plaster, placed there probably at the time of Inigo

Jones's adaptation of the abbey to a residence. I believe the above is correctly copied. X.

[The full inscription should be as follows:—

“Est rosa flus Veneris; quo dulcia furta laterent  
Harpocrati matris dona dicavit Amor  
Inde rusam mensis hospes suspendit amicus  
Convexa ut sub cædicta tacenda solant.”

The translation is, “The rose is the flower of Venus. In order that her furtive proceedings might be concealed, Love dedicated to Harpocrates this gift of his mother.” Hence the host hangs over his friendly table a rose, that the guests may know how to keep silence as to what is said. Harpocrates is the Greek and Roman name for Hórus, the god of silence.

“Quoque premit vocem, diglotoque silentia suadet.”

Ovid, *Mét.* ix. 691.

“Red as a rose of Harpocrate,” says Mrs. Browning in *Isabel's Child*. The author of the Latin verses, which, of course, gave rise to the expression “under the rose,” is unknown. The lines will be found in the *Anthologia Veterum Latinorum Epigrammatum et Poematum* of Peter Burman, the younger. In the *Opera* of Virgil, edited by Johannes Ludovicus de la Cerda, they are said to have been found incised on marble. This assertion is, however, not unassailable. See 1<sup>st</sup> S. i. 214, 458; ii. 221, 323; iii. 213, 500, 490; 3<sup>rd</sup> S. iv. 453; v. 15; vi. 29.]

**BOOKS BURN'T IN LONDON.**—When books were condemned to be burnt in London by the common hangman, was there any fixed spot, such as Palace Yard or Tower Hill, at which the act was performed? One is told, for instance, that James I. had the *Defensio Fidei Catholice* of the great Suarez burnt in London. Now, where would that take place in 1613? In 1614 the wisacres of the Parliament of Paris did the same thing.

C. A. WARD.

Haverstock Hill.

**CASTLE OF MINDELHEIM, BAVARIA.**—Will any reader please say where I may find a description of this castle? B. J.

**“MISTAKES OF DAILY OCCURRENCE.”**—Who is the author of a book called *Mistakes of Daily Occurrence*, published about 1866, and what is the price? G. S.

Southampton.

**CHANTRIES.**—Did the practice of our grandees of founding chantries for themselves ever extend to the Continent; as I remember no structure like them in foreign churches? Also, was any individual honoured with one before Queen Eleanor? and did any person before Bishop Elington (1366) found one for himself? E. L. G.

**GORDON, BOLTON, &c.**—I find amongst some papers connected with the Penn and other pedigrees that within the present generation an officer of the Royal Engineers named Gordon married a lady named Augusta, daughter of an officer of the Royal Engineers (who died at the Cape of Good Hope some years ago), and sister of an officer named Bolton, of the Royal Artillery. I am un-

able to identify the above, and should be glad of information. This family of Bolton, in a female line, is descended from a certain judge of Pennsylvania, who, about 1750-60, married (first wife) the daughter of a General (2) Alex. Macdougall.

J. H. L. A.

"BRITTON."—I have the second edition, "Faithfully corrected according to divers ancient Manuscripts, by Elun. Wingate, Gent.," of this curious old law book, said to have been written by one John Le Breton, a judge in the reign of Edward I. The imprint of the volume is "London, Printed by the Assignes of John Moore Esquire, Anno 1640." Are any copies known to exist of the first edition, and, if so, in what year and by whom was it printed? Is there any further evidence than that contained in the second edition as to the disputed authorship?

C. C. O.

Salisbury.

[The first edition was published without date, in black letter, and is thus described in Lowndes: "Britton, Lond., by Mr Robert Redman." Beside a title, prologue, and a table of 126 chapters, it has 298 folios.]

FAMILY OF KENN OF KENN COURT.—In the east wall of the chancel of Kenn Church, in the village of Kenn, near Tatton station, Somersetshire, is an old monument, containing, within a recess, the figures of a man in armour and a woman, with two daughters, kneeling, in the dress of Queen Elizabeth. On the base of the monument is a lady, leaning on her arm, holding an infant in one hand and a book in the other. Above is an inscription: "To Christopher Kenn, Esqre, who died Jan. 21st, 1693, and to Dame Florence, his widow, who erected the monument." Can any of your readers inform me who Dame Florence was? Who were her father and mother, and where did they live? Where should I be likely to obtain this information?

W. H. NOBLE, Lieut.-Col. R.A.

Woolwich.

DOUBLE LETTERS AS INITIAL CAPITALS.—In old writings it is often found that a small *f* is doubled at the beginning of a word, where we should now use a capital letter *F*. This use survives in the case of certain families, who employ two small *f*'s at the commencement of their surnames, as the "faringtons," "frenchs," &c. I also saw, as I believe, many years ago, an article in some magazine which asserted that all the letters of the alphabet used, in such circumstances, to be duplicated, and that our great-grandmothers always spoke of capitals as "double letters," because they used, in their early years, to be actually so written. On the other hand, I was surprised recently to hear it maintained that the doubling of the *f* at the beginning of a word was not done for the object of qualifying it in the way we now do by using the *F*. As the subject seems somewhat

obscure, perhaps I may be allowed to ask the help of your readers to throw some light upon it. Can any of them say (1) whether other letters are found doubled at the commencement of a word, as *f* is found; (2) whether they can bring forward instances of such duplication of other letters in English (I take it the *Ll* in Welsh is quite a different thing); (3) if not, whether *f* at the beginning of a word does always represent the modern capital *F*; (4) how it was that the letter *f* came specially to have this particular use?

W. S. B. H.

AUE-BOARDS.—Cotgrave's *French Dictionary* (1611) contains: "*Aubes*: fem. The short boards which are set into th' outside of a water-mill wheel; we call them, *ludles* or *aue-boards*." I have not met with the last word anywhere else in print, and do not know whether to read *au* or *ave*. But I remember to have heard the same things called in Roxburghshire, when I was a boy, *aies* (rhyming with *laies*). Can any one supply for the New Dictionary other instances, or throw any light on the history of the word? Can it be a worn-down form of its Fr. equivalent *aube* (which Littré says is the O.F. *aube*, white-wood, L. *albus*)? Answers direct to me, in first place, will be of service.

J. A. H. MURRAY.

Mill Hill, N.W.

PRINCESS CHARLOTTE AND WHIG VIEWS.—It is said that the Princess Charlotte (daughter of the Prince of Wales, afterwards George IV.) was led in tears from the dinner-table because her father abused the Whigs in her presence. See *The Royal Dukes and Princesses of the Family of George III.* (Percy Fitzgerald), ii. 4. Byron celebrated it thus in the *Lines to a Lady Weeping*:—

"Weep, daughter of a royal line.  
A Sire's disgrace, a realm's decay;  
Ah! happy if each tear of thine  
Could wash a father's fault away.

Weep, for thy tears are Virtue's tears  
Auspicious to these suffering isles:  
And be each drop in future years  
Repaid thee by thy people's smiles."

When did Byron write these lines, and when and where did the incident occur? Was it at the Brighton Pavilion? FREDERICK E. SAWYER.  
Brighton.

WOOD PIGEON.—An old man, living in a small village a few miles from here, recited the following rhyme to me a month or two ago:—

"Coo-pe Coo!  
Me and my poor two!  
Two sticks across,  
And a little bit of moss,  
And it will do, do, do!"

Of course the first line has reference to the cry of the wood pigeon; the second speaks slightly of its habit of only laying two eggs, and the remainder



alludes to the careless fashion in which it builds its nest. I should like to know if this rhyme is known elsewhere, and if there are others of a similar kind.

HENRY B. SEXTON.

8, Ossington Villas, Nottingham.

**SPENSER'S AUTOGRAPH.**—I was under the impression that, with the exception of a doubtful specimen of Spenser's writing preserved in the British Museum, no autograph of the poet exists. Dean Church states that Spenser in 1581

"was appointed Clerk of Decees and Recognizances in the Irish Court of Chancery, retaining his place as Secretary to the Lord Deputy, in which character his signature sometimes appears in the Irish Records, certifying state documents sent to England."—Dean Church's *Spenser*, pp. 71-5.

Even a facsimile of the poet's signature would be valuable to all lovers of Spenser, if his signature exists.

E. M. B.

Seothorns Vicarage, Linc.

**"FIG FRIDAY."**—Can any one give me information concerning Fig Friday? I have seen a book with these words, "Given on Fig Friday."

AGNES GOWING.

Ashby Lodge, Norwich.

[Fig Sunday is a name given to Palm Sunday, on which day in certain localities it was the custom to eat figs or fig pies. See 1<sup>st</sup> S. ii. 62; 4<sup>th</sup> S. iii. 593, iv. 286; 6<sup>th</sup> S. vii. 290.]

**THE WILLOW PATTERN PLATE.**—The story of this is told in a rhyme, of which the refrain runs thus:—

"This is the garden,  
And these are the trees  
Which wobbledly-wobbledly go in the breeze,  
In the garden of Mandarin Easy."

Can you guide me to obtaining a copy of the rhyme in question?

W. R. BENN.

[See 1<sup>st</sup> S. vi. 509; vii. 631; 3<sup>rd</sup> S. xi. 152, 298, 405, 461; 5<sup>th</sup> S. ii. 63, 114. At 3<sup>rd</sup> S. xi. 298, 405, 461, Mr. Benn will find full information concerning the willow pattern plate, and a rhyme descriptive of it, which seems to us preferable to that from which he quotes.]

**TREPASSEY, NEWFOUNDLAND: JACKSON FAMILY.**

—How or where can I obtain information generally respecting the condition of Trepassey, in Newfoundland, about the year 1723, and in particular respecting the family of William Jackson, a merchant then residing there?

DENMARK.

**STAPLEY FAMILY, BARONETS OF SUSSEX.**—In the published pedigree it is stated that Herbert Stapley, son of Sir John, predeceased his father without issue, when the baronetcy is given as "extinct." Sir John died in 1701, aged seventy-four. I find in Folkington Church, Sussex, on a gravestone within the communion rails, "Here lyeth interred the body of Herbert Stapley, fourth sonne of Herbert Stapley, Esq., his mother the only daughter of Sir Richard Colepepyr, of Ailsford, in

Kent, he died in the 3<sup>rd</sup> year of his age. Nascetes morimur" (see Horsfield's *History of Sussex*). Can either of your numerous readers furnish me with any information, from registers, &c., concerning these four sons (and one daughter), together with notes of the present descendants of the family, more particularly from about 1676 to 1789? They were of Framfield, Patcham, and Ringmer. Communications addressed to

M. A.

19, Edwards Square, Kensington, W.

**SOURCE OF QUOTATION IN "ROB ROY."**—Can any one inform me where I can find the set of verses beginning "Tobacco that is withered quite," from which, according to a note in the centenary edition of *Rob Roy*, chap. ix. p. 131, the lines quoted by Justice Inglewood are taken?

OSMUND AIRY.

90, Hagley Road, Birmingham.

**GERMAN SUPERNUMERARY OFFICERS.**—It will be seen in the German *Army List* that nearly every regiment has three classes of supernumerary officers attached to it, under the respective heads of "Aggregirt," "A la Suite," and "Abgang"; they are of all ranks, from field-marshal down to second lieutenant. On what footing are these officers, and what connexion have they with the regiments to which they appear to be attached? They are totally distinct from the "reserve officers," who appear in a separate list, under the heads of their respective regiments. F. D. H.

**LENGTH OF SOLOMON'S REIGN.**—In a work published in 1858 by the late Rev. Franke Parker, under the title *Chronology*, the author contends for the accuracy of the eighty years assigned by Josephus as the duration of the reign of Solomon. He tries to reconcile this with the forty years given both in the first book of Kings and the second book of Chronicles by saying that the Biblical records are intended only to refer to the "good" years of Solomon's reign. Dr. Adam Clarke characterizes the eighty years' duration as "sufficiently absurd"; and I think there can be little doubt that it was a mere slip on the part of Josephus, who then suggested an age for Solomon that seemed consistent with this supposed length of his reign. But *à propos* of the statement of the Jewish historian, I should like to ask whether there is any record in authentic history of a reign lasting so long as eighty years. The longest that occurs to my recollection is that of Louis XIV., which began with a long minority.

W. T. LYNN.

Blackheath.

**THE FATHERS.**—There was published in 1635 by "Daniel Perre, and are to be sold at the Signe of the Red Bull in Little-Brittaine," a small volume of eighty-seven pages, entitled *A Synopsis or Compendium of the Fathers, or of the most*

*Famous and Ancient Doctors of the Church, as also of the Schoolmen, &c.* "Written in Latin by that Reverend and Renowned Divine, Daniel Tossanus, chief Professor of Divinity in the University of Heidelberge, and faithfully Englished by A. S. Gent." The translator dedicates his work "To His Truly Worthy, And Noble Friend, Sir R. C., Knight." Who were "A. S." and "Sir R. C."? Though not deserving the extravagant praise of the translator, the book is a most meritorious condensation. I have never seen but one copy, and believe the work now to be very rare (1).

C. C. O.

Salisbury.

GEORGE PICKERING.—Where can I find an account of an artist of this name? I have searched Bryan's *Dictionary of Painters and Engravers* and other artistic works without success. I have seen drawings by him which exhibit a degree of finish and a tone which belong to the time of Turner and his school. Any information of exhibition of his works will be gladly received.

T. CANN HUGHES, B.A.

Chester.

BURNS'S ADDRESS "TO A LOUSE."—I once saw the well-known line quoted thus:—

"O wad some sprite the giftie gie us."

I think "sprite" is more Burns-like than "power." Have any of your readers met with the line so quoted? A "power" would confer the gift in a mechanical way, a "sprite" for fun, or mischief, and the malicious pleasure of watching our chagrin.

A. M.

Grantham.

AUTHORS OF QUOTATIONS WANTED.—

"Lachrymæ peccatorum nectar angelorum."

ROSS O'CONNELL.

### Replies.

WOMEN IN ACTION ON BOARD SHIPS OF THE ROYAL NAVY.

(6th S. I. 67, 196, 276.)

The epitaph on the remarkable Miss Anne Chamberlayne in Chelsea Church was translated and printed in 1814 in the *Naval Chronicle*, xxxii. 111. The editor, in a foot-note, says, "One hardly knows which most to admire—the courage of the heroine, or of the gentleman who married her. If she had happened to have been a shrew, it would have been a Herculean task to have tamed her."

In 1812 H.M.S. *Swallow* fought two French vessels off Fréjus. It was on June 18, and after a most obstinate action she succeeded in driving them both in under the batteries of the town. The following anecdote, as narrated by one of the officers of the *Swallow*, is told at some length in the *Naval Chronicle*, xxviii. 196:—

"In the gallant and sanguinary action there was a seaman named Phelan, who had his wife on board. She was stationed (as is usual when women are on board at time of battle) to assist the surgeon in the care of the wounded. From the close manner in which the *Swallow* engaged the enemy, yard-arm and yard-arm, the wounded, as may be expected, were brought below very fast. Amongst the rest, a messmate of her husband's (and consequently her own), who had received a mortal wound through the side. Her exertions were used to console the poor fellow, who was in great agonies, and nearly breathing his last; when, by some chance, she heard her husband was wounded on deck. Her anxiety and already overpowered feelings could not one moment be restrained; she rushed instantly on deck, and received the wounded tar in her arms. He faintly raised his head to kiss her; she burst into a flood of tears, and told him to take courage. 'All would yet be well,' but scarcely pronounced the last syllable, when an ill-directed shot took her head off. The poor tar, who was closely wrapt in her arms, opened his eyes once more, then shut them for ever. Phelan and his wife were sewed up in one hammock, and, it is needless to say, buried in one grave."

The narrator adds to the pathos of the above story by telling how, only three weeks before, a fine boy had been born to them, and how poor Tommy fared till they put into Port Mahon. The sailors agreed "he should have a hundred fathers, but what could be the substitute of a nurse and a mother?" Happily, there was a Maltese govt on board, which proved as tractable and faithful to its charge as the immortal dumb foster-mother of Roman story.

In Rodney's battle with De Guichen off the Pearl Rock, Martinique, April 17, 1780, there was a woman on board the Sandwich, Rodney's flagship, who "fought a twenty-four-pounder gun, and afterwards attended the whole night upon the wounded men." See *Life of Rodney*, i. 292, note.

From the expression used in the above account, and from the absence of any mention of a custom of bearing women as part of a ship's complement in any naval history or document that I am aware of, as well as from the cases of female sailors, who from time to time entered, served, and fought in men's clothes, and who, upon their sex being discovered, were discharged to the shore as soon as possible, I think we may affirm that there has never been such a custom in the navy. Furthermore, in Greenwich Hospital, and till recently at the several royal naval hospitals, men nurses only were employed.

GEORGE F. HODGKIN.

Streatham.

FRENCH PROTESTANT REFUGEES (6th S. I. 167, 237).—Although I have met with several instances, the double record of births and marriages was, if I may judge from my own small acquaintance with the registers, exceptional. In Mr. Agnew's third, or index volume, which though necessary yet to be obtained, Mr. TALLACK will find lists of denization up to 1701. He will find still more



valuable information in the Acts of Naturalization, to be sought at the House of Lords, since these tell the parentage and *lieu de provenance*, whereas the letters of denization give only the bare names, too frequently in very doubtful orthography. The research, however, it should be added, may prove, since for all practical purposes the Acts are unindexed, laborious and costly. The most exhaustive work, a copy of which is to be found in the library of the British Museum, is *La France Protestante*, by MM. Hang. A new edition of this, greatly enlarged, though still retaining errors which in a first edition of an undertaking covering so much ground were inevitable, is in slow progress, and with its fourth tome has completed the letter C.

For the German "refuges" the most useful book is that by MM. Erman and Reclam. This, with other kindred works, and amongst them, bound into convenient yearly volumes, the *Bulletin of the Société de l'Histoire du Protestantisme Français*, which contains communications often very valuable, may be seen in the little library of the French hospital of La Providence, adjoining Victoria Park. The disused God's acre, known as "Mount Nol," at Wandsworth, has been called, on insufficient grounds, a Huguenot cemetery. There was, in fact, here no burial-ground of which the refugees claimed an exclusive use. Very many Huguenot names will be found, for instance—speaking of West-end churches only—in the burial books of St. Martin-in-the-Fields, of St. James's, Piccadilly, of St. Anne's, Soho, and of St. Marylebone. In Dublin, on the other hand, they had four, corresponding, I suppose, to their four congregations, two of them (St. Patrick's and St. Mary's) Conformist, and the two of Peter Street and Lucy Lane Nonconformist.

H. W.

New University Club.

STRODE OF CHEPSTED (6th S. x. 223).—In answer to the inquiries of W. G. D. F., Sir Nicholas Strode was the son of Sir George and his wife Rebecca, daughter and co-heir of Nicholas Crispe, of Wilts. He died 1663. The second wife of Sir Nicholas Strode was Katherine, daughter of John Saville, of Methley, co. York (collateral ancestress of the Earls of Mexborough), and widow of Sir William Chomley, of Whithy, Bart. Of their two daughters, co-heresses, Rebecca married William Wyndham, Esq., of Lincoln's Inn, son of John Wyndham, of Duuraven, co. Glamorgan, serjeant-at-law. In the chapel of the Oglander family in Brading Church can be seen the arms borne by the Strodes of Kent, Sussex, Dorsetshire, and Herts, the heiress of Sir John de Strode, of Parham, having married Sir William Oglander, Bart., in 1699. The arms are, Ermine, on a canton sa, a crescent arg.; crest, a demi-lion rampant. Much information respecting this family will be found in

the *Registers of the Church or Abbey of St. Peter, Westminster*, "edited and annotated by J. L. Chester, London, 1873"; also in the *Hist. of Clerkenwell*, by W. Pinks and J. Wood, published about the same time. By some of the earlier writers the family is styled "ancient and knightly," and described as "kingly benefactors of Church and State."

M. G. S.

5, Royal Terrace, Eastbourne.

QUARTER SESSIONS ROLLS (6th S. x. 247).—In reply to MR. HAILSTONE'S inquiry, I beg leave to say that the records of the county of Middlesex, lately arranged and indexed by order of the Court of Quarter Sessions, include Sessions Rolls for successive years from 1540 (3 Edward VI.), viz., Edward VI., 25 rolls; Mary, and Philip and Mary, 68 rolls; Elizabeth, 318 rolls (of which about 240 are prior to 1597); and so on. I enclose a copy of the *Report* presented to the Court, containing a list of all the records, for any use you are able to make of it. I may add that a society is in formation, under the presidency of Viscount Enfield, the newly appointed Lord Lieutenant and Custos Rotulorum, to be called the County of Middlesex Record Society, for the purpose of preparing a descriptive catalogue of the whole, and publishing any parts that may appear of sufficient interest.

B. WOOD SMITH.

BATH INSCRIPTION (6th S. x. 248).—The inscription on the tablet at Bath, with its double interpretation, is fully described in the small sixpenny pamphlet sold at the newly discovered Roman bath in that city. The subject was discussed in the *Academy* some months ago, but I cannot recall the exact date.

C. S. JERRAM.

CLERGY LISTS (6th S. vi. 344; x. 229, 272).—MR. SAWYER gave at the first reference an account of the sources from which lists of the parochial clergy may be compiled. I now wish to add to it, by recording the titles of some of the works printed during the present century which furnish more or less complete accounts of the clergy who were living at the various dates mentioned. They are as follows:—

The Clerical Guide, or ecclesiastical directory, containing a complete register of the prelates and other dignitaries of the Church; a list of all the benefices in England and Wales, arranged alphabetically in their several counties, dioceses, archdeaconries, &c., the names of their respective incumbents, the population of the parishes, value of the livings, name of the patrons, &c., and an Appendix containing alphabetical lists of those benefices, which are in the patronage of the Crown, the bishops, deans and chapters, and other public bodies. London, printed for F. & J. Rivington by R. & R. Gilbert, St. John's Square, Clerkenwell, 1817, 4to. pp. xvi, 312, 2ss.—Second edition, corrected, 1823, 4to. pp. xxxix, 293, 2ss.—Third edition, corrected by Richard Gilbert, compiler of *The Clergyman's Almanack and The Liber Scholasticus*, 1829, 4to. pp. 310, 2ss.—New edition, 1830, 4to. pp. xl, 287, 2ss.—Preface





from which came "Welcome's Folly." The "study" was demolished in 1779, on which occasion there appeared in the *St. James's Chronicle* some lines which are given in "N. & Q." 1<sup>st</sup> S. xi. 144. An account of the bridge appears in Peshall's *Oxford*, pp. 257-9. A view of the study can be seen in Ingram's *Memorials of Oxford*, vol. iii., Observatory, p. 1. An imaginary account of a visit to it can be read in Sir F. Palgrave's *The Merchant and the Friar*, ch. v., "The Friar's Study," pp. 210 seq., Lond., 1841: "They were now fronting the tower upon the bridge, Bacon's celebrated study, in which, secluded from the throng, he held communion with the intellectual universe," &c. There was another "study," which is thus described: "St. Mary's Mill, in this parish [Hampton], was formerly a chapel, famous for a room in it called Friar Bacon's Study, because Roger Bacon is said to have been educated there" (Radder's *Hist. of Gloucestershire*, p. 468, Cirencester, 1779), which Camden also mentions, *Brit.*, *ad loc.*

ED. MARSHALL.

INDEX OF PLACE-NAMES (6<sup>th</sup> S. x. 227).—The largest index of place-names I have known is a rather despised and neglected work, entitled "*England and Wales*, by Thomas Dugdale, Antiquarian," which has appeared in various editions during the past forty years. I have never failed to find in this work the name, position, population, distance from London, acreage, &c., of small villages, with histories, generally careful and valuable, of larger places. I have one copy in two thick volumes, with a very thick volume of maps and plates; and another copy in four volumes, with maps and plates *in situ*. As the work is nominally out of date, it is often to be found in second-hand book catalogues at from ten to twenty shillings, according to binding and condition.

ESTE.

DOUBLE CHRISTIAN NAMES (6<sup>th</sup> S. vii. 119, 172; viii. 153, 273, 371; ix. 36, 438; x. 214).—Let me call your attention to Thomas Posthumous Hobby, M.P. for Appleby in 1588, for Scarborough in 1611, for Ripon in 1620, 1623, 1625, 1625-6, and 1628, his parliamentary life thus extending over forty years. He is mentioned in the pedigree of Dakins of Linton in Glover's *Visitation of Yorkshire* (1585).

R. HOLMES.

A SYMPATHETIC STONE (6<sup>th</sup> S. x. 207).—I do not recall an instance of a stone with a history so interesting as that given *ante*, p. 207, but there is a tree on an estate in Sussex which is said to shed a branch whenever a member of the family is about to die. In the grounds of the monastery of Sta. Sabina, on the Aventine, now belonging to the Irish Dominicans, is a merangola, or ungrafted orange tree, said to have been planted by St. Dominic himself, which is noticed to predict the

opening of any new field for the extension of the order by putting forth a new and vigorous shoot. I had often heard the tradition, and took occasion of the opportunity of Cardinal McCabe taking possession of Sta. Sabina as his titular church to obtain a sight of it. The branch which had shot out when Lacordaire revived the earlier popularity of the order in France was pointed out to me.

"Life-trees" are familiar to all students of Eastern fable, and it is an instance of the hold such superstitions have on the most cultivated and even most unbelieving people, that Byron said of the tree he planted on occasion of his first visit to Newstead, "as it fares, so will fare my fortune." And it is certainly true that just according as at one time or another he has been contemned or appreciated, this tree (which is looking very well just now under the revived reaction in favour of Byron's poetry and the sympathetic care of the present owner of Newstead Abbey) has been neglected or fostered.

Through the crevice between the rocks in a rugged ravine above Assisi, called "Le Carceri," where St. Francis loved to seek retirement (though at his time a nearly inaccessible place), issues a tiny stream whenever any great trial is about to befall Rome; the place is dry at other times. It flowed, of course, in 1870. Heine wrote:—

"If they know it, the dearie flowers,  
How deeply wounded our heart;  
Their tears would flow with ours  
To lull the smart."

And that plants are conscious of, and respond to, tender care of them, and pine in its temporary absence, no one who ever petted any can well dispute.

R. H. BUSK.

HUGH SINGLETON, THE PRINTER OF SPENSER'S "SHEPHEARDES CALENDAR" (6<sup>th</sup> S. x. 85, 178).—Will COL. FISHER kindly contribute to "N. & Q." the reasons for his statement that no connexion has been traced between the Travers family of Pille, in the parish of Bishop-Tawton, in the county of Devon, and the Lancashire family of the same name? The Travers family descended from John Travers, who married Sarah Spenser, certainly claim a descent from Lancashire. See Craik's *Spenser*, vol. iii. p. 250. I am not fortunate enough to possess Dr. Grosart's *Life of Spenser*, but he appears, according to Col. Fisher, to assert the connexion of the families. Mr. John Moore Travers, the direct descendant of John Travers, stated that Pille was in the neighbourhood of Bristol. Craik, *ut supra*. E. M. B. Scothorne Vicarage, Linc.

LOO: GRASS WIDOW (6<sup>th</sup> S. viii. 268, 413).—Under this reference a correspondent, W. J. L., made an interesting inquiry as to the origin of the latter phrase. I do not find, however, that he received any replies, and he probably has himself to thank for

this, through joining his query on to that on the word *less* as the termination of place-names. To this fact, also, I attribute the omission of all reference to *grass widow* in the index. The term, however, is just one that I think deserves final treatment in the pages of "N. & Q." The supposed derivation quoted by your correspondent as from *Fr. grace*, courtesy, is so commonly alleged, that if wrong it should be exploded once for all. I have generally seen the term referred to special dispensations granted by medieval Popes for what we should now term "judicial separation." In that case the wife was said to become a widow "*de grace*," presumably of the Pope. I instance this merely from memory, being unable to say exactly where I last saw this stated. I may, therefore, be not altogether exact. Your correspondent very shrewdly suspects the validity of this derivation from *Fr. grace*, on account of the existence of a *Ger. Strokwidow*, straw-widow. I find this translated in Kluge's *German English Dictionary* as "*mock widow*," where also appears the corresponding masculine character *Strokwidder*, mock widower. The same authority gives *Strochmann*, a man of straw, scarecrow, dummy (in which). This last appears to show how the word *Stroch* is used in conjunction with *Widder* and *Widder*, namely, as denoting an unreal, dummy-like character, of no more substance than a figure of stuffed straw used as a scarecrow. Clearly, now, the point to clear up is whether *grass* in English is used in a similar sense in place of *straw*. If so, it will add one to the list of words in English that do not need any alteration in their received forms to make them conform to their true derivation, e.g., *Whitsunday*, which PROF. SUGAT, I fancy, showed us not long since in your columns was just what it appeared to be, namely, *White Sunday* (though I am quite unable to get a reference to this in your indexes), which he entitled also, if my memory serves me, by an appeal to other languages, Welsh, Swedish, &c.

C. E. CARDEW.

PORTRAITS OF BISHOPS OF LICHFIELD (6th S. x. 148, 218).—Probably the portrait of Simpson, Bishop of Lichfield, may be found in the north transept of that cathedral. Many years ago I first saw the interesting series of portraits of our kings and the bishops of the see, and quite recently I was interested to inquire their fate, after the fall of the spire, and was told that all the bishops' portraits were saved, but those of the kings were destroyed.

W. F. HOUSON.

Temple Ewell.

CRANWELL CHURCH COCKPIT (6th S. x. 266).—Many pits existed formerly similar to that described. Some twenty years ago there was one in the rectory grounds at Ilanwrog, Carnarvonshire, in a very good state of preservation. Possibly,

however, in the so-called march of improvements this betting-ring has been abolished. Rectory half a mile north of church and village.

GILFLEWER FARRINGTON.

BROAD ARROW (6th S. ix. 296, 297, 418; x. 139, 238).—Probably Admiral Smyth used the word *runes* loosely in reference to the house-marks of Ditmarsh. An interesting account of these house-marks is to be found in the *Archæologia*, vol. xxxvii. p. 371.

MABEL PEACOCK.

THE RELIGION OF SHAKESPEARE (1st S. x. 85; 5th S. viii. 502).—I have found this topic very fully discussed in *The Theological Review*, London, vol. xlii. 1876; in *The Rambler*, London, vol. vi. 1858; and in *Barthelemy, Etienne et Menesius Historiques*, Paris, vol. xi. p. 191.

J. MASKELL.

HEYDON FAMILY (6th S. x. 167, 237).—Cadhay of the Heydons is a fine old manor house in the parish of Ottery St. Mary, about a mile north-west of the town. It was visited by the Royal Archaeological Institute in 1873.

THOMAS KERSLAKE.

Bristol.

Cadhay, the ancient seat of the Heydon family, is in the parish of Ottery St. Mary. F. T. C.

Cadhay (or, as Pincke asserts, Caddey) is not the same as Cadeleigh. It is a seat, not parish, situated five miles north-west of Ottery St. Mary, and was formerly in the possession of the Heydons. See under name Cadhay in *Imp. Gazetteer of England and Wales*. In Ogilby's *Itinerary*, 1691, the seat was held by T. Williams, Esq., whilst Wickham Court was in the possession of Col. Farnaby. If Pincke had stated the probable date of the Sir H. Heydon a more complete answer to his query might have been established.

V. B. REDSTONE.

DEATH OF SIR O. SHOVEL (6th S. x. 88, 150, 250).—In noting the other admirals who had, since the Restoration, received the honour of a public funeral, E. G. A. makes a little slip as regards the date of Sir Edward Spragge's death. He lost his life in an action with Tromp off the Dutch coast, August 11, 1673.

GEORGE F. HOOPER.

Streatham.

It may not be generally known that Sir Cloudesley's wife, Lady Shovel, who, it seems, was drowned along with him, still walks at midnight in the avenue of May Place, that pleasant old country house near Dartford, in Kent, where he and she are said to have lived. I am, however, in a position to state that she does not walk there every night; for once, being at a ball at May Place, I went out into the avenue at midnight, along with a courageous partner, for the purpose of seeing



Lady Shovel's ghost; and we did not see it. This kind of negative experience is very common.

A. J. M.

RACOCO (6th S. i. 321, 356; ii. 276; vii. 627; 4th S. iv. 158, 241; vi. 234; 6th S. ix. 166, 271, 376, 436; x. 10, 51, 151, 237).—Some of your correspondents have written about *racoco*. Can any one say when the term was first introduced as meaning a collection of old china and other curiosities? I first heard it used by a French lady in 1837, and understood that the name was taken from the cry of a parrot, belonging to a lady who collected china and such articles in Paris.

O. M.

HERALDIC (6th S. x. 228, 296).—The family of Bourne bears, Ermine, on a bend az. three lions rampant or.

D. G. C. E.

BOOKS ON ARISTOTLE'S "POETICS" (6th S. x. 228).—Since Vahlen's second edition (1874) the chief texts which have appeared are, I believe, Susemihl's (with a German translation), W. Christ's (Teubner series), and Brandscheid's (1882, text, German translation, and notes). A French edition by Egger and Parnajon (Hachette) is an "analytical classic" for the ignorant. There are also popular works by Stahr, St. Hilaire, &c. Of treatises on questions connected with the *Poetics*, Bernays's *Grundzüge d. Verlorenen Abh. des Aristoteles über Wirkung d. Tragödie* is excellent, and Döring, Brandis and Teichmüller are often quoted. There is also, of course, a variety of minor contributions by different writers. Mr. Bywater and others, in the *Journal of Philology*, and many more abroad. Mr. GASTILLON should consult Engelmann's great catalogue, or apply to Mr. David Nutt. The best and amplest account, however, is to be found in the articles on Aristotelian literature in Barsian's *Jahresberichte*, old, I believe, by Susemihl, who is one of the greatest living authorities. The only modern English translation which deserves the name is, I think, Mr. Wharton's, and that is chiefly intended for undergraduates.

F. HAVERFIELD.

Lancing College.

KHEDIVE (6th S. ix. 449; x. 13).—At the former of these references I asked for the correct Arabic word of which this is a French transliteration. Your correspondents in reply have not given me this simply and clearly. They have given supposed equivalents and derivations, which are valuable, but my exact want is yet unsupplied. I want the Arabic word in Arabic characters, and as you may have a difficulty in printing this for want of type, will some one spell it out in the names of the Arabic letters. Thus, for example, the Indian word *khadoo* spells, *khe-fatah, dāl-yāz, hamza, wau*; while the form *khidiv* would spell, *khe-kasra, dāl-kasra-yāz, wau*. This is according

to the usual conventional mode of pointing adopted in printing Persi-Arabic in this country. To make it still clearer, the usually received Romanio transliteration should be added, though this is apt to vary in different hands.

QURNELIUS.

CURIOUS SURNAMES (6th S. x. 209).—Perhaps it may still more startle your contributor Mr. SAWYER to hear that at the Hotel Royal, Hanover, one can see printed on the menu cards, wine cards, &c., "Gebrüder Christ, proprietors."

T. RIDPATH.

Liverpool.

MOSES AS THE SURNAME OF A CHRISTIAN (6th S. x. 229).—Nearly thirty years ago I "served my title" at Halstow. There were then living persons who had known that churchwarden. In reply to my question—identical with that of Mr. H. GREENSTED—they told me that the name was a corruption, but the original surname I am utterly unable to recollect at the present time.

THOMAS GRANNAM.

The Rectory, Irthlingborough.

TELEPHONE (6th S. x. 245).—In reference to MR. TERRY's note, a record as to telephone may be of use. When the word was started afresh I told Prof. Graham Bell that, so far as I remembered, it was first introduced by Francis Whishaw, the originator of the Exhibition of 1851. In the early days of experiment in telegraphy, besides the electric, there were the hydrostatic, which Whishaw invented, and the acoustic, on which Wheatstone was engaged and on which I also experimented. When Wheatstone joined Cooke in the electric telegraph the latter was established and the others fell behind. Whishaw, however, applied himself to the improvement of acoustic tubing for offices and factories, and among other apparatus I remember his "telephone" for sending "sound" messages across courts from one part of a building to another. It is to be noted that the success of the electric system, which for the time killed acoustic telegraphy, ultimately laid the foundation for its success in the form of the present telephone.

HYDE CLARKE.

RIVERSDALE PEERAGE (6th S. x. 190).—In Debrett's *Peerage*, 1824, is a full pedigree of this family—Tonson, not Jonson—which represents the first lord as the son of Richard Tonson, and son of Henry Tonson, whose wife was Elizabeth, second daughter of Sir Richard Hall, a judge of the Common Pleas. I cannot, however, find this name in Haydn. There are here some letters from Col. Tonson to Lord George Germain, from which I will make some extracts:—

"13 Feb. 1770. I am now Member for Turin, and have a clear estate of 12,000*l.* a year, and as soon as I have discharged a debt of 60,000*l.* which I incurred to purchase the Estate and Manor

of Rathcoormuck with a Borough annexed, I shall add 4000*l.* a year more to it, and I have already paid off near 10,000*l.*, so that, my Lord, you will not suspect I want to solicit anything lucrative, what I wish is to be created a Peer of this Kingdom, and if I could succeed that your Lordship's intercession I shall ever retain a most grateful sense of it, and in return I will resign the *Lt. Governor* of Cork, and will engage to bring in any person your Lordship will name to succeed me in Rathcoormuck, and I will further engage to purchase a seat in the English House if your Lordship thinks proper. There is not a person among the new list of Peers to be created who have half my fortune, nor has any one of them made such favorable Proposals to Government. . . . My wife is cousin German to Lt. Charles Mont and Niece to Mr. Bernard of the Haymarket, whose fortune is settled on her Father."

14 Sept. 1740 Mrs. Tonson's spirits are much elated this morning on finding a letter from Col. Leland, wherein he says, I had some conversation about you with our friend in Pall Mall (Lord G. G.). He is your sincere friend, and says you may rest easy about the Peerage, for should Lord Buckingham omit your name in his list his Lordship will take care to have it inserted."

"Mr. Foster familiarly used to joke and call me My Lord, which I am certain He is too guarded to do if He did not well know that I was sett down."

The joke was certainly premature, as Col. Tonson did not get his peerage till October, 1783.

S. G. STOPFORD SACKVILLE.

Drayton House, Thrapston.

In reply to L's inquiry, I have to say that if he will consult old Irish peerages he will learn that the first Lord Riversdale was son of Richard Tonson (not Jonson); but the local public knew that there was a bar sinister in the descent.

A. Z.

A **QUILLET** OR **QUILLET** OF LAND (6th S. x. 228).—MR. C. MASON errs in supposing that quillets of land are to be found only in North Wales. Halliwell gives *quillet* as a north-country word, signifying a farrow, and as a Devonshire word, meaning a croft or grass yard. In the *Cheshire Sheaf*, June, 1880, it was stated that there were close to the border town of Holt a number of quillets cultivated by the poorer freemen. These were strips of land marked only by near or boundary stones at a distance of twenty-nine to thirty-two yards. A correspondent of *Salopian Shreds and Patches* called attention, April 25, 1877, to some land at Dorrington advertised for sale, one lot being described as "a very valuable *quillet* of meadow land, called the 'Seven Swathes.'"

GEO. H. BRIERLEY.

Oswestry.

This term is not peculiar to North Wales. It is met with in Devon. Thus, in 1697, the Society of Friends purchased as a site for their meeting-house and burial-ground at Kingsbridge, "a plot called the Old Walls or Cutler's tenement, . . . and a meadow or *quillet* of land lying below the herb garden," &c. This meadow or *quillet* was sold, in

1701, to John Wolcot, of Dodbrooke, clothier, and William Wolcot, chirurgeon, his son and heir. Dr. Wolcot, the noted satirical writer, better known as Peter Pindar, was born at Dodbrooke, and was probably the grandson of the chirurgeon. An explanation of the term *quillet* will be found in Halliwell's *Dictionary of Archæic and Provincial Words*.

R. DRYMOND.

Exeter.

This term is not confined to North Wales. It occurs also in Devonshire. In this county, Somerset, I hold a few acres, formerly copyhold, granted by copy of Court Roll dated in 1634, and described as "four acres of meadow and pasture is the *quillet*." I am ignorant of the derivation of the word, but should be glad to be informed. I believe it to signify land held by several occupiers in common, not defined by fences, though possibly by bound stones. See also 4th S. xii. 348, and 6th S. i. 97.

MEADS KING.

Walford, Taunton.

**ENGINE OF TORTURE** (6th S. x. 29, 76, 195, 252).—May I be permitted to call the attention of your correspondents to "N. & Q.," 4th S. v. 35, 151, 255, s. v. "Nuremburg Maiden," and to the *Illustrated Times*, vol. iii. p. 92, where there is an illustration and some account of the "Jungfernkuss"? F. W. J.

Ebbwston Vicarage, York.

**CRANE** (6th S. x. 228, 277).—Prof. Skent is quite right, the same machine in French is named *grue*, which is also the name of the bird.

B. M. PETILLEAU.

**SURNAMES** (6th S. x. 268).—The ecclesiastical names enumerated (Prior, Abbot, &c.) were all in existence as surnames before the Reformation, and therefore could not be "memorials of the stigma affixed by English prejudices on the children of the first married representatives of the sacred orders." It is surprising that Mr. Froide should have made the statement in such an unqualified manner. Clark was one of the earliest and commonest of surnames, and had become an hereditary one a century and a half before the Reformation; in most cases it did not even apply to ecclesiastics at all. How would Mr. Froide by his theory account for the frequency of the surname of Pope, and, in a lesser degree, of Cardinal? And how would he account for similar surnames in France, Germany, Italy, Holland, Poland, in Catholic as well as in Protestant countries? Riley, in his *Memorials of London*, suggests that surnames from dignities originated mainly in the signs that were adopted in the Middle Ages for distinguishing the houses in which individuals dwelt. Camden supposes that the first to receive these names—for surnames at first were doubtless rather given than assumed—got them from having personated



the characters in mysteries or in popular sports of the time. To these two sources are probably due most of these surnames; but in many instances they may have been affixed by the man's neighbours, friends or foes, owing to his peculiar manner, either pompous or sanctimonious, or owing to some resemblance or kinship or other connexion between him and the bishop, abbot, or parson of the place. In some cases it is very likely that friars and monks, after renouncing their vows in Reformation times, were identified by their former titles as most ready to hand, and such names they may have transmitted to descendants. Compare the French equivalents *Lepape*, *Libbé*, *Lemoine*, *Lurchevêque*, &c., and the German *Pabst*, *Abt*, *Priester*, *Prediger*, *Bischoff*, *Dechant*, &c.

CONNELL PRICE.

Westward Ho.

MR. CLARK may rest assured that his own and similar surnames are very much older than the Reformation. A few minutes' search among my MS. list of curious names taken from the records furnishes the following, and it might be largely increased:—

Elyas Episcopus (a Jew), 1248 (Close Roll, 33 Hen. III.).

Elya le Euesq (a Jew, doubtless the same person), 1249 (*ibid.*, 34 Hen. III.).

Ralph le Chapeleyn, 1281 (Fines Roll, 9 Edward I.).

Thomas Priour, 1331 (Issue Roll, 5 Edw. III.).

Walter Cardynal, 1363 (*ibid.*, 37 Edw. III.).

John Personson, 1382 (Pardons Roll, 6-21 Ric. II.).

William the Vikoresson, 1390 (Close Roll, 14 Ric. II.).

Thomas the Parissbprest, 1402 (*ibid.*, 3 Hen. IV., pt. ii.).

These would easily sink into Bishop, Chaplain, Prior, Cardinal, Parsons, and Vicars.

HERBERT TRUDE.

In reply to the query put by ONE OF THE CLARKS in your issue of October 4, I may state that the family of Bysshop or Bussehop, the ancient name of the present family of Bishop of Suffolk and Sussex and the equivalent of that word in its ecclesiastical employment, has been traced by me to circa 1300 A.D. ARTHUR FOLKARD.

DATE OF PHRASE (6th S. ix. 309; x. 15, 131, 196, 278).—When I wrote that colloquialisms are not to be looked for in books, I certainly did not expect to find *selig* and *arm*=dead in a dictionary. But when I am told that expressions with which I have been familiar all my life are not to be found in German works, with the implication that they are not in use, I am bound to find the means of making good on paper what I had advanced. Seeking no further than the authorities the London

Library supplies me, I find much more than I expected.

1. I cannot find that either Johnson, Webster, or Skeat has thought it worth while to insert this meaning to either *poor* or *sainted*, and as the former is in daily use, and the well-known "sainted Maria" has sealed the place of the latter, it is indisputable that if a German were quite correctly to quote this, our English use, he would yet have a difficulty to prove it from books.

2. I find, nevertheless, at once (1) in Flügel, "*selig*=deceased, late"; (2) in Cassell's popular dictionary the same words (neither of these gives this sense to *arm* in the German part, but, then, neither do they give it to *poor* in the English part).

3. Hilpert gives, "*Meine arme, unglückliche, bedauernswerthe Frau*=my poor wife." (I do not remember hearing *bedauernwerth* so applied before, but since happening to ask a friend's German maid, Odilia Lange (from Saxony), how she would speak of her mother if dead, she answered at first, "*Meine selige Mutter*." I then asked if she could use any other expression, and she replied, "Oh, yes; '*meine bedauernswerthe, meine arme Mutter*,' any word like that by what you pity her.") Under "*Selig*" Hilpert has abundant examples:—

"*Mein seliger Vater*, or *mein Vater seliger*, or *selig* [This form of "*Mein Vater selig*" I have noted as in use among the Swiss]=my sainted father, or my late father, my late revered parent. *Meine selige Schwester*, or *meine Schwester selig*, my late sister. *Meine seligen Eltern*, or *meine Eltern selig*, my late parents; if in great grief, my sainted parents. *Der höchst selige Kaiser*, the late or departed emperor. *Karl F. hoch seligen Andenkens*, C. F. of happy, of glorious, memory."

4. J. and W. Grimm's *Deutsches Wörterbuch* gives the following instances of *arm*, "*Gott sei deiner armen seele gnädig, gott verzeihe den armen seelen*," showing an old use of the word, being out of Galmy; as also the following from Reuter (1595), "*Wann der arme sündler verschieden ist so kniet man nider u. betet...zu trost seiner armen seele*." These two supply an instalment answer to the original query as to the date of this phrase. They have also the following from Schiller: "*Wenige arme seelen unter den calvinisten feierten den tag wo der feind von ihnen gewichen war*."

The 1884 volume of this dictionary has only reached "*Nothwendigkeit*," so we cannot see what it has to say about *selig*, but I think no more is wanted. I have also consulted a dozen persons, either Germans or English who have frequented Germany and Germany, and all are surprised that any one can be found to call in question this use of either *selig* or *arm*, so familiar are they with both. Theresa Dürr, a very well instructed nursery governess from Munich, tells me she could find *arm* in plenty of books if at home.

R. H. BUSE.

PRINCESS POCAHONTAS (6th S. ix. 508; x. 36, 133, 162, 215, 290).—C. M. I.'s assumption in

"N. & Q." ante, p. 296, is erroneous. My copy of the work containing a portrait of the princess is entitled *The Adventures and Discourses of Captain John Smith*, and does not bear the title incorrectly given by C. M. I. It may be mentioned that my inducement to purchase the book in question was the favourable note on its value in "N. & Q.," June 28, 1884, a quotation from which may not now be out of place, viz., "The book which now finds its way to light in a species of facsimile edition, with faithful reproductions of the portraits and of the rude and singularly interesting and characteristic engravings, is one of the most stirring in the language. The reprint is a most desirable possession."

HENRY G. HOPE.

Kresgrove Road, N.

[Different editions of Capt. John Smith's works appear to have borne different titles. For *The Generall Historie of Virginia, New England, and the Summer Isles*, &c., borne by the first edition (folio, 1624) of his greatest work, was substituted in a reprint *The True Travels and Observations of Captaine John Smith in Europe, Asia, Africa, and America*, &c. That the reprint of Messrs. Cassell bears the title given by Mr. Hope will be seen by a reference to the review in "N. & Q.," 6th S. ix. 619, to which he refers. While dealing with the question, we may mention the appearance of a reprint of *The Works of Capt. John Smith*, included by Mr. Edward Arner, of 1, Montague Road, Birmingham, in that invaluable series of reprints "The English Scholar's Library."]

THE NAMES OF THE SEASONS (6th S. x. 143, 215, 273).—As MR. MASKELL is more confirmed in his view that there were only two seasons known to our Teutonic ancestors in proportion to the amount of evidence which is produced to the contrary, I notice a few more points. In Schade's excellent *Old (High) German Dictionary* I find the following: "*Herbst, herpist*, M.H.G. *herbest*, Mod G. *Herbst*, autumnus; *der erst Herbst*, September; *der ander Herbst*, October; *der drit Herbst*, November." This shows that the autumn season was divided into three parts in Germany as well as in England. Another curious thing is that yearly accounts were made up from Michaelmas to Michaelmas in the fourteenth century, at any rate; and it would be interesting to know at how early a date this custom arose. I suspect it was due to the time of harvest. The Icelandic *haust* simply means autumn; see the numerous derived words in Cleasby and Vigfusson. The following passage in *Ælfric's Colloquy*, in the article about the fowler, is of some interest. In Latin it runs thus: "*Ipsi* [i.e., the hawks] *pascunt se et me in hieme, et in vere dimittit eos auolare ad silvam, et cupio mihi pullos in autumnis, et domito eos.*" The English is, "His fedath hig sylfe and me on winter, and on leuegen ic hote hig atwindan to wode, and genyme me briddas on harfeste and trange hig," i.e., they feed themselves and me in winter, and in spring I let them go away to the wood, and catch for myself young birds in autumn,

and tame them." In Kluge's *Etymological German Dictionary*, s.v. *Herbst*, it is shown that Tacitus was wrong in imagining that the Germans had no name for autumn.

WALTER W. SEAR.

Cambridge.

I cannot accept Genesis viii. 22 as supplying the names of the seasons in our sense of the term. *Zehrag*, seedtime (in the LXX. *σπέρμα*, and in the Vulgate *sementis*), is never used for the season of spring; nor is *kaltzer*, harvest (in the LXX. *θερισμός*, and in the Vulgate *messis*), employed for autumn. The note of the learned Kallisch is conclusive on this topic (*Comment. on Genesis*, viii. 22, p. 201):—

"It is evident that these words express merely the idea of the future preservation of a regular order in nature. They do not exactly enumerate all the usual changes which the inhabitants of our planet experience; they do not even distinctly specify the four seasons of the year; and still less six parts, as the Persian and Hindu legends count; for *summer* and *winter* only are clearly mentioned (compare Psalm lxxiv. 17, Zech. xiv. 8), and although 'seedtime' (*zehrag*) might correspond with autumn, the 'harvest' (*kaltzer*) is certainly not the spring, but the summer. . . . The year in Western Asia is, in deed, composed only of two markedly different seasons: the autumn, or rainy season, belongs to the winter; and the spring, or the months of ripening corn, is reckoned with the summer."

There is a longer account of the "only two seasons" of Palestine in the same writer's notes to Genesis xxvii. 20, p. 508.

J. MASKELL.

Emanuel Hospital.

FRENCH HOUSEHOLD TROOPS (6th S. x. 298).—Sir H. F. PONSONBY will find the particulars wanted in "*La Maison du Roi*" in the French army list, *L'Etat Militaire de France*, the collection of which is surely in my dear old British Museum (Periodicals). However, should it not be there (which would be strange, indeed), I will with pleasure forward to this gentleman said particulars. Meanwhile, I beg to correct a slip of the pen in his notice; "*Flandres*" was a regiment of the line, not "*de la Maison du Roi*" (the Irish Foot).  
NORFOLK.

The celebrated "*Maison du Roi*" was dissolved two years before the French Revolution. The "*Gardes Françaises*" never belonged to the household troops, I believe, neither did the regiment of Flandres, which was entertained by the Gardes du Corps, and occasioned the riots at Versailles.

G. A.

Your correspondent will find the information he requires in a work recently published by L. Baudoin & Co., 30, Rue et Passage Dauphine, Paris, 1882, entitled *Les Régiments sous Louis XV.* I shall be pleased to answer any further inquiries he may wish to make.

S. M. MILES.

Calverley House, near Leeds.



Miscellaneous.

NOTES ON BOOKS, &c.

*Ireland in the Seventeenth Century; or, the Irish Massacres of 1641-2, their Causes and Results.* By Mary Hickson. With a Preface by J. A. Froude. 2 vols. (Longmans & Co.)

Miss Hickson has performed a task which required not only great industry, but no small amount of moral courage. There are not many of us who do not shrink from being the object of fierce attack, yet any one who endeavours to clear a pathway through the jungle of Irish history during the Stuart time is, if honest and painstaking, sure to arouse the polemic zeal of a number of persons who have derived their opinions from the most worthless of all sources—manuals of history written for the purpose of showing that the Protestant or the Roman Catholic party in Ireland has always been in the right or the wrong. Miss Hickson knows how to use record evidence, and is, therefore, far too wise to have made herself a partisan of any one of the contending politico-religious sects which do-uged Ireland with blood in the autumn of 1641 and the following year. We speak of this terrible Irish massacre as if it were a certainty, a thing of which there was no more room for doubt than there is with regard to the crimes of the Communists or the murders during the Indian rebellion. We know, however, that there have been historians of credit who have thought otherwise. The evidence has been confused and conflicting, and men who had not absolute proof before them are to be praised rather than blamed for refusing to believe that such horrible atrocities have ever disgraced a noble people. The evidence for the murders of 1641-2 rests mainly, though not solely, on the sworn evidence of those among the sufferers who escaped death. The long series of volumes in which their depositions are contained have probably never been examined with the care that Miss Hickson has devoted to them. Their truth has been doubted because some parts of them have been crossed out with a pen. Miss Hickson has, however, proved, as we think, to demonstration that these marks were not intended to obliterate, but only as a guide to the transcriber who made the abridged copy that was laid before Parliament. That some of these depositions contain falsehoods cannot be doubted, but unless we are to reject all record evidence whatever we can see no reason for calling in question the greater part of them. Of course, Miss Hickson's volumes are but a selection. We cannot doubt, however, now that their authenticity has been demonstrated, that a complete calendar of them will be issued in the Government series. It will be as unadvisable to permit the information contained in these papers to remain unknown as it would have been if the Carte or the Carew manuscripts had been permitted to slumber in oblivion. Miss Hickson's introduction, apart from the documents themselves, is a valuable synopsis of Irish history for the time which it covers. No one can read it without gaining a clearer notion of the state of feeling in England which made the execution of King Charles I. possible. We shall not enter into the vexed question as to whether the notorious commission said to have been given by Charles to the Irish rebels was genuine or a forgery. We would, however, point out that it is probable, though perhaps not quite certain, that the story believed by many, that a genuine impression of the great seal, torn from some earlier document, was attached to a forged commission, cannot have been well founded. In all sealed documents of that date that have come under our notice the band by which the seal hangs, whether of hemp, silk,

or parchment, has been slipped through a slit in the document before the hot wax has been put on to receive the seal's impression. It seems almost certain that in any old great seal which the supposed forger could find this would have been the case. If the document ever existed, and of this we apprehend there is no reasonable doubt, a royal seal must have been used. Whether Charles was cognizant of it is quite another matter.

There seems to be a curious record of the use of the Geneva version of the Bible at the time of the Irish rebellion, for we find in one of the depositions an account of a 'rebel' who burned many Bibles, and who said "that he would deal in like manner" with all, whether Protestant or Puritan. By Protestant he meant those of the version of 1611; by Puritan the Geneva translation is, we believe, indicated.

*Wine, Women, and Song: Mediæval Latin Students' Songs.* Now first translated into English Verse, with an Essay, by John Addington Symonds. (Chatto & Windus.)

TAKING for his title four words of that famous song of Martin Luther which Philip Firmin (or was it Thackeray himself?) used to carol so lustily at bachelor parties, Mr. John Addington Symonds has here collected into a volume, prefaced and accompanied by an essay in his own fluent and learned style, a kind of anthology of the frank-voiced Latin lyrics of the wandering students of the twelfth century. He has found his materials mainly in the *Carmina Burana*, published at Stuttgart in 1847, and in the well-known volume of *Poems commonly attributed to Walter Mapes*, published by the Camden Society in 1841. These he has suitably arranged and grouped under different heads, the first of which includes a very spirited version of the famous *Confessio Goliath*, half a dozen verses of which were translated by Leigh Hunt in his volume of 1832. Here is Mr. Symonds's rendering of one of these ("Unicuique proprium," &c.):

"Nature gives to every man  
Gifts as she is willing;  
I compose my verses when  
Good wine I am swelling,  
Wine the best for jolly guest  
Jolly hosts are filling;  
From such wine rare fancies flow  
Flow like dews distilling."

This excellently recalls the lilt of the original Latin. That Mr. Symonds has done his task with equal ability throughout is only what might be expected from his skill both as a critic and versifier. Whether the Goliathic poetry will find many readers beyond the student may be doubted; indeed, when Mr. Symonds admits its want of elevation on the one hand and its truth to vulgar human nature on the other it is obvious that he does not contemplate a much larger audience for his work. But as an historical-literary exercise it was well worth doing, and it is well that Mr. Symonds should have done it. His little book, besides, is charmingly produced. Our only fault is with the words "Now first translated" on the title-page. Surely this is too sweeping. Leigh Hunt, as we have said, rendered part of the *Confessio*, and there is certainly one, if no more than one, version of *Gaudamus igitur*.

*Extracts from Lincoln Episcopal Visitations in the Fifteenth, Sixteenth, and Seventeenth Centuries.* Communicated to the Society of Antiquaries by Edward Peacock, Esq. F.S.A. (Printed by Nichols & Sons.)

THE extracts which our esteemed correspondent Mr. Peacock has made from the fragments of visitation books and other detached papers in the possession of the Bishop of Lincoln range in date from 1473 to 1652, and

though not of any great importance, are of considerable interest in illustrating the social life of the time. There is a curious account of how a certain John Curzon, of Kettering, sought for hidden treasure in "a bank besides the crosse rygh land to Kettering," with the aid of advice from a "cunning" man. Though the advice cost him twenty nobles, he failed to find the treasure. The notes which Mr. Peacock has here and there added are full of information, and contain many happy elucidations of the text.

*Emendanda et Orthographia. A Treatise on Spelling Reform.* By Dr. E. Studer. (St. Louis, Mo., Nixon-Jones Printing Co.)

DR. STUDER is certainly an enthusiast in the cause of reform of orthography. Properly spelt words are, to his thinking, so few that he can find none strong enough to express his horror at the monstrous spelling of the English language. It is almost needless to state that he thoroughly endorses the report of the committee of the American Philological Association, and considers that the "so-called historical orthography is only a concession to the weakness of prejudice." Many systems, he tells us, he has "conceived and tried, only to reject them over and over again." He has come now to a conclusion that with seventeen vowel signs we are enabled to express all the vowel sounds of no less than eight languages, viz., English, German, French, Italian, Spanish, Latin, Greek, and Hebrew. The examples which he gives of the application of his system are quite enough to prevent most simple-minded people from attempting even to understand it, much less to adopt it. We agree, however, with Dr. Studer in thinking that the adoption of a uniform alphabet for all languages would be a great blessing, but the difficulties attending its introduction appear to us to be almost insuperable.

**THE GUILDHALL LIBRARY AND MUSEUM.**—The *City Press* states that amongst the most recent additions to the library and museum of the Corporation are a Roman bronze statue of heroic size, which was found in a well in Seething Lane in the course of excavations; two Assyrian basalt sculptures from the site of Kalah Shergal (ancient Ashur), supposed to represent the god Nebo and the goddess Astarte (two Assyrian deities); two engravings, representing King George III. going to St. Paul's Cathedral on St. George's Day, 1789, being the general thanksgiving for the king's recovery to health; a *specula testacea*, or Roman herring-bone pavement, built on the causeway or landing-place upon the Walbrook, near Dowgate Hill. Mr. Isaac Pitman, of Bath, has presented upwards of thirty volumes of different works published in his system of phonography.

**THE SCHOLASTIC CHRISTMAS ANNUAL**, a new publication to be issued by Mr. Wm. Andrews, secretary to the Hull Literary Club, will contain "School Ways and School Days in China," by the Rev. Hilderic Friend; "The Red in and out of School," by Mr. J. H. Leggett; "The School-days of Shakespeare," by Mr. J. Gibson; and "The Horn-Book," by the editor.

MR. EDWARD PRISTON WILLIAMS, of Bank Plain, Norwich, announces the publication, by subscription, in November next, of *Queneau Old Norwich*. It will be illustrated by a large number of designs from original drawings.

The council of the Essex Field Club has resolved to attempt a thorough and systematic investigation of the Essex deniches, in the hope of determining, so far as possible, the intention of the makers and the probable age of the deniches. An influential committee has been formed. Subscriptions, to be sent to the secretary, Mr.

Wm. Cole, Laurel Cottage, Buckhurst Hill, Essex, are invited.

Among the contents of the *Antiquarian Magazine* for November are the concluding portion of the *pen d'essai* by Sir Joshua Reynolds on "Johnson and Garrick" and an autograph letter, contributed by Mr. J. H. Round, from the Rev. P. Morant, the historian of Essex, to Mr. A. Farley. The December number will contain an article by the editor on the Johnson centenary.

MR. ELLIOT STOCK will shortly publish a new monthly magazine, of a popular character, devoted to the study of ancient literature.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

If the contributor who, during the absence of the editor, was seen to enter the editorial sanctum, and who borrowed the second volume of the First Series of "N. & Q." will return the book by back-post, he will save himself the unpleasantness of a more formal application. Occasion for constant reference to the volume presents itself, and the need for its return is urgent.

C. A. WARD ("Master Masons").—Nearly all Freemasons being Master Masons, a list of the latter would obviously be a somewhat voluminous work. No record will be found of the Grand Masters previous to the time of Sir Christopher Wren, but a list of those who succeeded him can doubtless be obtained by any qualified person.

ALFRED DOWSON ("Grog").—The origin of this word was asked in the second number of "N. & Q." and was fully answered by the editor and the Rev. MACKENZIE WATCOTT in No. 4. In 1<sup>st</sup> S. i. 168, a poem descriptive of the origin was quoted by W. H. S. The word was derived from the program cloak worn by Admiral Vernon, who introduced the mixture, and was familiarly spoken of as "Old Grog." A reference to the subject appears 6<sup>th</sup> S. x. 312.

C. W. W. ("General Evening Post").—Quite valueless.

MR. JOHN MAY, of 84, Barkham Terrace, Lambeth Road, S.E., wishes for a full list of the works of Mrs. Stewart, author of *Atheline*, *The Valley of the Maude*, and *Walks at Templecombe*.

SERENA ("No quisquam serviat enses").—As given the sentence is meaningless. Substitute *ens* for *enses*, and it means "Do not let any one employ the sword."

CONTRAZENDA.—P. 315, col. 2, l. 21, for "Caens," read *Carnus*; l. 22, for "Holland," read *Holland*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

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6TH S. No. 253.





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## Notes.

## BISHOP PERCY' ACCOUNT OF JOHN HIGGS, INCUMBENT OF QUATFORD, SALOP.

At the sale of the MSS. of Bp. Percy of Dromore in last April I purchased a small parcel of dirty and dilapidated papers, described as being in the handwriting of two clergymen named Higge, and containing their diaries and sermons. They are so worn and soiled as to be in parts illegible, but they contain some interesting and curious notes. Richard Higge, "of whom," says Bishop Percy, "I have heard nothing very particular," matriculated as a servitor at Pembroke College, Oxford, Feb. 18, 1672/3, but left college at Midsummer in the following year. John Higge, believed by Percy to have been a nephew of Richard, was the writer of the greater part of the papers. He had no academical education ("yet he once told me himself," says Percy, "he had been a batler, or servitor, of Fem. Coll., Oxon."), but was from the age of twenty or twenty-one minister of Quatford for the long period of sixty-eight years. Of him Bishop Percy gives, in a paper found in the parcel, the following very curious account, which I think will be deemed well worthy of preservation in the pages of "N. & Q." At another time I may forward a few notes from the diary. Together with the

MSS. is a tattered copy of Peter Alagona's *Compendium Summe Aquinatis* (Lugd., 1619), worn almost to rags, in which Bp. Percy has noted: "This book was the favourite companion of Mr. John Higge, and generally carried in his pocket, for perhaps sixty or seventy years of his long ascetic life."

"These Papers contain (in the latter part) the Diary of the Revd John Higge, who was 68 years Minister of Quatford, near Bridgnorth, and died in the year 1763.

"John Higge was son of a miller, who lived in or near Claverley Parish: He appears to have been possessed of Quatford as early as 1666 or 1697, and had probably then been in possession some time, so that in effect he was Minister of that curacy near 70 years; and never had any other preferment in his life. Yet Quatford, after it was augmented by the Queen's Bounty, did not (as I have been informed) exceed in stated revenue 15*l* per annum.

"On this small living he raised a numerous family, bred up his eldest son for a clergyman, and resigned to him the perpetual advowson of Higley which he had bought, worth at least 50*l* per annum. He set up another son a tanner, and fixed him in a house, tanyard, &c., of his own building. He set up his other sons in trades suitable, and at last left his daughter (as is believed) four or five hundred pounds in money, land and houses.

"To account for this miracle, it must be understood that he had some fortune with his wife who died in 1718; that his surplice-fees at Quatford were once considerable, particularly for marriages, it being in the neighbourhood of Bridgnorth, and the great place of resort for the towns-people to go to be married, before the late Marriage Act. He also got considerable tracts of land off the common, which by the contrivance of the Magistrates of Bridgnorth (to whom the royalty belongs) he was permitted to inclose and appropriate to agriculture. I remember my own father, in the year of his magistracy, making him a grant of this sort.

"Then he led the life of an anchorite, labouring his little plots of land with his own hands, and making his children work harder and fare more hardly, and go worse clad, than the meanest labourers in the country. His own food and rayment were of the simplest and meanest kind. He and all his children have been found after a hard day's labour sitting contentedly round a bowl of turnips, without any other addition but salt and bread. His best cloathing was commonly a plain black coat made out of the cloth with which his pulpit was occasionally hung at funerals; his ordinary clothes the worn out relics of former suits of this kind, which generally were tyed round his waste by a piece of cord.

"As he frequently wore his cassock he was believed then to save the superfluity of breeches: and it was the report of his parishioners that his bands were sometimes made of paper. He was one of the most primitive characters that has perhaps lived down to the present age.

"Except in the article of marriage he was a true and complete hermit, living in a small house of his own built on the top of a very romantic rock (for the poor vicarage of Quatford has not, I believe, so much as a cottage for the residence of the vicar). Round his house were many little caves scooped with his own hands, and appropriated to different domestic uses. As I remember seeing one which he called his stable, another his hog-stye, &c., &c.; for sometimes he was possessed of a little Welsh horse, a pig, &c.

"At the foot of the rock he had hired workmen to sink him a draw-well: and after it was finished, he

up a stair-case at some distance, and carried it down himself through the solid rock to the bottom of the well, where he made a little gallery and seats; to which he often retreated in very bad weather to sit and read.

He was in character, manners, simplicity and piety, a true representative of the ancient Ascetics, and resembled them too in his length of life, his age falling not much short of ninety, as I have been informed. (*Men. to inquire more particularly and produce dates.*) To the last he enjoyed all his faculties, being able to perform all the ministerial functions within a short time of his death, and scarce showing the smallest sign of decrepitude, being alert, nimble, and apt for labour in his body and limbs, and ruddy and smooth in his face. He was a tall thin old man, and stooped a little, but that not from age, but from his habit of hard labour.

In the duties of his ministerial functions he was exemplary and indefatigable. Through his church was not entitled to Divine Service more than once a fortnight, or perhaps not so often, he never failed to attend every Sunday twice, and I believe never missed a morning. He was beloved by his parishioners as a father by his children. He would supply any neighbouring church and go through the whole day's duty for 5s. as I have known him often go to Astley Abbots (3 miles from home) to preach there in the morning, go two miles further to preach at Tadley, and return to read prayers at Astley Abbots in the evening, all for one crown, and this without appearing much fatigued after he was fourscore, though he walked there and back again.

Though his Diary is written in such negligent bad Latin, he had a considerable share of learning, was a very good theologian, and particularly read in School Divinity and ecclesiastical history; he was also conversant in English antiquities. He has pointed out to me several errors in Camden, some of which I have noted for correction. He had also in his youth earned his studies in the Oriental languages. He was upon the whole the most extraordinary character I ever knew.

"THOS. PALCY, 1770."

The date of Mr. Higgin's baptism is supplied by the bishop on another paper from the parish register of Claverley. "John, the son of John Higgin," was baptized Jan. 16, 1675; and died April 3, 1763, aged eighty-eight, having been incumbent of Quantford for sixty-eight years. He had, therefore, been ordained priest four years under the canonical age. There is also a memorandum that on July 6, 1764, the writer was told by Higgin's daughter that her father had amassed near 1,000*l*.

W. D. MACRAY.

Ducklington Rectory, Witney.

#### GRANTS OF WILLIAM III.

(Continued from p. 26.)

May, 1690. A Grant unto Arthur Earle, of Torrington, and his Heirs of 10,000 Acres or thereabouts in Pembrokeshire or Bedford Levell, to take effect immediately after y<sup>e</sup> Decease of y<sup>e</sup> late Queen Mary, Consort of y<sup>e</sup> late King James, or after sooner Determination of y<sup>e</sup> Heirs of her Trustees therein in case y<sup>e</sup> Grants to them be void in Law, but if y<sup>e</sup> same be not void, then to hold immediately from y<sup>e</sup> making of this Grant at 15*l*. 1*d*. per ann. Rent.

A Grant unto y<sup>e</sup> Lord William Paulet of y<sup>e</sup> Revenues and Profits of y<sup>e</sup> Green Was of y<sup>e</sup> Excheq<sup>r</sup> haberd for 11 years at 20*l*. p. ann. payable to y<sup>e</sup> Excheq<sup>r</sup> with a

proviso y<sup>e</sup> if y<sup>e</sup> s<sup>d</sup> Revenue should make more then 500*l*. p. ann the Lessee is to surrender 2<sup>th</sup> parts of y<sup>e</sup> overplus to y<sup>e</sup> Crown.

A Grant to her Royal Highness y<sup>e</sup> Princess Ann of Denmark of 25,000*l*. per annum out of y<sup>e</sup> Revenue of the Excheq<sup>r</sup> during her life with a Limitation of 4,000*l*. part thereof after her Decease to y<sup>e</sup> Prince of Denmark for his life, and y<sup>e</sup> remaining 12,000*l*. In Trust for y<sup>e</sup> Issue of y<sup>e</sup> s<sup>d</sup> Princess, and after y<sup>e</sup> death of y<sup>e</sup> Prince and Princess y<sup>e</sup> whole to go to y<sup>e</sup> s<sup>d</sup> Issue during y<sup>e</sup> life of her Ma<sup>ty</sup>.

May, 1690. A Grant unto S<sup>r</sup> Jas<sup>s</sup> Stives his Heirs and Assigns of fourteen Messuages, with their Appurtenances in Queen St. in y<sup>e</sup> City of London, late y<sup>e</sup> Estate of W<sup>m</sup> Harcourt, al<sup>l</sup> s<sup>d</sup> Harcourt, attainted of High Treason, and al<sup>l</sup> arrangements of Rent due for y<sup>e</sup> same rendering 6*l*. 6*d*. for y<sup>e</sup> same per annum.

A Grant unto Henry, Duke of Grafton, his Heirs and Assigns of y<sup>e</sup> Westwing and part of y<sup>e</sup> Eastwing of y<sup>e</sup> Mansion House called Berthelm's House al<sup>l</sup> s<sup>d</sup> Cloardale House, and several pieces and Parcels of Ground thereto adjoining and y<sup>e</sup> Stables and other Buildings thereon erected, with their Appurtenances reserving y<sup>e</sup> Rent of 13*l*. 6*d*. and 1*d*. payable at Mich<sup>l</sup> as yearly.

A Grant unto Charles Earle of Monmouth, and his Heirs of y<sup>e</sup> Manor of Denmsay and Hundred of Chippingham, and premises to them belonging in y<sup>e</sup> County of Wilts, and also al<sup>l</sup> y<sup>e</sup> forfeited Estate late of S<sup>r</sup> John Danvers, to take effect from y<sup>e</sup> Death of y<sup>e</sup> Queen Consort of y<sup>e</sup> late King James if y<sup>e</sup> Grant made of y<sup>e</sup> Premises in trust for her be void, and if y<sup>e</sup> same be not void to hold immediately from y<sup>e</sup> making of this Grant at 3*l*. 6*d*. p. ann. Rent.

A Grant unto Sam<sup>l</sup> Richardson of London, Goldsmith, of 200*l*. 1*s*. assigned to him by J<sup>as</sup> Hind and Joseph Topady, who was letted upon y<sup>e</sup> Estates of J<sup>as</sup> and Tho<sup>s</sup> Temple, in y<sup>e</sup> County of Devon, in Aid of y<sup>e</sup> s<sup>d</sup> Hind and Topady, to whom y<sup>e</sup> s<sup>d</sup> Temples were letted.

July, 1691. A Grant unto S<sup>r</sup> Stephen Thompson, Esq. of al<sup>l</sup> summe of money due to his Ma<sup>ty</sup> upon Bonds entered in by E<sup>th</sup> Marshall for performance of certain Covenants so far as y<sup>e</sup> same shall concern her Estate, but not to molest the Surety whom his Ma<sup>ty</sup> is pleased to discharge.

Aug., 1691. A Grant unto J<sup>s</sup> Earle of Clare of so many Trees to be felled in Sherwood Forest, not as for y<sup>e</sup> Navy, as may raise 10,000*l*. towards building his House at Houghton and making a Park there.

Oct<sup>r</sup>, 1691. A Grant unto Rob<sup>t</sup> Nett, Esq<sup>r</sup> and Geo<sup>s</sup> White, Merchant, of part of y<sup>e</sup> Estate of Thoms<sup>s</sup> Prior, of London, Goldsmith, being persons domiciled by Arnold Brown, to whom y<sup>e</sup> s<sup>d</sup> Prior was letted, to hold for such Estate and Interest as his Ma<sup>ty</sup> had therein by reason of y<sup>e</sup> s<sup>d</sup> Excheq<sup>r</sup>.

Dec<sup>r</sup>, 1691. A Grant to S<sup>r</sup> Richard Stanish, Barr<sup>l</sup>, and others in Trust for y<sup>e</sup> Vicar of La and for y<sup>e</sup> two being and in augmentation of y<sup>e</sup> s<sup>d</sup> Vicarage of a Messuage called Leland Hall with y<sup>e</sup> appurtenances in y<sup>e</sup> County of Lancaster, formerly the Inhabitation of Rob<sup>t</sup> Charnock and setted to superstitious uses.

A Grant unto Alexander Boner and his Heirs of seven Messuages with their appurtenances in Harrington's Alley and Bedford Entry in y<sup>e</sup> Parish of St<sup>s</sup> Martin in y<sup>e</sup> Parke, with y<sup>e</sup> s<sup>d</sup> Messuages and Inhabitation of Anne Barthelemy, decess<sup>d</sup> and devised to superstitious uses, at 6*l*. and 6*d*. p. ann. Rent.

A Grant unto S<sup>r</sup> Tho<sup>s</sup> Wolbraham, his Heirs and Assigns of s<sup>d</sup> Revenue of y<sup>e</sup> Crown of y<sup>e</sup> Lordship and Manors of Longdon and Macclesfield with their Appurtenances, as y<sup>e</sup> same of Cheshire, under y<sup>e</sup> yearly Rente formerly reserved, in y<sup>e</sup> same after y<sup>e</sup> Determination of y<sup>e</sup> Estate by the Deeds granted by y<sup>e</sup> late Queen Mary



to Richard Wilbraham, Esq., and y<sup>e</sup> heirs males of his body.

Jan., 1690. A Grant unto John Penneck, Gent., of all Tynn Mines within y<sup>e</sup> Mannour of Ryalton and Hundred of Petrockshire, in y<sup>e</sup> County of Cornwall, to hold y<sup>e</sup> same for y<sup>e</sup> term of 19 years and an half, to commence from y<sup>e</sup> Expiration of a term of 31 years thereof granted by y<sup>e</sup> late King Charles 2<sup>d</sup> to Sidney Godolphin, Esq., now Lord Godolphin, rendering one tenth part of w<sup>t</sup> shall be recovered clear of all charges.

Jan., 1690. A Grant unto J<sup>n</sup> Penneck, Gent., of y<sup>e</sup> Mannour of Ryalton and hundred of Petrockshire, in y<sup>e</sup> County of Cornwall, w<sup>th</sup> y<sup>e</sup> reserved Rent of 120<sup>l</sup> per annum, payable out of y<sup>e</sup> same, to hold for 99 years from y<sup>e</sup> date of this Grant, to be concurrent w<sup>th</sup> y<sup>e</sup> sev<sup>l</sup> termes or Interests of y<sup>e</sup> now Queen Dowager and y<sup>e</sup> late Queen Mary, Consort of y<sup>e</sup> late King James, therein at y<sup>e</sup> Rent of 12<sup>l</sup> per annum, payable when y<sup>e</sup> Grantor his Executors or Assignes shall be intitled to receive ye Rents and Profitts of y<sup>e</sup> Premises.

May, 1691. A Grant unto Tho<sup>s</sup> Marquess of Carmarthen of y<sup>e</sup> yearly Rent or sum of 3,500<sup>l</sup>, payable out of y<sup>e</sup> Revenue of y<sup>e</sup> Post Office for y<sup>e</sup> term of 21 years from Xmas, 1690.

June, 1691. A Grant unto Edow. Thompson of y<sup>e</sup> office of Registring all servants y<sup>t</sup> shall go voluntarily or be sent to His Maj<sup>ty</sup> Plantations in America for 21 years w<sup>th</sup> all Fees thereunto belonging.

A Grant unto Derick Stork of y<sup>e</sup> selling Hay near Pieceadilly in y<sup>e</sup> County of Middlesex habond for 99 years, w<sup>th</sup> y<sup>e</sup> Tolls thereunto belonging.

July, 1691. A Grant or Confirmation to y<sup>e</sup> Earle of Bath of 5,000<sup>l</sup> per ann., granted him by L<sup>tes</sup> Patents of King Charles y<sup>e</sup> 2<sup>d</sup> w<sup>th</sup> directions for paying one Moiety thereof out of y<sup>e</sup> Revenue of y<sup>e</sup> Post Office, and y<sup>e</sup> other Moiety out of y<sup>e</sup> first fruits and tenths during his Life, this in Consideration of a surrender of y<sup>e</sup> sum of 20,000<sup>l</sup>. arrears owing thereupon.

Aug., 1691. A Grant to William Gulston and his Heirs of y<sup>e</sup> Power of laying Water Pipes in severall Parishes within y<sup>e</sup> Burrough of Southwark and Liberties thereof, for y<sup>e</sup> Benefit of y<sup>e</sup> Inhabitants there, from Water works in Southwark belonging to y<sup>e</sup> s<sup>d</sup> Gulston.

Sept., 1691. A Grant to Francis Strut and his Heirs of a Messuage and Lands in y<sup>e</sup> Parish of Ashborn, in y<sup>e</sup> County of Derby, then of y<sup>e</sup> improved value of 120<sup>l</sup>. per annum of all arrearages and mesne profitts of y<sup>e</sup> Premises at y<sup>e</sup> Rent of 60<sup>l</sup>. per ann., payable to y<sup>e</sup> Vicar of Newark for y<sup>e</sup> time being in augmentation to y<sup>e</sup> s<sup>d</sup> Vicaridge, the same Messuage and Lands being y<sup>e</sup> Estate of Thomas Eyre, Esq., who was seized thereof in trust for superstitious uses.

Sept<sup>r</sup> 1691. A Grant unto Thomas Neal, Esq., in Consideration of 500<sup>l</sup>. p<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup> of a Moiety of a fifth part reserved to y<sup>e</sup> Crown upon a Grant before made to Philip Ford, Merchant, of all wrecks to be taken up before Mich<sup>as</sup>, 1695, on or near y<sup>e</sup> English Coast from y<sup>e</sup> North Foreland to y<sup>e</sup> Westward of y<sup>e</sup> Lizard incl<sup>d</sup>g y<sup>e</sup> Seas and Banks near y<sup>e</sup> Island of Sully, as likewise a Grant of all Wrecks to be taken up by y<sup>e</sup> s<sup>d</sup> Mr. Neal or his Assignes between Mich<sup>as</sup>, 1695, and Mich<sup>as</sup>, 1702, in y<sup>e</sup> Places afores<sup>d</sup>, reserving a tenth part to his Maj<sup>ty</sup>, and a fifth part to y<sup>e</sup> Lord Godolphin, as likewise a Grant to be taken up or recovered by him from Languard Fort to y<sup>e</sup> North Foreland, and from y<sup>e</sup> Land's end to y<sup>e</sup> Barr of Barnstable at or before Mich<sup>as</sup>, 1702, reserving one tenth part to his Maj<sup>ty</sup>, Clear of Charges.

Sept<sup>r</sup> 1691. A Grant to y<sup>e</sup> s<sup>d</sup> Thomas Neal of all Mineraill Mines, Oars, and Metals belonging to his Maj<sup>ty</sup> within y<sup>e</sup> Colony of Virginia for 31 years, reserving a tenth part to his Majesty,

Oct<sup>r</sup> 1691. A Grant to Jo<sup>s</sup> late Archbishop of Canterbury, of the Temporalty of that Bishoprick accrewing between St Andrew the Apostle, last exo'd and the 11<sup>th</sup> July, 1691.

A Grant to y<sup>e</sup> Dean and Chapter of Worcester of all deadlands, Felons Goods, and Goods of Felons themselves, happening in severall Mannors in y<sup>e</sup> County of Gloucester, and Mannor of Overberrow in y<sup>e</sup> County of Hereford w<sup>th</sup> a Release of w<sup>t</sup> hath been heretofore received by them or their Predecessors.

Nov<sup>r</sup> 1691. A Grant unto John Stileman at y<sup>e</sup> request of y<sup>e</sup> Earle of Oxford of y<sup>e</sup> Estate, both real and Personal, of J<sup>n</sup> Cook, Gentleman, lately attainted of Felony and Murder.

A Grant to Simon, Lord Bishop of Ely, of y<sup>e</sup> Temporalty of y<sup>e</sup> Bishoprick between y<sup>e</sup> feast of St. Andrew the Apostle, 1690, and y<sup>e</sup> 17<sup>th</sup> July, 1691.

A Grant unto St Stephen Fox of a Messuage in his possession in Whitehall for 42 years at 6<sup>s</sup>. 8<sup>d</sup>. p. ann. Rent, w<sup>th</sup> a Clause of Reassumption on Paym<sup>t</sup> of 2,000<sup>l</sup>.

Dec<sup>r</sup> 1691. A Grant to J<sup>n</sup> Dutton Colt, Collector of Bristol, of 1,254<sup>l</sup>. 1s. 9<sup>d</sup>. out of y<sup>e</sup> Composition Money, to be p<sup>d</sup> by Sam<sup>l</sup> Packer and others on Acct<sup>t</sup> of y<sup>e</sup> non-payment of y<sup>e</sup> Customes for certain Parcells of Tobacco, as they ought to have done. This in consideration of Colt's good services performed therein.

A Grant to Richard, Lord Bishop of Bath and Wells, of y<sup>e</sup> Temporalty of y<sup>e</sup> Bishoprick between y<sup>e</sup> Feast of St. Andrew y<sup>e</sup> Apostle, 1690, and his Lordship's Grant of restitution to y<sup>e</sup> same.

A Grant to Thomas Neal, Esq<sup>r</sup> of ye Power of Establishing a Post Office in his Maj<sup>ty</sup> Islands and Colonys in America for 21 years at 6<sup>s</sup>. 8<sup>d</sup>. per ann. Rent.

Feb<sup>r</sup>, 1691. An Authority under y<sup>e</sup> Privy Seale to ye Surveyor of y<sup>e</sup> Woods to raise 20,000<sup>l</sup> in seven years by y<sup>e</sup> Sale of scrubbed Beech, Birch, Holly, Hazle, and Orle in Dean Forest in y<sup>e</sup> County of Gloucester, that is to say 2,000<sup>l</sup>. in one year, and 3,000<sup>l</sup>. a year for 6 years afterwards, part thereof to be layd out for repairs of severall Buildings according to an Estimate therein containd, and 500<sup>l</sup>. to be p<sup>d</sup> to Daniel Osburne towards rebuilding y<sup>e</sup> Town of Headong in Yorkshire, consumed by Fire, and 2,500<sup>l</sup>. to be p<sup>d</sup> to Henry Guy, Esq<sup>r</sup> for secret Services, and y<sup>e</sup> remainder into y<sup>e</sup> Exchequer.

A Grant to Richard, Lord Bishop of Peterborough, of y<sup>e</sup> Temporalty of y<sup>e</sup> Bishoprick between y<sup>e</sup> Feast of St. Andrew the Apostle, 1690, and his Lordship's Grant of restitution to y<sup>e</sup> same.

A Grant to Richard Opie of y<sup>e</sup> summe of 201<sup>l</sup>. 13s. 10<sup>d</sup>., due to his Maj<sup>ty</sup> from Thom<sup>s</sup> Tannat, late Collector of y<sup>e</sup> Customes in y<sup>e</sup> Port of Pool.

March, 1691. A Grant unto J<sup>n</sup>, Lord Bishop of Norwich, of y<sup>e</sup> Temporalty of y<sup>e</sup> Bishoprick between y<sup>e</sup> Feast of St. Andrew y<sup>e</sup> Apostle, 1690, and his Lordship's Grant of restitution to y<sup>e</sup> same.

March, 1691. A Discharge to Robert, Earle of Sunderland, of 7,964 ounces of Gold and White Plate delivered to him out of y<sup>e</sup> Jewell Office.

A Grant to St Thom<sup>s</sup> Chidley of 808 Acres of Derelict Lands lying in and adjoining to y<sup>e</sup> Towns of Southbeave, Blecker, &c., in y<sup>e</sup> County of York habend<sup>d</sup> for 99 years at 50<sup>l</sup>. per ann. Rent from Lady[day], 1692. This in consideration of a Release to y<sup>e</sup> Crown of a Debt due to St Henry Chidley, Lieutenant Governor of Virginia in y<sup>e</sup> Reign of King Charles y<sup>e</sup> 2<sup>d</sup>.

A Grant to Capt<sup>l</sup> Xpher Billop of 900<sup>l</sup>. 2s. 6<sup>d</sup>. due from y<sup>e</sup> Estate of Richard Parry to Answer a super on his acct<sup>t</sup> as Rec<sup>r</sup> of y<sup>e</sup> Rents of y<sup>e</sup> Lordship of Diffriucloyd and Town of Ruthen in y<sup>e</sup> County of Denbigh in y<sup>e</sup> time of King Charles y<sup>e</sup> 2<sup>d</sup>.

WILLIAM SYKES, M.R.O.S.  
(To be continued.)

## ON THE BANKS OF THE RODING.

"When *Hatsfeld* taking heart, where late she sadly stood,  
Sends little *Roding* forth, her best beloved flood;  
Which from her crystal fount as to enlarge her fame,  
To many a village lends her clear and noble name."  
Drayton's *Polyolbon*, Song xix. v. 67-70.

On the banks of a little sedgy river in Essex, not twenty miles from London, is a cluster of eight agricultural parishes, called, from the name of the river, the "Rodings." Let not any North Country reader, however, imagine that the Roding is a rapid stream, across which trout glance like arrows. On the contrary, it meanders slowly along, as though in no hurry to reach its destination at Barking Creek. A celebrated writer, renowned as a philologist and historian, observes of the villagers on its banks that "The world, or at least the isle of Britain, is divided into three parts, looked on most likely as three concentric circles. The hallowed centre, the bull's eye; the *γὰρ ὁμολαίος*, the inner *Ebataua*, is 'the Rudings'; round about them in the middle circle lie 'the Hundreds'—the rest of Essex; further still, on the outer circle, lie 'the Shires'—the rest of Britain. As for the rest of Europe and of the world, they are doubtless looked upon as so utterly barbarous as to deserve no place at all in the geography of the favoured Rudingas."

This short paper is written to place on record a visit to the "middle and inner concentric circle," "the Hundreds," a district once familiar in early days, and revisited after the lapse of many years. The little river still sluggishly flowed onwards towards the Thames, the coot and the water-hen dived amongst its sedges, and the reed-sparrows chirped as they did in the days of yore. And probably many a pike and perch yet lurked under its water-lilies.

The train was left at the pleasant little town of Brentwood, and a drive of some six miles along a road shaded by fine elm trees brought us to Navestock, for many years the home and grave of the ancient family of Waldegrave. The manor was granted by Queen Mary I. in 1553 to Sir Edward Waldegrave, one of her faithful adherents, and in 1613 his descendant, Sir Henry Waldegrave, was raised to the peerage by the title of Baron Waldegrave of Chewton, a parish in Somerset, where the family still owns considerable estates. Chewton is situated on the Mendip Hills, where, according to Macaulay, when the Spanish Armada threatened an invasion, "the rugged miners poured to war from Mendip's sunless caves," and is about five miles from the pretty little cathedral city of Wells. In 1729 the advance to an earldom was made, and the succession has continued up to the present time.

A walk through a shady green lane leads from the dusty road to the little church, so entirely embosomed among trees that only its tapering

shingled spire can be seen. Along this narrow lane no doubt many a Waldegrave has been borne to his resting-place in the quiet church or churchyard, and the hermit who would like his burial-place as still as his cell might here have his wishes gratified. The church, which may perhaps contain some pieces of Norman architecture, has very little pretensions indeed to beauty, and consists of nave with chancel and a south aisle. The chief interest centres in the many mural monuments of the Waldegraves which line its walls. The remains of many members of this family repose in a large sepulchral vault, or mausoleum, adjoining the northern wall of the chancel.

One monument on the north wall of the chancel commemorates Henrietta, wife of the first Baron Waldegrave. She, as it appears from the inscription, was an illegitimate daughter of James II. by Arabella Churchill, and therefore the sister of the gallant captain James FitzJames, Duke of Berwick, who conquered the allied forces at the battle of Almanza in 1706, and was often in arms against his uncle John Churchill, Duke of Marlborough, the hero of Blenheim and Ramillies. Partly obliterated on its base may be seen the arms of Waldegrave, Per pale argent and gules, impaling the royal arms of England. Near it another tablet, with a very long inscription, written by his widow, commemorates James, second Earl Waldegrave, the celebrated statesman, who died in 1763, and has sketched, in a clear and distinct manner, the characters of his day. He left three daughters, whose beautiful features Sir Joshua Reynolds has preserved in the fine picture "The Three Ladies Waldegrave."

On the opposite wall is the half-length effigy in marble of William Frederick, Viscount Chewton, who died from his wounds received in the Crimea at the battle of the Alma, in 1854, when "the victory that day was turned into mourning" in many English homes. A mural monument at the east end of the south aisle is to the memory of another member of the house, renowned as a naval commander, William, Lord Radstock, Admiral of the Red, raised to an Irish peerage for his bravery at the battle of St. Vincent in 1797. He died in 1825.

Leaving the churchyard of Navestock, after passing through a little grove of noble trees, the site of the hall, the home of the Waldegraves, taken down in 1810, is seen. Of this not a trace remains, though Dudbrooke House, in the parish, has continued to be an occasional family residence. Here came on a visit Horace Walpole, the prince of letter-writers, who, in 1730, writes of it thus to his friend Montague: "It is a dull place, though it does not want prospect backwards. The garden is small, consisting of two French *allées* of old limes, that are comfortable, two groves are not so, and a green canal." No doubt, in "the tempest



times of hood and hoop, or while the patch was worn," the fair Ladies Waldegrave of that day often walked in the garden or pleasure habited in crimson silk sacques, black velvet petticoats, outspread hoops, high-heeled shoes, and powdered hair.

In an enclosure fenced off, a quadrilateral monument, having inscriptions on its four sides, commemorates Frances, Countess Waldegrave, well known in her day as a "queen of society," who died in 1879, and was buried in the churchyard at Chewton Mendip, Somersetshire,—a touching memorial of a great sorrow. On one side is a finely carved large medallion in marble of the deceased lady, and round its edges are inscribed the Horatian lines :—

"Quis desiderio sit pudor aut modus  
Tum cari capitis?"

On the opposite side are engraved the familiar lines of Dante :—

"Nessun maggior dolore,  
Che ricordarsi del tempo felice  
Nella miseria."

On the other sides are English poetical quotations, one of them being from *Childs Harold* (canto iii. stanza 30). The prospect from the monument is very charming. In front of it the rich woodlands stretch for miles away, gilded by the sun, and the neighbourhood appears more sparsely populated than it really is, on account of the trees hiding the hamlets, churches, manor-houses, farm-houses, or, to speak poetically, "moated granges," for these have an existence in this part of Essex.

A delightful walk through green fields leads to Stanford Rivers, a parish on the other side of the Roding, which is crossed by a primitive bridge formed by throwing over the river the trunk of a tree. About as much water was coming down the channel as would fill a pipe three inches in diameter, and in a small pool close to the bridge a small pike, hemmed in by the shallows, was vainly endeavouring to make his escape from his confined abode. The afternoon was lovely, the silence being broken only by the cooing of the wood pigeon and the crowing of the cock pheasant—such a day as that described by Tennyson, when the summer seems first to be thinking about melting into autumn :—

"When summer's hourly mellowing change  
May breathe with many rose sweet  
Upon the thousand waves of wheat,  
That ripple round the lonely grange."

*In Memoriam*, 89.

At a house in Stanford Rivers, close to the roadside and in front of which yet wave some tall poplars, dwelt for many years the great writer and philosopher Isaac Taylor. Amongst the most remarkable productions of his pen may be instanced his *Physical Theory of Another Life*, and *Ancient Christianity*. So well known was he as an

independent and original thinker that he was once placed in nomination for the vacant chair of logic at Edinburgh in opposition to Sir William Hamilton. The dwelling seems in much the same condition as when in his occupation up to the time of his death in 1865. A simple tomb in the churchyard covers his remains, a churchyard like Navestock, environed by trees. His sisters Jane and Ann Taylor wrote the once popular book *Hymns for Infant Minds*, which ran through edition after edition some fifty years ago. Stanford Rivers has had some eminent rectors, as Richard Mulcaster, once the famous head master of Merchant Taylors' School; Richard Montague, Bishop of Norwich; and Richard Beadon, Bishop of Bath and Wells. More recently the eminent Oriental scholar Dr. Tattam held the benefice until his death in 1868. JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

PAUL LACROIX.—The loss sustained by the republic of letters in the death of M. Paul Lacroix is serious and regrettable, but the special field of bibliography loses in Le Bibliophile Jacob one of its brightest lights. It was to bibliography especially that Paul Lacroix had devoted his later years, and assuredly no one knew more about books, particularly French and Italian, than he did. In him would seem to be severed the link which bound us to that bright constellation of bibliographers, Peignot, Quérard, Brunet, Nodier, Janin, &c. Paul Lacroix was in every sense "un homme serviable," always ready to impart that knowledge of which his retentive memory was the copious storehouse. A most interesting volume might be formed (and I hope it will be) of his contributions to *Le Bulletin du Bibliophile*, *Le Livre*, and similar publications, or of the articles with which he was wont to enrich booksellers' catalogues. He possessed the secret of making bibliography attractive and readable—a pleasant, although perhaps a dangerous talent. He was essentially the right man in the right place. "Conservateur de la Bibliothèque de l'Arsenal," he lived constantly with and among the joys of his existence—books, and he was almost always to be found either in the great library itself or in his own lesser library, connected with his apartments above the public library in the Rue de Sully. Here he passed the latter years of his life, tranquilly, contentedly, in a constant labour of love. It was my privilege to enjoy the friendship of Paul Lacroix during many years, and less than a month ago I spent a happy hour with him in that study, now rendered familiar to us all by the characteristic engraving in a recent number of *Le Livre*. He was as bright, as cheerful, as full of anecdote as ever—talked hopefully of his projects for the future, one of which was the formation of a catalogue

*raisonné* of his vast collection of novels of the time of the Revolution. But it appeared to me that the labours of the Bibliophile Jacob were drawing to a close. That end has unfortunately arrived but too soon.

H. S. ASHBER.

**THE KNOTTED CORD AND KEY OF THE DELAMARES.**—In the church of Nunney, Somerset, are effigies of this ancient family, namely, (1) a military figure in the usual costume of the last quarter of the fourteenth century (this effigy reposes on an altar tomb without arms or inscription); (2) an altar tomb about 1450, with effigies of a man and his wife. He wears a close-fitting tabard charged with the Delamare arms on the body and sleeves, and his head rests on a helm encircled by a small knotted cord. The lady wears a tight gown, open at the throat, round which she has a thin cord, knotted at intervals, as in the other example, like the slip of what is called in the navy a "hangman's knot," with a pendant.

In the hollow of the moulding round the verge of the tomb are carved two keys lengthways, the one being 10½ inches long, and the other rather smaller. Each of these keys has the pipe extending beyond the wards, as in ancient keys, and through each handle is passed a thin cord, knotted as before, extending a few inches in both directions, and terminating in one case in a loop, and in the other in a knot at one end, and, in both examples, in a tassel at the other end.

A shield of Delamare on the western face of the tower is surrounded by a similar knotted cord. It may be desirable to mention that on the side of the last-mentioned tomb are the following arms: 1. Quarterly, 1 and 4, barry (the lines are only scratched, and were doubtless originally coloured); 2 and 3, blank, over all, on a bendlet, two annulets, impaling two lions passant gardant (Delamare). 2. Two lions rampant. 3. No. 2 impaling three water bougies. 4. Quarterly, 1 and 4, three swords, points conjoined in base; 2 and 3, Delamare. 5. Delamare.

A third altar tomb sustains the effigies of a man and his wife *temp.* James I. On the tomb are the following arms:—West end: 1. On a chief a lion passant, in base three boars' heads erased. South side: 2. A wicket gate. 3. Quarterly, 1 and 4, between three estoiles a fleur-de-lys; 2 and 3, two lions rampant adorsed.

It thus appears that the knotted cord is only used upon one tomb, and as the personal decorations of the figures on that tomb, and round a shield on the tower which was probably built by the Delamare represented on the tomb in question. Doubtless the building of Nunney Castle may be attributed to this same Delamare, who was evidently a person of much consequence. Are the key and knotted cord merely a family badge, as their being worn by a lady might seem to

imply, or are these objects the mark of an office of chamberlain, treasurer, or other position?

ALBERT HARTSHORNE.

**THE EDITORSHIP OF WALLIS'S "LETTERS OF THE TRINITY,"** 1840, 8vo.—A "new edition" of eight letters of Dr. John Wallis concerning the blessed Trinity, "with the author's last revisions and corrections," and with a preface and notes "by Thomas Flintoff," was published in 1840 by Rivington, of London; Parker, of Oxford; and Sowler, of Manchester. The preface, dated from Broughton (near Manchester), July 27, 1840, signed "T. Flintoff," stated that the writer had met with Wallis's own copy of the *Letters*, with considerable additions and corrections in his handwriting, evidently inserted by him with a view to a second edition.

"From this revised copy, which, with Wallis's MSS. correspondence on the subject of the letters, was formerly in the possession of Joseph Parkes, Esq., and is now in the collection of my friend James Crossley, Esq., to whose valuable assistance I am much indebted, the present edition has been printed, and the additional passages have been inserted in their respective places, though it has not been deemed necessary to distinguish them by brackets from the original text."

The share of Mr. Crossley in this work has long been known to his friends. A copy of the work, which has recently come to my hands from the late sale in London of part of Mr. Crossley's library, contains the following statement of the editorship, and it seems desirable that the facts should now be made public in your pages:—

"This work, tho' my friend Thomas Flintoff's name appears as Editor, was entirely edited and the introduction and notes written by myself. He undertook the risk of the publication, and being myself then in practice as a Solicitor, and not wishing to appear prominent in Theological controversy, it was arranged that his name should appear ostensibly as the Editor. Since his death in 1849, it is no longer necessary that the fact of his having no further connection with the work than as above stated should be kept a secret. Indeed, I do not wish his memory to be held responsible for any thing which I have written. He had a high opinion of the merit and value of Wallis's *Letters*, and his judgment was very sound on all Literary and Theological productions which came in his way. A worthier man never lived, or a kinder friend."

JAS. CROSSLEY.

"19th May, 1883."

Amongst Mr. Crossley's MSS. were several in Wallis's autograph. Some he obtained from Mr. William Wallis, a descendant of the famous Savilian professor, who was living in poverty in London in 1840, and others from a late vicar of Saddleworth. He also had a portion of Wallis's correspondence, including letters from Henry Oldenburg, Chludasky, the translator of the Bible into Polish, Lord Brouncker, and other persons.

JOHN E. BAILEY.

Stratford, Manchester.

**ENTRIES IN PARISH REGISTERS.**—The following notes, although chiefly of local interest, appear in



be worth preserving in "N. & Q.," if room can be found for them. I add the authorities in each case :—

"1602, Decembre..... Upon Thursday being Christmas even was an earthquake at xii a clocke."—Register of St. Julian, Norwich.

"1706, 22 January. John Valorn and Ann Kettle, both single and of St. Peter of Mancroft, were married. The man had no arms and was shown as a sight for doing those things with his feet which others do with their hands."—Register of St. Michael at Plea, Norwich.

"1724, 25 July. Two new bells being added to St. Peter's eight, y<sup>e</sup> ten bells were rung for y<sup>e</sup> first time, but on Sept. 14<sup>th</sup> they were taken down, y<sup>e</sup> undertaker not being able to get subscriptions to pay for them."

This fact was not known to L'Estrange when he published his *Norfolk Bells*. Under the head of "St. Peter Mancroft, Norwich," he says, quoting from a board in the steeple, this ring was made a peal of ten in 1736. I copied the above note some years ago from a MS. memorandum book in a hand of the period, but I do not remember to whom it belonged.

T. R. TALLACK.

#### DENUDATION IN BAPTISM.—

"Dans quelques-uns des rites que nous venons d'examiner, et surtout dans ceux qui vont suivre, le catéchumène était dépouillé soit de tous ses vêtements, soit d'une partie d'entre eux.

"Il est certain que les catéchumènes se dépouillaient de tous leurs vêtements pour descendre dans la piscine. S. Cyrille de Jérusalem dit aux néophytes : ' Vous étiez nus à la vue de tout le monde et vous n'en aviez point de honte.' ' Vous êtes descendus nus dans la fontaine,' dit S. Zénon, ' mais bientôt vous en êtes remontés revêtus d'un vêtement céleste.' S. Athanase, en parlant des ravages que commirent les Ariens dans le baptistère de son église, dit qu'ils se permirent les plus graves insolences, sans être arrêtés par la sainteté du lieu ni par la nudité de ceux qui se déshabillaient pour recevoir le baptême. En Orient, l'évêque dénudait la ceinture des hommes qui se dévotaient avec l'aide des diacres.

"Les femmes étaient soumises à la même obligation. S. Jean Chrysostome, dans une lettre au pape Innocent, lui raconte l'enivrement de son baptistère un samedi saint par la faction de Théophile; il dit que les femmes, déjà dépouillées de leurs vêtements, furent obligées de s'enfuir toutes nues.

"Quand le baptême s'accomplissait hors des baptistères, la dénudation n'en était pas moins obligatoire. Dans leur prison Apollonius et Lucilla se dépouillèrent de leurs habits pour être baptisés... Au baptême de Zobia, fille du roi des Perses, il est dit que S. Symasque fit apporter de l'eau, et la catéchumène se mit, sans aucun vêtement, dans un bassin d'argent."

See, for further information on this topic, Corblat's *Recherches Historiques sur l'Administration du Baptême*, Paris, 1880, p. 48. J. MASKELL.

#### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

JOHN FELLOWS.—Can any hymnologist or local antiquary in the neighbourhood of Bromsgrove

or Birmingham give information as to the time and place of birth and death, or any particulars of the history of John Fellows, the author of several hymns still in use in most Baptist congregations? He was the author of the following works, most of which were published in Birmingham as well as London :—

Grace Triumphant, a Sacred Poem. 1770.

Bromsgrove Elegy, on the Death of Rev. George Whitefield. 1771.

An Elegy on the Death of Dr. Gill. 1771.

Hymns on Believers' Baptism. 1773.

Hymns in a Great Variety of Metres on the Perfection of the Word of God, &c. 1776.

The History of the Bible, attempted in Verse. 1777.

A Fair and Impartial Enquiry into the Rise, &c., of the Church of Rome, in a series of Familiar Dialogues. 1770.

Also A Protestant Catechism.

Miller, in his *Singers and Songs of the Church*, gives no further information; nor does Gadsby in his *Memoirs of Hymn-writers*. Watt, in the *Bibliotheca Britannica*, calls Fellows a "Methodist," but this can only mean that he was identified with the Methodist movement in the same sense as Whitefield. His writings show him to have been a Baptist and a Calvinist. But he is mentioned in no Baptist history of the time. In one of his books, which I have before me, is a notice as follows :—

"We whose names are hereto subscribed are personally acquainted with the author. We have seen and approved his poetical productions, &c.

(Signed) James Turner, Birmingham.

John Butterworth, Coventry.

James Butterworth, Bromsgrove.

Isaac Woodman, Sutton.

John Evans, Foxton.

Robert Hall, Arnsby.

John Ryland, Northampton.

John Ryland, junior."

These were all Baptist ministers of note in their day. Strange that although the hymns of Fellows are still used, their author should be utterly forgotten.

WM. R. STEVENSON.

Carrington, Nottingham.

DINNER AT CASTLE INN, SALT HILL.—In the parish register of Burnham, Bucks, occurs the following entry. Can any one explain the allusion? "1773. Walpole Eyre, Esq., of East Burnham, aged 33, died 13 April, one of those unfortunate gentlemen who dined at ye Castle Inn at Salt Hill 29 March, buried 26 April."

EDMUND M. BOYLE.

PASSAGE IN PINDAR.—I should like to ask the opinions of other classical scholars on a suggestion which has occurred to me with regard to a passage in Pindar (*Pyth.* iv. 98, Donaldson): "It seems," says Donaldson, "very improbable that Pindar would put into the mouth of Pelias, on an occasion like this, any expressions implying insult or sarcasm. It seems most natural and obvious to

take this epithet (with Hermann) as implying that Jason was *τηλείγυτος*." I cannot help thinking that Hermann and Donaldson have been obliged to force the meanings of *πολις* very considerably, if not unjustifiably, in order to escape the difficulty. I venture to propose as an emendation of *πολις*, *πορε* *ds*. It seems to me to dispose of the difficulty without violence to the text. May I ask for opinions on my proposal?

J. WASTIE GREEN.

**MISSKILFORD.**—Could you, or any of your readers, give me the probable derivation of the word Misskelford? It is the name of a certain part of this village, where there is a pond, and where, in winter, there is often much water. Can the word mean *middle-ford*? There is another place called Castle, although there is no trace nor tradition of any great building having been there. I should like to know if this name is common in any other parish, and if there is any reason for it.

PEN AND INK.

Bowerchalke, Salisbury.

**AN EARLY ENGLISH MS. WANTED.**—"j livre de Englys, del Forster et del Sangler," which Mr. J. Horace Round notes in a MS. inventory of Sir Simon Burley's books, taken Nov. 8, 1387.

F. J. FURNIVALL.

**HOSIER FAMILY.**—I shall be grateful for any information respecting a family of this name who, according to a marriage settlement made in 1680, which has quite recently come to my knowledge, owned at that time property at and near Shrewsbury. One of the parties to the deed, "Richard Hosier, gent, son and heir of George Hosier, late of Shrewsbury, gent., deceased," settles on his intended wife "a capital mansion in Crackton and Horton, or one of them, premises at Kynton, all that edifice or tower built on the walls of Shrewsbury (tenants described)," and covenants to surrender his copyholds at Suscot and Crackton, within the manor of Ford, within six months after the marriage, to the uses of the settlement. Is the family extinct; and what arms, if any, did they use?

LAC.

**AVEKE.**—The Churchwardens' Accounts of St. Mary at Hill, London, for 1624 (Nicholls, 1797, p. 125), contain: "A gowne of powke lyned with *aveke* parfyld with tawny velvet." What was *aveke*?

J. A. H. MURRAY.

**Ave-Maria.**—What is the traditional or current English pronunciation of this phrase? In particular how is Maria accented? The Latin is said to have been *Maria* or *Maria*, after Gr. *Μαρία*; the Italian is *Maria*, as is the modern English proper name.

M.

**RECORDS OF CHANGE OF NAME.**—Is there any record office where the names of persons are en-

rolled who have within the last twenty years changed their surname; and, if so, what is the address?

ST. L.

**TERMS USED IN OLD COOKERY BOOKS.**—How long did the use of those appellations which to us seem so quaint and strange continue in English life? I fancy to a more recent date than we suppose. In a chap-book published in London in 1707, *The Whole Duty of a Woman; or, a Guide to the Female Sex from the Age of Sixteen to Sixty*, &c., fourth edition, in addition to a fund of other curious information, I observe that it contains directions "to lift a swan, to cut up a turkey or bustard, a hern to dismember, a mallard to unbrace, to wing a partridge, to unjoin a bittern or wing a quail, to display a crane, to untouch a curlew, to mince a plover of any kind, to thigh a woodcock, to cut up a snipe, to sauce a cock, capon, or pullet, to allay a pheasant, to rear a goose, to thigh a pigeon." When were these phrases permitted to pass into oblivion?

W. FRAZER, F.R.C.S.L.

**WAKE FAMILY.**—Can any of your correspondents inform me where a copy of a work, *A Brief Inquiry into the Antiquity of the Wake Family*, by W. Wake, &c., 1833, can be seen? It does not appear in the Catalogue of the British Museum.

ALFRED WAKE.

[See 1<sup>st</sup> S. vi. 290, 532; vii. 51, 164; xi. 265; 2<sup>nd</sup> S. vi. 232, 275, 362, 422, 480; vii. 32, 245, xii. 229; 3<sup>rd</sup> S. i. 267, iii. 130, 390; iv. 193, 258, 260, 296; vi. 349, vii. 493; viii. 35, 193; 4<sup>th</sup> S. x. 149, 235; 5<sup>th</sup> S. x. 40, 123, 450.]

**SITE OF HELL.**—In Sandys's *Travels* the ann is considered to be the place of hell, and called "The Continent of the Damm'd." Can anybody refer me to the passage, either in his *Travels in the Turkish Empire*, or in his *Voyage to the East*?

C. A. WARD.

Haverstock Hill.

**OLD CHINA.**—On an old Leeds plate, with red, blue, and green decorations in red, green, and brown outlines, is drawn the bust in profile of a lady *dicolet* facing a man in red coat with star and ash. Underneath is "F. S. W. P. W. D. V." and below, again, "So hangala son & mann Sal stann aal oran ie niet Dergaan." What do the capital letters mean? I have in my collection a tea service, bright yellow, with black decorations. The sugar-vase, not a basin, has satyr heads on it in relief. On each piece is a transfer picture of a lady seated at a spinnet; the hands rest on the keys; the head and body are turned gracefully somewhat to the right, facing the spectator. On each side of the instrument is a child, one playing a tambourine, the other a triangle. Is the design by Bartolozzi or Angelica Kauffman (it is in their style); if not, by whom? The service is unmarked, but perhaps a 17<sup>th</sup> or 18<sup>th</sup> century drawing by some



reader of "N. & Q." may help me towards fixing the make and date; hitherto I have not been successful.

HARRY GEO. GRIFFINHOOF.

**TUSOCKS.**—Latimer, in his last sermon preached before King Edward VI., says:—

"Though we have not express mention in scripture against such laying of the hair in *tusocks* and tufts, yet we have in scripture express mention *de tortis crinibus*, of wreathen hair; that is for the nonce forced to curl. But of these *tusocks* that are laid out now-a-days there is no mention made in scriptures, because they were not used in scripture-time. They were not yet come to be so far out of order as to lay out such *tusocks* and tufts."—*Sermon* xiv., p. 254 (Parker Society's edition).

And, again, in *Sermon* xxxv. p. 108, he says:—

"And he speaketh of such instruments of pride as was used in his time: *Non tortis crinibus*, 'Not with laying out the hair artificially'; *Non plicatura capillorum*, 'Not with laying out the *tusocks*.'"

Is this word still used in any part of the country with reference to hair? I am aware that the word is employed in Leicestershire and Northamptonshire for a tuft of coarse grass.

F. C. BIRKBECK TERRY.

**COLLATION WANTED.**—I shall be much obliged to any correspondent of "N. & Q." who will give me a careful collation of Robert Allot's *England's Parnassus*, 1600. A reference to Lowndes is of no use.

WALTER B. SLATER.

**"OXFORD UNIVERSITY MAGAZINE."**—I want a copy of the above, or of any of the numbers. The first was dated March 1, 1834, and the last, I think, March 1, 1835; there were five or six numbers at least. The late Mr. Wall, long a distinguished resident member of the university, was, I think, editor, and Edingham Wilson, London, published it. Jos. H. BAXENDALE.

Talboys, Oxford.

**SIR JOHN GIBSON, LIEUTENANT-GOVERNOR OF PORTSMOUTH.**—Can any reader oblige me with genealogical particulars of this officer, who was lieutenant-governor of Portsmouth in the reigns of Queen Anne and George I.? Who was he, and what was his earlier history? Some notices of him, as Col. Gibson, appear in the *Calendars of Treasury Papers* for that period, and also in *Saunders's Annals of Portsmouth* (London, 1880). In the latter work it is stated that some high-handed proceedings on Gibson's part gave rise to the old saying, "Have you heard that Queen Anne is dead?"

H. M. C.

**DIFFERENCE OF A COAT OF ARMS.**—I should be much obliged if any of your heraldic contributors could give me an instance in which a fess has been used for differencing a coat of arms for a branch of a family. There is no reason why it should not be so employed, but I do not recollect an example. I have recently met with a coat emblazoned on a window and carved on oak panels which I have

reason to think must be the arms of a Hampshire St. John, thus differenced. The blazon is this: Gules, a fess argent, in chief two mullets of the last. The family St. John coat is Argent, on a chief gules two mullets or. I have met with the latter differenced authentically for branches of the family in several instances. Thus, twice with mullets argent, once pierced; another with mullets of six points; another with a crescent; another with a crescent on which is a label of three points; another with a label of five points; another with a bordure; another with the field chequed; and another with the field ermine. These are certainly all branches of the St. Johns. The coat about which I seek information was executed on the window and panels early in the sixteenth century, and I strongly suspect it represents another branch of the family, but I have no positive proof.

S. JAMES A. SALTER.

Basingfield, Basingstoke.

**MILTON'S "DEFENSIO," LONDINI, 1651.**—In the original edition of Milton's "*Defensio pro populo Anglicano*, Londini, Typis Du Gardianis, 1651," small 4to., there is a device before the *prolatio*, repeated at p. 1, which looks like a crest, being a garb, or wheatsheaf, supported by two lions erect, and encircled with a motto, "*Cor. unum. via. una.*" What is this; and, if a crest, whose is it?

W. E. BUCKLEY.

**ANCIENT PRINT.**—I should be glad to know what event is referred to in an ancient print I possess, representing a fortified town in a state of siege, and bearing the following inscription: "*Conter fictur wie hatwan mit Gesturmeter Handt erobert vnd einge nom'en Worden den 3 Septembris, anno d'ni 1596.*"

DEEP.

**HAUNTED HOUSE.**—Any particulars about Ewshott, Hampshire, which is said to be haunted, will oblige.

F.S.A.Scot.

**SITTING BULL.**—I should be obliged for any references to information as to the career of "Sitting Bull," the Sioux chief, and the recent troubles in which he has taken part.

H. M.

**IRISH "NOTES AND QUERIES."**—Is there any newspaper in Ireland (Dublin preferred) that has a notes and queries column touching local matters of antiquity, &c.? I would inquire of the birth and parentage of Thos. Doggett, the actor, of coat-and-badge renown, born near Dublin.

FISHERY.

**CAMPBELLS OF AUCHENBREEK.**—Can any Scotch genealogist assist me with information respecting the pedigree of Dugald Campbell, who about the end of last century succeeded to property, Carradale, Argyllshire, from his cousin, Sir James Campbell, of Auchenbreek? I imagine there was a Scotch lawsuit to decide next-of-kin.

C. B.

EVELYN'S "MUNDUS MULIEBRIS," 1690. — In the preface occur:—

"The refined lady expects her servants and humble admirers should couch her in the forms and decencies of making love in fashion."

"A purse of old gold, rose-nobles, spur royals, and *spankers*," (Halliwell has, "*Spankers*, gold coins (Devon).")

"The steady mare carried the knight and his lady ..... without so many *hell carts*, rattling coaches."

"They knew not so much as the names of ombre, *comet*, and *basset*."

In the poem *A Voyage to Marry-Land*:—

"Four petticoats for pages to hold up,  
Four short ones nearer to the *crap*."

"Moreclock tapestry, damask bed."

"Waters rich and meet,

Whole quarts the chamber to *bequirtle*."

"Essence rare—

In filgrin casset to repel

When scent of *goussel* does rebel."

The words in italics need explanation. The several passages are copied from the reprint by Upcott in Evelyn's *Miscellaneous Writings*, London, 1825, 4to. In the first, couch may be a misprint for court, though Upcott was a careful editor. W. E. BUCKLEY.

[*Crap*=*croupe*=*crupper*. "This carter thakketh his horse upon the *croupe*" (Chaucer). *Goussel*=*gusset*, the pleat on the armhole of a shirt, &c., and hence=arm-hole.]

"FRAME OF MIND."—Wanted, the origin or first use of this phrase. Shakespeare, Coleridge, and other poets call the body the *frame* of the soul or spirit. But a mental frame seems a very curious affair; and I, for one, hardly know what it means. What is it a frame for? C. M. I.  
Heecham Hall, Norfolk.

CARMICHAELS OF THAT ILK AND HYNDFORD.—The supporters of the arms of the above family are, Dexter, a chevalier in complete armour, plumed on the head with three feathers arg., holding in his right hand a baton royal. According to heraldic authorities, "the baton is frequently used to express illegitimacy, though sometimes a difference only." What is its origin and meaning in the arms of Carmichaels of that ilk and Hyndford?

ZETA.

### Replies.

#### THE OLDEST FAMILY IN ENGLAND.

(6th S. ix. 503; x. 113, 169, 210.)

SIR J. A. PICTON wages a just war against "it is said," "it is reported," and suchlike pre-Stubbsian phrases. But I think he is somewhat hard on the Purkin legend. A legend it undoubtedly is, containing, it seems to me, at least a possibility of truth sufficient to create and to sustain the imaginative interest of such a case as

that of Mary Purkis. "Whence," says our critic, "did the story originate?" And he answers this question by referring to a lyric written by William Stewart Rose, a man of letters who flourished about the years 1820 to 1830. Rose's statement, however, that "this man's name was Purkess," implies that he is telling his readers something which was already accepted as a fact. And the same implication is found, nearly a century earlier, in the words of John, Lord Delaware, who affirms that the king's body "was laid in a cart belonging to one Purkis." The inscription in which these words occur is, says SIR J. A. PICTON, "of no authority whatever." Well, its authority is just this: it shows that before the middle of the eighteenth century (the local guide-books state that the inscription was put up in 1746) a tradition that the man's name was Purkis existed on the spot, and was accepted by John, Lord Delaware. The case, therefore, seems to stand thus: 1. *Purkis* is, as SIR J. A. PICTON points out, simply a personal name, a form of the diminutive of Peter. But it is an unusual variant of that diminutive, and it is a variant that occurs with special frequency at Minstead and Bramshaw, places nearest to the Rufus Stone. Also the fact that it is a personal name of course would not prevent it from becoming at some time or other a family name. 2. A tradition, now about a century and a half old at least (and how much older I do not know), asserts that the personal name of the carter we are talking of was *Purkis*. 3. Many persons named Purkis (or, as it is more often spelt, Purkess) are now living in the Forest, they have lived there for generations, they are mostly kin to one another, and some of them claim to be descendants of the carter, though I am not aware that any of them so much as pretends to trace the line of his or her descent. Now, if a man named Peter lives in London, or even in Winchester, in 1884, that is certainly no proof that he is descended from another Peter who lived there in 1100. But if certain persons, bearing a name uncommon in itself, but familiar to the spot, live at this day in a place like the New Forest, which is even now remote and its people stationary, that is at any rate presumptive evidence that they are descended from whomsoever in that spot first bore the name as a family name. Whether he who first bore the family name of Purkis was a descendant of the carter or not is another question, and it is a question still unanswered. I say, then, Who first called the carter Purkis, and why did he call him so?

SIR J. A. PICTON believes that the inscription on the Rufus Stone is now defaced. He is mistaken; it is not defaced, but is as sound and legible as ever. On one of its three sides, where it comes within a foot or so of the ground, the somewhat worn, the



memorable swine of the forest rubbing freely at it. The Rufus Stone proper, indeed, must be taken for granted. It is enclosed within a cast iron pyramid of three sides, each side of which has a recessed plane, whereon the inscription is cut boldly in raised capitals, cast in one with the plane. The pyramid is about five feet high. Its top, an equilateral triangle, is cut, to show the stone within, but the grating is early filled up with gravel. I have just seen the Rufus Stone again, and have copied the inscription for "N. & Q." It reads thus, taking the three sides in the order in which they are to be read:—

1.  
Here stood  
the oak tree  
on which an arrow  
shot by  
Sir Walter Tyrrell  
at a stag  
glanced and struck  
King William  
the Second  
surnamed Rufus  
on the breast,  
of which he  
instantly died,  
on the second  
day of August  
Anno 1100.

[Here are two arrows, crossed.]

2.  
King William  
the Second  
surnamed Rufus  
being slain  
as before related,  
was laid in a  
coffin, belonging  
to one Purkis,  
and drawn from  
hence to  
Winchester, and  
buried in the  
Cathedral Church  
of that City.

[Two crossed arrows.]

3.  
That the spot  
where an event so  
memorable might  
not hereafter be  
forgotten; the  
enclosed Stone  
was set up by  
John Lord Delaware,  
who had seen the  
tree growing  
in this place.

[Two crossed arrows.]

This Stone  
having been much  
mutilated, and  
the inscriptions

on each of its three  
sides defaced,  
this more  
durable memorial  
with the original  
inscriptions  
was erected in  
the year 1811, by  
Wm Sturges Bourne  
Warden

I made the foregoing copy on Sunday, Sept. 28, 1884, on which day, in the sweet autumn afternoon, I remained by the Rufus Stone for more than an hour, undisturbed and utterly alone, except, indeed, that three natives appeared, one of whom was described to me (in his absence) by the other two as "a very insulting party, as won't do no work, only cocoa-nuts." Neither cocoa-nuts, however, nor any other insult did he or his traducers offer me; and, looking northward, from the high land near Stoney Cross, over miles and miles of ancient forest, with hardly a house between me and the horizon, I could not but feel that here, if anywhere in changeful England, some permanence of race and of family tradition may be looked for.

A. J. M.

The name Wapshot is conferred by Thackeray, in *Pendennis*, on the Master of the Clavering Grammar School, though one fails to see its exact applicability. Clavering in the story is supposed to be Ottery St. Mary, in Devonshire, where Thackeray is known, about 1825-8, to have spent his holidays when at the Charterhouse. Chatteris means Exeter, and Baymouth is Sidmouth. I cannot say whether this name was found by him in the West of England, or whether it was invented for the story.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OIL ON TROUBLED WATERS (6<sup>th</sup> S. x. 307).—Bede says the miracle was related to him by "a most faithful priest of our own Church," Cynewulf, who had it from Uta himself, "in quo et per quem completum est." Aidan gave "oleum sanctificatum" (oil that had been blessed). He told Uta, "tu memento ut hoc oleum quod tibi do, mittas in mare." When the storm was very fierce and the sailors had tried to anchor, and the waves were sweeping in and beginning to fill the vessel, and death was imminent, then Uta, remembering the words of the bishop, "adsumpta ampulla misit oleum in pontum, et statim ut predictum erat, suo quievit a furore." Bede strongly brings out the miraculous character of the proceedings, by his mention of the blessing of the oil, by putting into Aidan's mouth a promise that the pouring of the oil should affect the wind "statim quiescentibus ventis," and by dwelling on the "prophecy" of the storm. The ampulla would not have contained much oil.

O. W. TAYLOR.

The word happened is evidently wanting here.

The passage from Bede (*Ecc. Hist.*, iii. 15) is given at length by Mr. J. J. BARDWELL WORKARD in an early translation into English (Stapleton's, 1565, in "N. & Q." 2<sup>d</sup> S. xii. 189). It was asked at the time what connexion there was between this story and the miracle, but no answer was given. There are plenty of earlier references to the practice, but not to the actual existence of the proverb. See for this Plutarch, "De Primo Frigido," *Opp. Mor.*, fol. p. 950 B, where he discusses Aristotle's remarks upon the result of pouring oil on troubled water; also "Quæst. Natural.," *ib.* p. 914 B. Compare with this St. Basil, "In Hexæm.," *Hom.* ii. § 7, tom. i. p. 190; St. Ambrose, "Hexæm.," l. i. c. ix. § 33. In Plautus, *Pæni*, v. iv. 84, there is the proverb "Canem faciam tibi oleo tranquillorem." ED. MARSHALL.

I am glad to be able to supply the original Latin from the edition "*Bede Historia Ecclesiastica*, cura Roberti Hussey, B.D., Histor. Ecclesiast. Prof. Reg.," Oxford, 1846. At p. 142 will be found cap. xv. of lib. iii., which, as it contains the whole story, I think it best to copy in *extenso*. The lines in italics are so printed in the original:—

"Et episcopus Auden nautis et tempestatem futuram prædixit, et oleum sanctum quo hanc sedarent, dederit. Qui cujus meriti fuerit etiam miraculorum aligena interius scribit edocuit, e quibus tria memorare censeo potuisse satis est. Presbyter quidam non ut Utta, nullius gratitudo et veritatis vir, et ob id omnibus, etiam ipsius principibus mecum honorabilibus, cum interfecto Cantiam ob adducendum inde conjugium regi Osuin, filium videlicet Aluini regis Cantie, quas causas patre illuc fuerat adducta: qui terrestri: quidem itinere illo venire, sed navigio cum virgine redire disponebat, accessit ad episcopum Aldelmum, obsecrans eum, pro se suisque qui tantum iter esset adgressuri, Domino supplicare. Qui benedicens illos, ac Domino commendans, dedit etiam oleum sanctificatum. *Sed, inquit, quia uti narem accenderitis, tempestas vobis et ventus contrarius superueniet. sed in momento, ut hoc oleum quod tibi do, mittas in mare, et statim quæ esentibus ventis, serenitas moris vos latè protegetur;* ac cupido iterare domum remittet. Quæ cuncta ut prædixerat antistes, ex ordine completa sunt: et quidem impetui furentibus undis pelagi, tentabant nautæ anchoras in mare missas latrem retinere, neque hinc agentes, aliquid proficiebant: cumque verrentibus undique et impetu inopiantibus navem fluctibus, mortem sibi omnes imminere, jamjamque adeo viderent, tandem presbyter remittens verba antistitis, adempta angustia misit de oleo in pontum, et statim, ut prædictum erat, eo quiescit a furore. Quo factum est, ut vir Dei et per prophetæ spiritum tempestatem prædixit futuram, et per virtutem ejusdem spiritus, hanc exortum, quavis corporaliter aliena, superavit. Cujus ordinem narrandi non quilibet dubius recitat, sed fidelissimus nobis nostre ecclesiæ presbyter, Cynemund vocalulo, narravit, qui eo hoc ab ipso Utta presbytero, in quo et per quem completum est, audire perhibebat."

GILBERT RICHARD.

18, Long Wall, Oxford.

Although the calming effect on the sea is attributed not simply to the oil, but to the fact that it was holy oil, "oleum sanctificatum," yet one cannot but have a shrewd surmise that the saint

had already had some experience of its efficacy on the stormy waters of the east coast.

It may not be without interest to annex the Anglo-Saxon translation by King Alfred of the passage in Bede, since it gives the exact form in which the narrative presented itself to our forefathers a thousand years ago:—

"Tha dyde he swa & hi bletsade & Gode beled scalde oðr swylce than Mæsse Preost geþangodas eðr. & cweðt him to; Ic wæs, senu thæs ge on epp astigeth, that ofer eow cymoth mycel storm & breccas & witherward wind astigeth; se georne thu that thise eðr the ic the nu sylle send on tha sw. & swa instape tha windas gestillath & thæs ægsmyrles water fylleth, & eow bliðe on eowerno willath than bletsæth."

"And calle thaþ thing swa se Biscop forweorð of endelyrlyssæ gelumpon & gefyllede weoron. And se ærest thæs the bi on æpp eodan, & ut ferdon, tha astigon witherward windas & tha ytha weollan & weollan thæs æs: tha ongunnon tha myllingas & tha ægmen tha aneras upp toon, & on thine sw sendas, weollon that æpp mid gefeorstan & theah the eig tha dydon, nowilt hi on them fremedon; se tha ytha weollan & ymb sweoran & neghwæne that ægmen fylðon, that hi him næmra synto weollan, ac hi ealla deað sylfne him ondeardne gefæron."

"Da ærlystan gemunde se Mæsse Preost thæs Biscopas word, ge nam tha his anpulan & suras, dæl thæs eall sende on thone sw, & swa instape swa hit forweollan wæs, gestalde se sw fram tham wylme. And swa wæs geworðen that se Godes wer ðurh wiledomes gæst thæs storm towarðne forweorð. & ðurh thæs eall gastes nægen tha he upp comende wæs, that he him aswefede & gestilde theah the he heumlice thaþ ærward wære. Thæsra wundres endelyrlyssas nænig twegendes secgend, ac se geteowcra Mæsse Preost ure cæncean Cynemund hatte me tha swale, that he hit gebyrds fram tham sylfan Utan Mæsse Preoste on tham this wunder gefylled wæs."

If the spelling is modernized and a few obsolete words replaced, this passage, in its native simplicity, presents a fine example of our noble mother tongue.

J. A. PIERCE.

Sandyknowe, Wavertree.

Bede is careful to tell us that he had received this account from a "fidelissimus nostre ecclesiæ presbyter," named Cynemund, who had heard it from Utta himself.

W. T. LYNN.

Blackheath.

[We have again inserted the quotation from Bede, in order that the question may, so far as possible, be settled and quitted. At the time of our insertion of Dr. BREWER's note we were unaware that, in this case, as in previous cases, the "discovery" which was sent to us had first appeared in "N. & Q." To this, however, Mr. JULIAN MARSHALL drew attention. A portion of the quotation from Bede, referring to the action of Presbyter Utta, supplied by GENERAL GILBERT RICHARD, appeared in 6<sup>th</sup> S. vi. 377. For the extract from Bede we have also to thank Mr. J. A. PIERCE, the Rev. H. LEAFER BERNARD, Mr. W. T. LYNN, Mr. A. C. MORTIMER, &c.]

BIRTHPLACE OF LORD BRACONSFIELD (6<sup>th</sup> S. x. 309).—The first chapter of Mr. T. P. O'Connor's *Lord Bracnfeld* opens with the following paragraph:—



"There are two stories with regard to the date of Lord Beaconsfield's birth: the one given by himself, the other by Mr. Picciotto. According to 'Ded' that is Lord Beaconsfield—the future Premier was born on Dec. 21, in the year 1805: Mr. Picciotto fixes the date of the birth in 1804, a year earlier. There is the same uncertainty as to where Lord Beaconsfield was born: some say it was in Hackney; but the generally accepted tradition is that it was in the house at the south-west corner of Bloomsbury Square, facing Hart Street."

In a note to the sixth edition of his book (p. xxxvii) Mr. O'Connor corrects the statement as to the place of Lord Beaconsfield's birth:—

"He [Lord Beaconsfield] stated that when his father was young in his married life, he was poor, and lived in a chamber in the Adelphi (*Times*, April 20, 1881). His large store of books overflowed into every room in the house, including that in which the future Premier was born; hence the phrase in the general preface to his works, 'Born in a Library.'"

G. F. R. B.

In the summer of 1869, at a dinner given by the late Sir Anthony Panizzi, who lived at No. 31, Bloomsbury Square, I heard, before dinner, Mr. Disraeli say, at the same time pointing with his hand towards the direction of the house, "That is the house where I was born" (the south-west corner of the above square). LOUIS FAGAN.

On what authority has it been stated that Lord Beaconsfield was born in a house, now in the occupation of a butter, facing Compton Terrace, Islington? William Howitt, in his *Northern Heights of London*, 1869, does not even include his name among "the remarkable persons who lived in Islington." Mr. T. P. O'Connor, M.P., in his biography of the great statesman, writes:—

"There is uncertainty as to where Lord Beaconsfield was born: some say Hackney; but the generally accepted tradition is that it was in the house at the south-west corner of Bloomsbury Square, facing Hart Street."

—*Ibid* p. 1, sixth edition, 1884.

In *Old and New London*, vol. iv. p. 542, it is recorded that Isaac D'Israeli (who was, according to his son, "a complete literary character") occupied the house No. 6, in Bloomsbury Square, and here his gifted son Benjamin Disraeli was born in December, 1804. HENRY G. HOPE.  
Freegrove Road, N.

There is no doubt, I believe, that Lord Beaconsfield was born in the Adelphi, though the number of the house is at present unknown. This is stated to be so by Mr. H. B. Wheatley, in his recent paper on "The Adelphi and its Site" (*the Antiquary*, vol. x. p. 100), which must be treated as containing the most accurate account of the Adelphi to the present time. Mr. George R. Emerson, in his short life of Lord Beaconsfield (Ward, Lock & Co.), asserts that Lord Beaconsfield himself, shortly before his death, told Lord Barrington that he was born in the Adelphi. Upper Street, Islington, Bloomsbury Square, and Hack-

ney have also respectively been ascribed as his birthplace, but by whom and on what authority I know not. ALPHA.

There is a statement in the *Standard* of April 22, 1881, which professed to give the exact place of Lord Beaconsfield's birth. It is:—

"As there are still doubts as to the exact birth-place of the deceased peer, it may be interesting to state that Mr. E. G. Rust, of 6, Bloomsbury Square, W.C., gives assurance that he was born in that house, and that it does not face Hart Street."

In support of this it is mentioned

"that there is allusion in Picciotto's *Sketches of Anglo-Jewish History* to Isaac D'Israeli's election to the wardenship of the Bevis Marks Synagogue. His letter declining that office is dated from King's Road, Bedford Row."

Further confirmation that "the younger Disraeli passed his earlier years in the Bloomsbury district" is considered to be supplied by the following extract from the baptismal register of St. Andrew's, Holborn:—

"July 31, 1817.—Benjamin 'ad to be about twelve years old, son of Isaac and Maria D'Israeli (former described as gentleman), residing at King's Road. Officiating clergyman Rev. J. Thimbleby."

ED. MARSHALL.

Your valued correspondent Mr. Edward Walford, writing in his *Old and New London*, vol. iv. p. 542, says:—

"Of other residents of Bloomsbury Square in more recent times may be mentioned Isaac D'Israeli, who in 1826 occupied the house No. 6, where his gifted son was born in December, 1804."

The same locality is given in Mr. Lewis Apjohn's *Life and Work of Lord Beaconsfield*.

T. CANN HUGHES, B.A.

Chester.

The fact of Lord Beaconsfield having been born in the Adelphi rests on the statement made by his lordship to that effect to his intimate personal friend Lord Barrington. E. WALFORD, M.A.  
Hyde Park Mansions, N.W.

SCOTSMAN OR SCOTCHMAN (6th S. x. 308).—An inscription is to be placed on a monument, and it is asked which of these terms is to be preferred. The term Scotsman ought to be chosen instead of the other. Robert Chambers calls his work, in four volumes, *Lives of Eminent Scotsmen*. An Edinburgh daily paper of great circulation calls itself the *Scotman*. The first term is one letter shorter, is easier to pronounce, and has some flavour of antiquity about it. The adjective Scots is a contraction of Scottish. Of course Scotch is a contraction of Scottish. Of the four brothers-in-law, the natives of the four divisions of the United Kingdom, one of them is better off than the others, as in a short word of four letters the Scot is able to describe himself, while the Englishman, the Welshman, or the Irishman has to put himself to

a larger expenditure of breath. For the intended inscription I do not know how Scot would do. It is very convenient in some cases, as in the Society of True Scots. As to the terms North Britain, North Briton, and North British, they ought always to be looked on with dislike.

THOMAS STRATTON.

Scotchman, of course, is the right English word for an inscription, and must be admitted by every one as correct. The word Scotsman might not be challenged if employed, and many natives of Scotland might prefer it; but the word Scotchman could be challenged by nobody.

C. A. WARD.

Haverstock Hill.

With reference to this inquiry, it may be mentioned that the late John Hill Burton, D.C.L., Historiographer-Royal for Scotland, in his most interesting *The Scot Abroad*, invariably uses the words Scot, Scots, Scotsman, and Scotsmen.

HENRY G. HOPE.

Freegrove Road, N.

A LANCASHIRE BALLAD (6<sup>th</sup> S. vi. 269, 418, 476; vii. 275).—Perhaps the inquirer after this ballad may be interested in hearing the Northumbrian version. As a child I was frequently told the story of the golden ball, when staying in the neighbourhood of the Cheviots, by a woman who was a native of the Borderland. Abbreviated, the tale runs as follows. There was once a poor girl who went as servant to a very rich lady. The rich lady, who was surrounded with every magnificence, possessed a golden ball which she held in very high esteem, and which the servant had to clean every day, being threatened with death if she was careless enough to lose it. One day whilst cleaning it beside a stream the ball slipped from her hands and disappeared. Being condemned to death, the girl mounted the scaffold and prepared to die. The story was always related so far in prose, and it was only at the scene of execution that the narrator broke into rhyme:—

"Stop the rope! Stop the rope!

For here I see my mother coming.

Oh, mother, have you brought the golden ball

And come to set me free,

Or are you only here to see me die

Upon the high, high gallows tree?"

The mother's answer was that she had only come to see her die; and all her other relations appeared, with a like result. Her lover, who was the last to come, produced the golden ball, and the execution was at once put a stop to. We have in our house two servants, both Northumbrians, who remember the story as I have related it from their childhood. I have never seen it in print.

KATH THOMPSON.

Newcastle-upon-Tyne.

THE PARTIAL "DE" (6<sup>th</sup> S. ix. 469, 516; x. 125, 216, 277).—I take it that the name Death is

simply a corrupt form of the name borne by the Kentish family of D'Aeth, of Knowlton Court, who derive themselves, I think, from Ath, in Flanders. All the D'Aeths now known to me are D'Aeths in the female line only, their own name being Hughes or Hallett. Sir John Narborough, Sir Cloudealey Shovel's son-in-law, was, I believe, kin to the D'Aeths. Death, the horse dealer (on his pale horse), was a familiar figure in my time at Cambridge.

A. J. M.

READING-ROOM CHAIRS AT THE BRITISH MUSEUM (6<sup>th</sup> S. x. 186, 277).—I am glad to hear that somebody likes the wooden chairs. As to the ladies' tables, I always sit at one myself, unless compelled to do otherwise; but between ten o'clock and one I generally find them full. In the afternoon they are more frequently empty.

MR. WARD will, I hope, forgive me if I am unable to see the absurdity of a suggestion that a gentleman who prefers a particular chair might reasonably select it from his own abundant supply, rather than out of the few which are not intended for his use.

HENMENTRUE.

RASTAQUÈRE (6<sup>th</sup> S. x. 9, 31).—D.'s note at p. 31 is very short, too short, but there is more than one inaccuracy in it. In the first place, the *rastaquère* of p. 9 was a printer's error, it is true, but for *rastaquère*, the form used by Miss Braddon and now universally adopted, and not for *rastaquère*, the form given by D. Very possibly, however, as I shall show further on, *rastaquère* was the original form. In the second place, this word, which is said by D. to have "spread from the Palais Royal farce of *Le Brésilien*," is not to be found in that farce at all! I shall endeavour to show, notwithstanding, that it may have taken its origin from that piece. In the third place, there is but a very small amount of truth in D.'s last statement, that the word was "first used for rich South Americans, but now for all non-European foreigners, for whom it is the only modern French designation." It was, indeed, probably first used of South Americans, chiefly Brazilians, but certainly all rich South Americans were never so called, for from the first it was always used in an unfavourable sense, and of this Miss Braddon was aware, for she says (also in *Phantom Fortune*), "*C'est un rastaquère, mais rastaquère de bon genre*"; and even this favourable specimen of the type is described as having made his money in a disreputable way, and being more or less of an adventurer. Rigaud also, in his *Dict. d'Argot Moderne*, defines the word (of which he also gives the form *rastaguère*) as "*étranger, et principalement Brésilien, en toilette riche et de mauvais goût*." The word was afterwards extended to Spanish Americans (Cuba, Peru, &c., as in *Phantom Fortune*) and in A.



Daudet's *Sapho*), and now it has come to be used of any foreigner, European or non-European, who makes a great display in every way, and frequently bears a sonorous title,\* but whose antecedents are doubtful; it is even applied to women. Thus, in the *feuilleton* of the French *Figaro* of August 29, I find the Marquise Obardi, who passes for an Italian, but is really French, and apparently of low extraction, described as "une parvenue, une *rastaquouère*, une drôlesse charmante, sortie on ne sait d'où, apparue un jour on ne sait comment dans le monde des aventuriers, et sachant y faire figure."

With regard to the origin of the word, it is true that it is not to be found in *Le Brésilien*, but we do find there some words from which it may have been formed. There is a Frenchman in the piece who passes himself off as a Brazilian, and who, in order the better to keep up his character, gives vent on two occasions to certain words which, though entirely of his own invention and destitute of meaning, have, in his opinion, a certain Portuguese ring about them. These words are, "Quo resta buena avatas salem porto niza voronidia pampaa." Now, if we take the first two words, "Quo resta," invert their order, and add the foreign masculine termination *êre*,† we obtain at once *resta quo êre*, which, with the exception of *s* for *a*,‡ is precisely the word we want;§ and, curiously enough, *resta quo êres* (the same word with an *s* added) means in questionable Spanish and bad Latin, "reste où tu es," or "remain where thou art"—a very suitable admonition to foreigners of doubtful character, who are tempted to leave their own country in quest of adventure. But all this is, of course, only a guess. Perhaps D. will tell us why he pitched upon *Le Brésilien* as the source of the word.¶

F. CHANCE.

[In consequence of DR. CHANCE's reference to M. Brasseur, we have written to that eminent artist, whose

\* Thus in the *Figaro* of September 7 I find the following: "La jolie invention que votre Bulletin! [a proposed official list of all foreigners of distinction, to be published once a week] et l'ingénieuse façon d'empêcher un *rastaquouère* de s'introduire chez nous sous un nom d'emprunt, et des titres de contrebande."

† *Ere* as a masculine termination is very rare in French. At the present time I can only think of the word *trouvère*, and this is an old word. *Ere* and *êre* are, on the contrary, very common terminations in Spanish and Portuguese respectively, and would give *ere* in French.

‡ This is no difficulty. Comp. the Germ. *Rast*, *ruhen* with our *rest*—*repose*. In this case, however, *a* is thought to be the original vowel.

§ That French slang is quite capable of building up words in this highly irregular way, I have shown in my note on *racoco* (6th S. x. 10).

¶ The ordinary Spanish equivalent of the French verb *rester* is *quedar*, not *restar*; and *where* in such a case would, of course, be *ubi*, and not *quo*, in Latin.

¶ In the *World* of Oct. 4 or 11, there is a long article on *rastaquouère*, and the writer states that it was

friendly letter we print, as it disposes of the controversy:—

Théâtre des Nouveautés,  
Boulevard des Italiens, 26.

MON CHER MONSIEUR,—Je m'empresse de répondre à votre demande.

C'est en effet moi qui dans *Le Brésilien* ai prononcé le mot *rastaquouère* sans en connaître la moindre signification. C'est dans une scène de colère, de jalousie, que je faisais à Gil Perez, et je lui disais, *Rastaquouère, dagouère, tatouère!* J'avoue franchement qu'en disant cela, c'était un pur espagnol de fantaisie.

Voilà, mon cher grand maître, tout ce que je puis vous écrire à ce sujet.

Je désire de tout mon cœur que vous vous portiez toujours bien, et j'espère vous serrer la main d'ici peu de temps.

Agréez, je vous prie, l'assurance de mes sentiments les plus distingués.  
BRASSEUR.]

THE SCARABÆUS (6th S. x. 247).—Aldrovandus gives the following references. The passage "Bonus ille Scarabæus meus," &c., occurs in S. Augustine's *Soliloquiorum Libri Duo*, sub "De Admiranda Christi Humanitate" (in Migne, vols. xxxviii. xxxix. p. 2039, sect. 4). The expressions "Vermis in Cruce," "Scarabæus in Cruce," are to be found in S. Ambrose's *Expositio Evangelii secundum Lucam*, lib. x. (in Migne, vols. xiv. xv. p. 1832, sect. 113). St. Ambrose also quotes Pierius Valerianus (lib. viii. *Hieroglyph.*), who explains the reason why the scarab is considered emblematic of the "Unigenitus" by theologians. L. L. K. Hull.

I have found the following passage on this subject in Bishop Pearson's *Præfatio Parænetica in Vel. Test. Græc.*, which is printed in Pearson's *Minor Theological Works*, ed. Churton, 1844, ii. 270. Speaking of the importance of the study of the LXX., the learned theologian says: "Quis mentem S. Ambrosii assequeretur qui in Oratione de Obitu Theodosii [sect. 46, cp. S. Ambros. *Epist.* xxxii. 6] de Helenâ in hunc modum loquitur, 'Adoravit illum, qui pendit in ligno, illum, inquam, qui sicut scarabæus clamavit, ut persecutoribus suis peccata condonaret,' nisi qui sciat eum ad illa Habac., ii. 11, respexisse, Αἶθος ἐκ τοῦχου

added as "gag" ("rastaquouère, tatouère") by Brasseur, the French actor, as a sort of refrain at the end of each couplet of a song in *Le Brésilien*. This would explain why the word is not to be found in the piece; but if it is true, of which there is no evidence, where did Brasseur get the word from? The writer of the article seems to look upon it as a genuine Portuguese (or Spanish) word. In the French *Figaro* of Oct. 13, also, I find the following, in answer to a question which a friend of mine sent to the paper for me: "*Rastaquouère* doit venir du mot espagnol *rascauero*, du verbe *rascar*, gratter ou râcler, et de *curo*, cuir. On désigne ainsi en termes de joueurs le croupier qui, avec son râteau, gratte le cuir ou tapis. Par extension, on l'a appliqué aux joueurs de profession et grecs, aux chevaliers d'industrie." But, in the first place, I cannot discover that there is any such Spanish word; and in the second, if there were such a word, why should the *c* have become a *t*?

βοήπεται καὶ κύνθρος ἐκ ξύλου φθόγεται αἰεὶ; Unde et S. Ambrosio et S. Augustino Christus appellatur, "Scarabeus bonus." The word κύνθρος and its Hebrew original are generally taken to mean a beam or rafter; S. Ambrose in the above passage understands the LXX. word to be the Græco-Egyptian κύνθρος, one of the terms for the scarabeus, the sacred beetle of Egypt. For more about the scarabeus and its place in the sacred symbolism of ancient and Christian Egypt see the very interesting article written by the Dean of Wells in Smith's *Dictionary of the Bible*, i.e. "Urim and Thummim," p. 1604. For the scarabeus in Egyptian art see Westropp's *Handbook of Archaeology*, p. 378.

A. L. MAYHEW.

Oxford.

Mr. Hargreave Jennings has ingeniously brought together some testimony with a view to showing the identity of the scarabeus with various symbols of Christian mythology.

R. H. BUCK.

INSCRIPTIONS IN SCHOOL PRIZES (6th S. ix. 148, 274, 373; x. 356).—Three books in my library have the following inscriptions:—

1. Rotgerum ab Hoergen Condictum Wassenberg nobilem, pium, magnæque spei adolescentem, in ultimo scriptis certamine, ceteris omnibus pancreatico certamine palmam præcipuam A° 1621: 4 Nov. Testor ego Henricus Mauritius Schachtius Gymnasii Dusseldorpiensi S.J. præfectus. Idem alimmo Bernardus Bucheltz Soc. Jesu sup. mag. (College seal.)

2. Probo ac ingenue Adolescenti Joanni Baptiste Van Nuleghem Gandensi o Media classe Grammaticæ Gradum Possenti et palmam pietatis adepti. Allusio ad nomen Van Nuleghem anagramma hæc age manet et perpetuum pietatis palmam relatum. Quod plus esset, toto anno data palma probavit. Quodque pia memora hæc modo palma probat. In Gymnasio Societis Jesu 9<sup>o</sup> Thris, 1724. This prize is the life of the Archduke Leopold William of Austria, by N. Avancin, S.J. (Antwerp, Plantin, 1685).

3. Ex munificentia capituli Tornacensis palentine Rosifera institutionis imitatione, Libero ac pium suorum iudicio cui animamus inter majores Conscriptis alumnos Virtutis ac morum integritatis præmium Classis principis Tornacensis Episcopi manu propria oblatum accepit Simon Josephus De la motte in secundis classis disceptans. Die 12<sup>a</sup> Aug. 1776. Quod Testor Gilis Fab. Coll. Primar. (College seal.)

This prize is a large quarto edition of Corneille's translation of the *Imitation of Christ* (Nancy, 1745).

EDMUND WATERTON.

CATERWAUL (6th S. x. 185, 237, 317).—The suggestion made at the last reference, that the syllable *waul* has something to do with A.-S. *wealh*, foreign, is certainly wrong, and could not have been made by any one who had read the article in my dictionary with reasonable care. I have shown that the M.E. verb was not *waul*, but

*waicen*, which certainly meant "to make a disagreeable noise." Of this verb *waul* is the frequentative form; the *-l* is the same as in *wa-l*, *me-l*, *squa-l*, and we have very many instances of final *-le* with the same frequentative meaning. Moreover, the most elementary knowledge of English phonetics will show that *au* does not answer to A.-S. *ea*; as a fact, the A.-S. *wealh* became *weale*, and is still preserved in *Wales*, i.e., the foreigners, now misused as the name of a country instead of the name of a people. The adjective is *Welsh*, i.e., *Wale-ish*, with the nasal *unlaut*, and this is still further from the sound of English *au*.

The real difficulty is in the syllable *-er*, which I regret that I have not hitherto explained. It is, however, an old Scandinavian genitive suffix, not uncommon in Middle English. Readers who know no more of Chaucer than the first hundred lines must have seen the word *night-er-tale*, which is precisely the Icelandic *nattur-tal*, a number or succession of nights; so that *nightertale* really means "for a succession of nights," but is vaguely used by Chaucer with the general idea of "night season." So in the present case, the M.E. *cater* is the Icel. *kattar*, of a cat, gen. case of *kottr*, a cat, and is the form used in composition; hence *kattar-auga*, cat's eye (a plant); *kattar-rífa*, cat's tail; *kattar-skin*, cat's skin; *kattar-tunga*, cat's tongue. Hence *cater-wice*, sb., would mean "cat's cry"; and *cater-waicen*, vb., "to utter a cat's cry"; whence *cater-wa-l*, sb., "a continuous cat's cry," and the verb *cater-waul*, "to go on uttering a cat's cry." Cf. W. *cathidrig*, caterwauling, from *cuth*, a cat, and *terig*, rutting. I hope I have now made this sufficiently plain, and that we may be spared any further discussion of the matter.

The suggestion that *cater* is equivalent to the G. *Kater* is, of course, out of the question. It actually requires the supposition that the final *-er* is a High German suffix (*er*), which is wholly out of place in a Middle English word. Guesses which ignore the history of our language are best unmade.

WALTER W. SKEAT.

The following quotations may be of interest to those gentlemen who are discussing in your pages the derivation of the word *caterwaul*:—

1. "Wild sayes, kind Wanley you'r to blame  
Amongst these Swans his Goose to name,  
Yea though his luck's peevish yaul  
Once help to save one Capital."

Dr. Wild to the Ingenious Mr. Wanley.

2. "You'll find the Claret will revive your Gout,  
And then we shall hear thy low wailing yaul  
Cry out for help to save thy Head-stail."

Mr. Wanley to Dr. Wild.

Both of these quotations come from a collection of Dr. Wild's poems entitled "*His Epigrams*." With other Select Poems, under an Exact Collection of all hitherto Extant. Added: Never



Printed before this Year, 1671. The Author R. Wild, D.D. London, Printed for R. R. and W. O., and are to be sold in St. Pauls Churchyard, and at the Exchange, 1671": 1, p. 106, ll. 23-26; 2, p. 110, ll. 4-6. ROWLAND STRONG.  
1, Priory Grove, West Brompton, S.W.

**SPIRIT OF CONTRADICTION** (6th S. x. 248).—This was a popular mediæval joke, which I have met with in several books; the earliest I can remember is in *Dialogues of Creatures Moralised* (Rastall, about 1520), cap. xxx., which, if I mistake not, I sent to "N. & Q." a year or two since. R. R.  
Boston, Lincolnshire.

**CONTRADU OF SIENA** (6th S. x. 247, 310).—After my reply on this subject had gone to press, I recollected that the "Nome di Dio" (Contrada, No. 13), which I had called "a singular dedication," is the local name for the monogram of Jesus surrounded by rays,\* which was the symbol of St. Bernardino of Siena's reforms, and is seen to this day all over Siena. Lupa (Contrada, No. 15) is, curiously enough, the name ascribed to the mother of St. Catherine, so one legend mingles with another.  
R. H. BUSK.

**NAME OF METCALFE** (6th S. x. 268).—If Mr. METCALFE wishes to add a few more calves to the herd he has collected, I send him a small drove: Calff, 1280 (Fines Roll); Calueffat, 1280 (*ib.*); Coo, 1385 (Pardons Roll); Cowebaker, 1377 (Close Roll); Caluesbane, 1411 (*ib.*); Oxc, 1382 (Pardons Roll); Cowebolle, 1400 (Close Roll); Le Ku, 1252 (Close Roll), elsewhere spelt Le Keu, same roll. HERMENTRUDE.

**BIRTHPLACE OF MATTHEW PRIOR** (6th S. ix. 269, 278, 455).—There is an article on "Prior; was he a Dorsetshire man?" in the October number of *Longman's Magazine*, by Mr. Weld Taylor.  
J. MASKELL.

**SIR JOHN HORSMAN** (6th S. x. 188).—Members of the Horsman family lived at Stretton, Rutland, at the Mansion House—of which only the foundations are now visible—in the field called "The Parks," between the church and the Great North Road. On the north wall of the chancel of Stretton Church, within the altar rails, is a marble memorial to Edward Horsman, born 1677, died 1720; and there are other memorials to members of the same family in other parts of the church. Some of these inscriptions are partly illegible, from having

been walked upon. I have made faithful copies of them, and if Mrs. B. F. SCARLETT should wish to see them, I can send them to her. That inscribed to ROB: HORSMAN: ARM: bears date 1677. I may say that Mr. Justin Simpson, of Stamford, has had my copies of these inscriptions, and is engaged upon a pedigree of the Horsmans. If Mrs. B. F. SCARLETT will look in Blome's *Rutland*, under the head "Tickenote," she will see, in the pedigree of the Wingfields, that there was intermarriage between the Wingfields and the Horsmans.  
CUTHBERT BRID.

**SOURCE OF STORY WANTED** (6th S. viii. 368; ix. 497; x. 53, 138, 214).—The proverb "La nuit porte conseil" is evidence that in a multitude of instances the mind does not spend itself in vain in sleep, and, seeing that by the time we reach the allotted three score and ten we have spent at the least one score and three years in bed, it is as well. It is most probable that if people took more notice of what their thoughts are doing in their sleeping hours still more use might be made of their performance. In harmony with what has already been quoted as to the rapidity of dreaming, I remember that in the days when I slept well enough to require calling, I dreamed, most mornings, an intricate story to account for the noise at the door, and during the three or four knockings that might be given in half a minute I have seemed to live through considerable periods.

Like MR. MARSHALL'S Euclid lesson, and the instance *ante*, p. 318, many scores of times the answer to a letter or other matter that seemed a problem overnight has suggested itself with perfect ease in the morning. Two or three times a whole poem, which I should be quite incapable of writing under ordinary circumstances, has come into my head during a very brief snatch of morning sleep, for want of immediate writing down destined to fade away, not so rapidly, however, as to deprive me of all recollection of its purport. Another time a legend quite new to me came into my head, and this I wrote down at the moment. I thought I was in the study of a friend, and found him (most incongruously) engaged on a series of illuminations, which, in answer to my inquiry, he said portrayed "The Legend of the Son of Christ." The title naturally astonished me, and I asked to see it, and I can remember distinctly four sheets of beautiful illuminations, with black-letter inscriptions as follows:—

1. "This is the Legend of the Son of Christ.  
Wicked men slew him and put him in a pie."
2. "Then Christ said, 'Bring him unto Me.'  
So they brought the pie, and placed it before Him."
3. "And Christ touched the pie with the sword,  
And said, 'Son of Christ, awake, arise!'"
4. "Then he rose up out of the pie,  
And stood before Him on the table."

\* A story was told me in Siena in evidence of the popularity this symbol attained. Some printers, whose line of business was playing cards, came to St. Bernardino to complain that they were utterly ruined by his preaching: no one bought playing cards any more. "I will give you a much better trade," said St. Bernardino; and he set them to make his monogram. This had such a sale that they grew richer than before.

All the apostles were standing round the table in appropriately coloured garments, and the pie in the midst in burnished gold. I had not been recently occupied with the somewhat analogous story of St. Nicholas raising the three boys out of the brine, nor, indeed, with any legend at all; my brain must have pieced it together out of remoter materials.

There is another sort of dream, however, which is by many ascribed to unconscious and almost supernatural thought, called warning dreams and second sight, but which, I think, might be proved to belong to the category of coincidences. If people are constantly dreaming of a variety of subjects, it must be now and then that the subject dreamt of should happen to coincide with something that occurs shortly after. It is only when such coincidence is of an important nature that it is remembered and talked of, and then it is thought only to be accounted for by supernatural agency. But if people would take note of the useless coincidences as well, one source of superstition would be removed. I have myself in this view noted a considerable number of very striking coincidental dreams, and so much to the point that it may be thought worth while to give a couple of instances. In the first case I had been somewhat troubled at having been obliged to delay returning the call of a dear Roman friend, the late Countess Lomax, and as the day was approaching for her leaving England, I one night fulfilled the duty in a dream. She had given me an address at the house of a relative, 38, Dorset Square; I had no distinct knowledge where that was, much less of how the numbers were distributed, nevertheless in my dream I went straight to a house about the centre of the south side. This actually proved to be the position of the house when I made my call in person next day.

In the second case I dreamt that I was walking in a wood in my father's place in Kent, in a spot well known to me, where there was a good deal of sand under the firs; I stumbled over some objects, which proved to be the heads left protruding of some ducks buried in the sand. The idea impressed me as so comical that I fortunately mentioned it at breakfast next morning, and one or two persons remember that I did so. Only an hour later it happened that the old bailiff of the place came up for some instructions unexpectedly, and as he was leaving he said he must tell us a strange thing that had happened: there had been a robbery in the farmyard, and some stolen ducks had been found buried in the sand, with their heads protruding, in the very spot where I had seen the same.

Now, this seems such a very improbable coincidence that had anything resulted from it (such as the exculpation of a suspected person) many would have declared it to be "second sight." As it is, it can

serve no purpose but to suggest that many "warning dreams," which are generally treated as supernatural, are similarly but coincidences.

The action of unconscious thought does not seem to be confined to sleep. All but some dreadfully self-possessed persons must at times be conscious of something akin to surprise at what they hear themselves say. A rapid rough and ready logic many times supplies an answer without the intervention of conscious reflection. It is, indeed, difficult to say why one half of our personality arrogates to itself the *Ichheit* while the other half is actually doing the work. And yet no one can define the rapid and subtle communication between the eye and the hand in reading music, in directing the exact line the wheels shall describe in driving; nor how we gauge the dimensions and direction of every step; how, while absorbed in conversation at dinner, the choice of each mouthful follows a rational sequence; how in one flash we see the result of a calculation without any working out by what is called mental arithmetic; or many more such phenomena of every-day life.

To return to the story asked for at the first reference, two versions of an analogous one were told me in Rome, which I have given at pp. 189-198 and 431 of *Folk-lore of Rome*.

R. H. BUSK.

BURNING OF SCOT'S "WITCHCRAFT" (6th S. X. 204).—Lowndes says, "Many copies were burnt." There could not have been a great many of the first edition burnt, because, although we have no reason to believe that any of the second edition were burnt, one edition appears to be about as rare as the other. They are far from being common, yet neither is of extreme rarity. I have met with five copies of the first edition, 1584, and four of the second, 1651, in the hands of the "trade" during the last two years, besides two or three more of each at auction sales. I have a good copy of each. The price of the first was 16*l*, and of the second, elegantly bound in morocco, 8*l*. 8*s*. Other copies were offered at 12*l* and 4*l*. respectively. These prices are about double what the book fetched ten years ago. The first edition is a very handsome book, beautifully printed in black-letter, with fine ornamental initials. Its woodcuts, diagrams, &c., are much finer than those in the second edition, which are from different blocks, and engraved in a much coarser manner. The second edition is much less correctly printed than the first, and, like many books of the period, abounds with printer's errors. The first is that which should be followed in any reprint which may be made, more especially as the second does not appear to contain—

I have also a third  
1657; but it is merely

—*ib.* dated  
—*ib.*



with a new title-page. From this it appears the work went off but slowly.

My attention was first called to it by a notice in P. Berjeau's *Bookworm* ten or twelve years ago, which said that it was "a perfect storehouse of entertainment, full of capital tales, clever juggling tricks, and altogether a very sensible and entertaining book." This is quite correct. No Shakespearean library should be without it. It contains many allusions to Robin Goodfellow, witches seething children in a caldron, and such like.

R. R.

**THE MAHDI** (6th S. ix. 149, 198, 258, 431).—It appears that Bonaparte was troubled with a Mahdi during his invasion of Egypt. The fact is thus alluded to by De Bourienne in his *Memoirs of Napoleon Bonaparte*, vol. i. p. 187:—

"Towards the end of the siege (St. Jean d'Acre) the general-in-chief received intelligence of some triding insurrections in northern Egypt. An angel had excited them, and the heavenly messenger, who had condescended to assume a name, was called Mahbady. This religious extravagance, however, did not last long, and tranquillity was soon restored. All that the fanatic Mahbady, who shrouded himself in mystery, succeeded in doing was to attack our rear by some vagabonds, whose illusions were dissipated by a few musket-shots."

WILLIAM RAYNER.

133, Blenheim Crescent, Notting Hill.

**WILLOW PATTERN PLATE** (6th S. x. 329).—MR. BENN may be glad of the information that the lines which he quotes are from a burlesque extravaganza, written by the late Francis Talfourd, and entitled *The Mandarin's Daughter*, produced at the Strand Theatre on Friday, Dec. 26, 1851. They were spoken as a kind of prologue by Mr. T. W. Robertson—representing the Chinese enchanter Chimpanzee—who became afterwards celebrated as the dramatist who furnished the Prince of Wales's Theatre with the comedies of *Caste*, *School*, &c. In the same piece, in a small part, appeared Miss Eglinton, who, as Miss M. E. Braddon, became seven years later famous as a novelist through the publication of her popular story *Lady Audley's Secret*.

E. L. BLANCHARD.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*History of England under Henry the Fourth.* By James Hamilton Wylie, M.A. Vol. I., 1399-1404. (Longmans & Co.)

As a contribution to that rewritten history of England which the recent facilitation of reference to national records has rendered necessary Mr. Wylie's volume is welcome. It is a work of commendable accuracy and labour, is written on an intelligible system, and is fur-

nished with notes which are an aid, and not an impediment, to the reader. In the first volume, which alone has seen the light, the history of the turbulent reign of Henry is carried from the period of his usurpation, 1399, to the death in Rome of Pope Boniface IX. So stormy, with war in Scotland and in France and with rebellion in Northumberland and in Wales, is this epoch, the task of the chronicler is almost confined to the record of military prowess. As becomes a writer of the new school, however, Mr. Wylie bestows all possible attention upon those questions affecting principally the people, which it is now seen fall within the province of the historian. Persecutions of the Lollards come, of course, under the head of politics, a customary amusement of a monarch who had no foreign enemies with whom to combat being to burn those of his subjects who declined to see truth or falsehood as it presented itself to him and his advisers. It is one of the claims of Henry IV. to a conspicuous place among those whom Rabelais calls "ces diables" of kings, that under his rule the punishment of burning at the stake in Smithfield was first inflicted. Green states that earlier instances have been found; but, according to Stubbs, quoted in a note, no single case has been discovered by "the scrutiny of controversial historians or of legal antiquaries." How prevalent were discontent and disaffection, and how ready were the people to look with favour upon any change which should relieve them from the intolerable burden of taxation is abundantly evident. Perhaps the most striking thing in the book is the extreme difficulty which attends the efforts of Henry to obtain money for his enterprises, warlike or connubial. Grants are made with great "grudging." Much interest attends the sumptuary edicts, upon which, in chap. xix., Mr. Wylie writes. Two things stand out distinctly from the portion of his task that Mr. Wylie has accomplished: first, that Henry, judged by the standard of the day, was a merciful monarch; and next, that the non-fulfilment of his pledges resulted from events over which he could have no control. The appearance of Mr. Wylie's second volume will be welcomed. So far as regards Mr. Wylie's literary style we will counsel a change. Let him go through his second volume and strike out every "from" which is conjoined with a "whence," and let him substitute "whomever" for "whoever" after a preposition. "Promised eternal blessedness to whoever should be the true Mary" is wholly indefensible.

*The Uncanonical and Apocryphal Scriptures.* With Introductions to the several Books and Fragments, Marginal Notes and References, and a General Introduction to the Apocrypha. By the Rev. W. R. Churchton, B.D. (Whitaker.)

THE Apocrypha has received but scanty justice at the hands of English students. The fierce controversies which circled round it in the Elizabethan age; the attacks upon its public use in Divine Service at the Hampton Court Conference; the later skirmishes in 1689, when a commission was appointed to consider the revision of the Prayer Book with a view to the comprehension of Nonconformists; and the long dispute, fertile in pamphlets, which arose amongst the members of the Bible Society in 1824, with reference to the exclusion of the Apocrypha from the Bibles issued by the society, have, from time to time, directed men's attention to these ancient books, but have failed to attract for them the study which they deserve. The revisers of the Lectionary have greatly reduced the number of lessons taken from the Apocrypha; though still a few noble chapters from Wisdom and from Ecclesiasticus are allowed to retain their place in the public service of the English Church. It seems, however, that the revived interest

in Talmudic and other Jewish literature has at length directed attention to these venerable monuments, and the want has been felt of a convenient edition of the English text carefully edited, with some critical aids, drawn from the best authorities, by way of prolegomena to the several books.

Canon Churton has supplied exactly the help which was required. In his very compact volume he reprints the Authorized English Version, giving alternative renderings where the text seems obscure or inaccurate, and adding the third and fourth books of Maccabees, the version of which is based partly upon Cotton's translation and partly upon Bagster's Greek and English Septuagint. A closely condensed introduction, occupying some four-and-twenty pages, discusses the relation of the Apocrypha to the ancient Jewish Church and to the early Christian Church, the controversies of the sixteenth and later centuries, recent testimonies to the value of the Apocrypha (from men as widely apart as John Bunyan, Richard Baxter, Richard Cecil, Bishop Wordsworth, and Macarius, rector of the ecclesiastical academy of St. Petersburg) and its relation to other Jewish apocryphal literature; and adds some interesting information relating to the text and its versions. In addition to this critical apparatus, the editor prefixes to each separate book a brief essay recounting such particulars as have been ascertained with regard to the date and history of the book, and such other details as may be useful for the English reader.

Will it not surprise some of the readers of "N. & Q." to find amongst these apocryphal books a sentence which has become proverbial, not only amongst theologians, "Et desunt liquida, et omnes populi clamaverunt, et dixerunt, magna est veritas et prevelat"? The story of which these words form part, that of the three wise sentences, in which Zorobabel obtained the palm for excellence, must be read in its entirety. It will be found at p. 43 of the present volume, 1 Esdras iv. 41 (in the Vulgate the reference will be 3 Esdras iv. 41).

Canon Churton has produced a really valuable contribution to the study of these ecclesiastical books, embodying in a conveniently portable form some of the latest results of modern research.

*An Important Question in Metrology.* By Charles A. L. Totten, M.A. (Trübner & Co.)

THE time for writing the history of the Anglo-Israel craze has not yet arrived. Our present author is evidently an ardent supporter of it; and it seems that "brother Jonathan" is indeed a brother, instead of being a daughter nation, as we supposed. England and America are, in fact, the two sons of Joseph; and, oddly enough, England is the younger son, Ephraim, and America the elder, Manasseh. Probably we must console ourselves by recollecting the assurance of Jacob with regard to his two grandsons, "his [Manasseh's] younger brother shall be greater than he." We have not space to detail the treasures of knowledge that, according to our author, are contained in the "mysterious gran-to-hox [i.e., in its dimensions] in the king's chamber of the great pyramid." Neither can we touch upon the fanciful conjectural etymologies proposed by him for the words *Misraim*—*Egypt* (rock out of the water) and *pyramid* (bread-measure). The Chaldean *fer*, a word which we always supposed to signify "fire" or "light," means, it seems, "great." But we may be permitted to point out the nature of our author's knowledge of scientific history, and then leave the *Important Question* to others. Speaking of the mean density of the earth, he says (p. 67), "Later, however, Sir G. R. Airy, in a mine near Newcastle, was somewhat more successful, but arrived at the unexpectedly large result of 6605. Rev. John Michell next proposed a

new mode of determination, which was later carried out by Cavendish with 545 as a result." Few unacquainted with the subject would imagine, from this language, that the date of Cavendish's torsion balance experiments was 1795, and that of Airy's pendulum observations in the Harton coal-pit 1855.

We have received the tenth edition of Messrs. Price's *Guide to the Roman Villa recently discovered at Marston, between Sandown and Brading, Isle of Wight* (Ventnor, Briddon Brothers). It contains an interesting account of the excavations, a good plan, and a number of illustrations. With its aid every visitor will be able to make an intelligent examination of the ruins, and we strongly recommend all those who intend to visit these remains to procure a copy of the guide.

PART X. of *The Encyclopædic Dictionary* concludes with "Bot" or "Batt." The most noteworthy articles it contains are "Blue," "Blood," "Body," "Bolt," "Border."

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We must call special attention to the following notices.

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W. H. M. ("Books on Chess").—*Chess, its Theory and Practice*, by Staunton and Wormald (Vintur & Co., 1876), seems likely to answer your purpose. As the analyses of various openings are constantly extended, the latest editions of works of the class are generally preferable.

ROBERT M. THORNTON ("Turnspit").—The information you supply was anticipated, 6th S. x. 271.

C. A. WARD ("Masonic MSS."):—Not many MSS. of importance exist, some of them having perished by fire or otherwise. These are in no case accessible to a non-Mason.

P. D. ("A Matrimonial Joke").—We are obliged for your communication under this heading. It is amusing, but scarcely suited to our columns.

WILFRED HARRISON.—Communications all received.

### NOTICE

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LONDON, SATURDAY, NOVEMBER 9, 1884.

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## Notes.

## THE DEUCE.

Perhaps the etymology of this slighting appellation of the evil spirit, which has lately been a subject of controversy between me and Prof. Skeat, may be interesting to many of your readers.

It must be premised that the name is not peculiar to English speech. Under the form of *daus* in Low German and *daus* or *taus* in ordinary German, it is used exactly in the same way as the Eng. *deuce*. "De daus!" as an exclamation of shock or surprise (*Bremisch Wort*). "Was der daus!" what the deuce! "Du spinnet da wie ein daus," you spin there like the deuce (*Sanders, German Dictionary*), "Dasz dich der taus," deuce take you! (*Schmid, Slavian Dictionary*.) It is impossible to doubt that these are true correlatives of Eng. *deuce*, and must be taken into account in any valid explanation of the English word. Prof. Skeat, in his dictionary, takes no notice of these Teutonic equivalents. He treats as self-evident the identity of the word with the "M.E. *deus*, common in *Havelok the Dane*, where it is used interjectionally, as, '*Deus!* lemm-an, hwat may pis be?' i.e., deuce! sweetheart, what can this mean?" He rightly traces this M.E. *deus* from the "O.Fr. *Deus!* O God! an exclamation common in old romances, as, '*Eavers Deu en son quer a fait grand clamur, Ohi, Deus!*

*fait il,* &c.—Towards God in his heart he made great moan, Ah, God! he said, &c." Having thus, as he says, satisfactorily accounted for the origin of the word in the simplest possible way, he deems it unnecessary to discuss any of the other suggestions that have been made upon the subject. "It is merely the old Norman oath, vulgarized." Because he finds *Deus!* in old English poetry, and *the deuce!* in familiar language of the present day, used as exclamations of surprise (though indicative in each case of a widely different tone of feeling), he assumes without doubt the radical identity of the two expressions. How a word, once understood as a call upon God, should have come to be used as a mocking designation of the devil, he offers not the slightest hint of explanation. If the interjectional *deus!* remained in use after it had lost the sense of God to an English ear, it would have been much in the same case as the *sounds!* of later times; but who would ever have thought of using *sounds* as an appellation of the devil?

Prof. Skeat supposes that this development of *deuce*, as a name of the devil, took place within the limits of the English language. It would have been strange, indeed, if so extraordinary a perversion of the meaning of a word, as that from God to devil, had also, as he seems to suppose, taken place in Dutch and German. "The form *deus*," he says, "is still accurately preserved in Dutch." And in the supplement to his *Dictionary*, in answer to my suggestion of the difficulty arising from the German correlatives, he says, "I merely note that the German *daus* is borrowed from the Low German *dūs* (*Weigand*); and the latter is the same as the Dutch *deus*, copied precisely from the Latin *Deus*." That is not *Weigand's* opinion, however, who connects the German *daus* and Low German *dūs* with the *Dusii* of Augustin and Isidore. *Weigand* knows nothing of a Dutch *deus*, for which Prof. Skeat cites no authority, nor can I find it in any dictionary, except in the sense of a deuce on cards or dice. Neither does Skeat attempt to show that *deus!* as an exclamation, was current in any Teutonic dialect.

On the other hand, the pedigree from the old Norse *þurs*, A.-S. *þurs*, may be traced in an unbroken line, not only to *deuce* and its Teutonic correlatives, *dūs*, *daus*, *taus*, but to other synonymous forms in which the *r* of *þurs*—instead of being lost by assimilation with the final *s*, as in O.N. *þurs*, þuss; N. *tuss*—has been transposed, as in E. *thrush*, a goblin; Du. *droes*, a giant, as well as an evil spirit, the devil (*Weiland*); Low G. *droos*, *droost*, *drauss*, the deuce (*Schütze*). The O.N. *þurs* (which is strangely said in *Meady's Dict.* to occur in no other language) was pronounced and often written *þuss*; it signified a goblin of gigantic stature, dull intellect, and malignant





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FRANK A. WHEELER.

Weymouth, Dorset.

IF MR. WHEELER is going to give a trustworthy account of the works of this distinguished artist, every collector and admirer of those wonderful pictures will be greatly obliged to him. But he will find his task difficult if he proceed upon his present lines, picking out specimens here and there, to describe them in booksellers' parlance, "a rare," "very rare," and so on. It may be doubted whether amateurs will learn much, but booksellers (a wary race!) will certainly take his hints and raise their prices. As he, no doubt, strives after accuracy, he will pardon me for correcting a mistake about the *Scourge*, which appears in his

opening note. The *Scourge* is complete in twelve volumes, not eleven as Mr. WHEELER states; my set is in the publishers' boards, with the contents, printed upon paper labels, attached to the backs of the earlier volumes. There are thirty-eight folding plates signed by George Cruikshank, besides four or five others which, although not signed, are, as I think, his, such as "The Antiquarian Society," "A Peep into the Blue-Coat School," &c. Some of these plates contain several distinct etchings. "Odds and Ends for February, 1816," is in five compartments, so that Mr. WHEELER's estimate is under the mark. The whole number of coloured plates in the twelve volumes is seventy-six; of these Cruikshank contributed forty-two, the first, with a date, being "The Return to Office, G. Cruikshank, del., July 1st, 1811." In 1813 there are only two plates from his hand; in 1814, none; but in 1815 he was busy once more. The last (with a signature) is "Progeny in Perspective; or, Royal Accouchment," signed "G. C., 1816." As for Isaac Robert Cruikshank, he appears to have been very little inferior to his brother, if we may take the illustrations to *Lessons of Thrift*, 1820, as fair specimens of his art. "The Pleasures of Angling" is as rich a bit of humour as could well be imagined. He also illustrated *Chronicles of the Britille*, with etchings similar in character to those of his brother's *Tower of London*, but not so good. A letter from George Cruikshank, written to me shortly before his death, will be read with interest in connexion with Mr. WHEELER's notes. I had written to the artist to ask whether he remembered doing any work for the firm of Thomas Richardson & Sons, of Derby, who about the middle of the first half of this century published sixpenny chap-books with coloured folding frontispieces, some of which are "in Cruikshank's style," as the second-hand booksellers say in their catalogues. This was his reply.

263, Hampstead Road, N.W., Nov. 6th, 1878.

Alfred Wells, Esq.

My dear Sir—I do not recollect ever making any designs or etchings for any Publisher at Derby; nor do I remember illustrating the works you mention.

If they were done by me you will find my name upon them in the corner, or at the top or bottom, and you may know all my designs and etchings by any of these signatures.

I had a Brother named Isaac Robert, who also designed and etched, and he signed himself "I. R. Cruikshank." But his name was too long for the *L*, and simply put "R. Cruikshank."

This is all the information I can now give you on the subject, and am, Yours sincerely, Geo. Cruikshank.

The handwriting is true to the artist, and there are one or two features, so far as the bold vigorous style of the lines goes, that I cannot wonder, therefore, at the possibility of having a copy for Henry Mo.



memory. The frontispiece to this little duodecimo consists of three tiny etchings, perfect gems, illustrating the songs called "Sweet Polly Flowers," "The de'il cam fiddlin' through the town," and "Kitty Moggs and Jolter Giles." It must have been executed about 1820. I do not know why Mr. WHEELER has selected *Non Mi Ricordo* from the mass of Hone's tracts (it only contains three cuts), whilst omitting *The Man in the Moon* and *The Political Showman at Home*, which last gives a woodcut copy of the large transparency painted by George Cruikshank and exhibited in front of Hone's premises in November, 1820. About this time Isaac Robert Cruikshank was furnishing designs for similar tracts to Dolby, to Johnston, and to Fairburn; amongst these are *The Total Eclipse*, and *The Queen that Jack found*. George Cruikshank also worked for Fairburn—and perhaps for the others—so that it is often difficult to distinguish between the two artists, their style, when drawing rapidly for "pot-boilers," being almost identical.

ALFRED WALLIS.

The Cruikshank bibliography has already been exhaustively treated by your late (alas! that I should have to use that word) correspondent, Mr. Wm. Bates, B.A., of Birmingham, in his *George Cruikshank: the Artist, the Humorist, and the Man* (Houlston & Sons), second edition, 1879, pp. 94, with many illustrations; and also by Blanchard Jerrold in *The Life of George Cruikshank, in Two Epochs* (Chatto & Windus, second edition, 1883). Mr. B. Jerrold devotes no less than thirty pages to a very carefully compiled "Bibliographical List of the Principal Works illustrated by George Cruikshank." In the list contributed to your pages by Mr. FRANK A. WHEELER there are some inaccuracies. For example, *The Bottle* was not "published in 1842," but in 1847, though in 1842 Cruikshank had illustrated J. O'Neill's poem *The Drunkard*. If the folding plate of "The Comet" has been added to any of the editions of *The Adventures of Mr. and Mrs. Sandboys* it had nothing to do with the original edition of that work, published by D. Bogue in 1851. "The Comet" was expressly designed to endeavour to float into favour *George Cruikshank's Magazine*, published by D. Bogue, January, 1854. It was "The Comet of 1853," not of 1851, the "Sandboys" or *Crystal Palace* year, and a portion of it was etched in my presence. I have given an account of this in my "Personal Recollections of George Cruikshank," published (unsigned) in the *London Figaro*, February, 1878, and quoted at length in Mr. B. Jerrold's book. Mr. Jerrold also quotes at length my "Reminiscence of George Cruikshank and his Magazine"—with the etching of "The Comet"—that appeared in "N. & Q." (5th S. ix. 291). I may also say that although *Lorimer Littlegood* was not

republished until 1858, yet that the twelve etchings by Cruikshank first appeared in 1855-6, when the story ran as a serial in *Sharpe's London Magazine*.

CUTHBERT BEDE.

May I be permitted to point out one or two errors or omissions in Mr. FRANK A. WHEELER'S interesting account of George Cruikshank in "N. & Q." of the 25th inst.? Although published uniform with it, *Robinson Crusoe* formed no part of Roscoe's "Novelist's Library." Only the first twelve volumes of the "Novelist's Library" were illustrated by Cruikshank, and the first volume issued was *Humphry Clinker*. The price of each volume was 6s. *Robinson Crusoe*, illustrated by Strutt, and of uniform size with the Library, was published in two volumes, price 10s. The publishers were James Cochran & Co., afterwards joined in partnership by James Macrone, the publisher of the two collected series of *Sketches by Boz*, which, as is well known, were illustrated by Cruikshank. As Macrone also published the first illustrated edition of Ainsworth's *Woolstock*, it seems probable that either Ainsworth or Cruikshank introduced Charles Dickens to the publisher, who subsequently claimed so heavy a ransom before parting with the copyright of the *Sketches*. Mayhew's *Good Genius that turned Everything into Gold* was never published in parts, as stated, but only in book form. The quarrel which Cruikshank had with Ainsworth seems to have originated in the latter selling his magazine without consulting George. For some months prior to the transfer there appeared in the *Magazine* an announcement of a romance by Ainsworth, to be illustrated by G. C., entitled "Whitehall." This tale never appeared, and the title was afterwards adopted by the author of *Whitehall*. Mr. WHEELER does not mention Angus Reach's (*Element Lorimer*; or, *the Book with the Iron Clasp*, published by David Bogue in six monthly parts, each containing two of Cruikshank's most Rembrandt-like etchings. Another work, illustrated by George Cruikshank, was *The Enthusiast*, by Lieut.-Col. Higginson. Of this only two parts, at sixpence each, containing one etching, appeared. This was published by the late Jeremiah How. Of *Our Times*, a similar publication to the *Omnibus*, no mention is made. I believe only one part of this periodical ever came out. Ainsworth's *Tower of London* and *Guy Fawkes* appeared simultaneously. The former was issued in monthly parts at one shilling, the latter in *Bentley's Miscellany* from January, 1840, to June, 1841. The last part of the *Tower* was issued in February, 1841.

J. L. HAZLIS.

PARALLEL PASSAGES.—The following parallel between Jonson's *Ode to Celia* and certain extracts from the Greek love-letters of one Philo-

stratus, who died in the year 244, is — well, a little too parallel for the credit of "rare" Ben Jonson's literary morality:—

Ἐμὶ δὲ μόνους προπίνει τῶς ὀμμασιν· Ἐὶ δὲ βούλει, τοῖς χεῖλεσι προσφέροντα, πλήρῳ φιλημῇ των τὸ ἔκπωμα, καὶ οὐ τῶς διδου. (Drink to me with thine eyes alone; or, if thou wilt, having put it to thy lips, fill the cup with kisses, and so give it me.)—*Philostrot., Epist. 24.*

"Drink to me only with thine eyes,  
And I will pledge with mine;  
Or leave a kiss within the cup,  
And I'll not ask for wine."

Jonson's *Ode.*

Ἔγω, ἐπειδὴν ἴδω σε, διψῶ, καὶ τὸ ἔκπωμα κατέγων, καὶ το μὲν οὐ προσαγα τοῖς χεῖλεσι σοῦ δὲ οἶα πίνων. (I, whenever I see thee, thirst, and, holding the cup, apply it to my lips more for thy sake than for drinking.)—*Epist. 25.*

"The thirst that on the soul doth rise  
Doth ask a drink divine,  
But might I of Love's nectar sip,  
I would not change for thine."

Jonson's *Ode.*

Πόπομδὰ σοι ἔσθαιον ῥόδων, οὐτὲ τιμῶν, ἀλλ' αὐτοῖς τι χαρίζομαι τοῖς ῥόδοις, ἵνα μὴ μαρῶν. (I sent thee a crown of roses, not honouring thee, but from kindness to the roses, that they might not be withered.)—*Epist. 30.*

"I sent thee late a rosy wreath,  
Not so much honouring thee,  
As giving it a hope that there  
It might not wither'd be."

Jonson's *Ode.*

Εὶ δὲ βούλει τέφιλω χαρίεσθαι, τὰ λείψανα αὐτῶν ἀντίπεμψον, μὴκέτι πνέοντα ῥόδων μόνον ἀλλὰ καὶ σοῦ. (But if thou wouldst be kind to thy lover, send back what remains of them [the roses], now breathing not only of themselves, but of thee.)—*Epist. 31.*

"But thou thereon didst only breathe,  
And sent'st it back to me;  
Since when it grows, and smells, I swear,  
Not of itself, but thee."

Jonson's *Ode.*

ROBERT M. THURGOOD.

PARISH REGISTERS.—One mode, perhaps, of stirring up the question of bishops' duplicates of registers would be for the incumbent, churchwardens, or residents of a parish to write to the bishop inquiring what duplicates he has in his custody. This may lead to a knowledge of what material is available, more particularly if each answer, favourable or unfavourable, is communicated to the press. It has come under my notice that an incumbent whose registers are deficient does not know whether the bishop has duplicates or not.

HIDE CLARKE.

A "REVENANT."—The following rather singular statement appears in the *Church Times*, May 16, 1884: That on December 2, 1883, George Gantlain,

of Savage Cove, Newfoundland, died, and was buried on the 4th of the same month. On the 15th he "verily appeared in the flesh to a former acquaintance named James Shenicks at Port au Choix, fifty miles off." Shenicks affirms that he talked with him for some time in the rain, and left with him a message to be delivered before the end of the month. The Rev. E. J. Lloyd, S.P.G. missionary at Flowers Cove, Newfoundland, vouches for the truth of the above! R. STEWART PATTERSON.

Hale Crescent, Farnham.

CURIOUS RESEMBLANCES.—George Colman the Younger, in his musical play *The Mountaineers*, the scene of which is laid in Spain, introduced a muleteers' glee commencing thus:—

"You high-born Spanish noblemen,  
You lions and cavaliers,  
How little do you think upon  
The lowly muleteers!  
To earn an honest livelihood  
What toils, what cares we know;  
O'er the hills, o'er the plains,  
Parch'd with heat, drench'd with rains,  
Still the muleteer must go."

A palpable, and probably intentional, imitation of the old ballad "You gentlemen of England." But more curious still is the fact that the music composed by Dr. Arnold for the muleteers' glee is almost identical with that written by Dr. Callcott for his glee "You gentlemen of England." The *Mountaineers* was produced in 1795. At what period was Callcott's glee composed?

W. H. HUSK.

TENNYSON'S "IN MEMORIAM."—Compare xiii.,

"Tears of the widower when he sees  
A late-lost form that sleep reveals,  
And moves his doubtful arms and feels  
Her place is empty,"

with *Soph. Antig.*, 650—

ψυχὸν παραγκόλισμα τοῦτο γίγνεται,  
and with Milton's beautiful sonnet on his Late Departed Wife.

PELAGIUS.

MAGIC: FOLK MEDICINE, &c.—I may direct the special attention of those interested in the development of beliefs to two appendices to Dr. Edersheim's learned *Life and Times of Jesus the Messiah*, vol. ii., viz., Appendix xiii., "Jewish Angelology and Demonology: the Fall of the Angels," pp. 748-63, and Appendix xvi., "On the Jewish Views about Demons and the Demoniac," &c., pp. 770-6. Both will amply repay special perusal.

WILLIAM GEORGE BLACK.

Glasgow.

LOST CHILDREN IN SURREY.—The bellman belongs to an almost extinct species. Efforts to do his work in other ways, are numerous, and a noteworthy one is that by what are called "bellmen" in the streets of London. The bellman's cry is a relic of the past, and makes a



acquaintance in a strange way with the sorrows of the parental population. He is stayed by the sight of sprawling chalk inscriptions of this kind: "Lost, a little girl, — Court, — Street." Sometimes a brief description is added, and sometimes the first word is "Found." Street corners are the favourite, though not the only, positions for these announcements. I have not seen anything of the kind in any other town. I am informed by an old Sheffielder that the end sought is generally attained. WILFRED HARGRAVE, Sheffield.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

A PORTRAIT OF SHAKESPEARE.—I have a portrait of Shakespeare which I think is unique. I have possessed it for several years, and should like to know if any of the readers of "N. & Q." can afford any information which would identify the work. On the back of the frame is pasted a printed paper, slightly defaced, but on which the following explanation can be clearly read:—

"Proposals for Publishing by Subscription an | Elegant, Full-Length, Mezzotinto Painting | Eighteen Inches by Twelve | Of the Immortal | Shakespeare | From a Painting of Fredrick Zuccaro, in the Year 1612 | Shakespeare then being 48 years of Age | He was born April the 16th, 1564; died 'day erased', 1616; aged 52; dead 192 years. | The copy by | Mr. [name carefully scratched out] the Print to be executed by that Capital Artist, Mr. Ward. | Testimonies to the Genius of Shakespeare."

Then follow the lines from Akenside, beginning:—

"Approach, behold this;—know ye not The Features?"

—and a *verme*, I think, from Garrick's *Jubilee Ode*. The picture itself seems to be the drawing for a mezzotint, and not a print. The figure is full-length, and fashionably dressed. The shoes are ornamented with rosettes, and there are bows at the knees; hose and trunk-hose meet a short jacket with buttons down the front, and a belt high up above the waist. Over this is a short cloak bordered with lace, with a rich lace collar round the neck. He holds a strong walking-stick in his left hand; the right hand is hidden under the cloak. The whole picture is tinted in various colours, but its predominant hue is dark and sombre. On the right a folding curtain is drawn up, forming part of the background. The rest of the background is in pencil, and includes two pillars, a stone wall, like a terrace, looking into a garden, of which a few trees are to be seen. At the top of the right-hand corner, in large letters, is the word "Shakespear," and under it "1612." The curious thing about the picture is that the face has been most carefully executed, and is

evidently from another hand than the figure. It is like a bit of good enamel painting, and has been done on a distinct fragment of card, and then firmly fastened to the larger board. The face is somewhat long, with a dark-brown beard and moustache. The eyes are blue, the forehead is high, with the hair thin at the top, but in tolerably thick curls round the temples, the colour of a bright chestnut brown. The face is much more pleasing than powerful. Is anything known of Zuccaro's painting? Has it ever been published as a mezzotint print; or did this proposal fail, and am I the possessor of the original drawing made for that purpose? On any or all of these points I should be glad to receive information. And perhaps this account of a portrait of Shakespeare may interest some of the readers of "N. & Q."

J. A. LANGFORD.

Birmingham.

THE REV. ROBERT TAYLOR, AUTHOR OF "THE DIEGESIS."—Where can I find particulars of the life of this heretical clergyman? In a copy of *The Diegesis* which I possess, the preface is signed "Robert Taylor, A.B., prisoner, Oakham Gaol Feb. 19, 1829."

JAMES HOOPER.

Oak Cottage, Streatham Place, S.W.

POWELLS, IN TAUNTON, SOMERSET.—In or about the year 1634, Bridget, daughter of Morgan Powell of "Tanton" (sic), co. Somerset, married Francis Waterhouse, of London, gentleman. At the same time Frances, daughter of William Powell, of Taunton, said co., married Thomas Waterhouse, of London, fishmonger, younger brother to the first-mentioned Francis Waterhouse (vide *Heralds' Visitation of London*, A.D. 1634, vol. ii. p. 330, Harleian Publications). From this I infer that there was a family of Powells living at Taunton in the seventeenth century. To what particular race of the name did these Powells belong? The blazon of their arms should reveal their origin. Can any one give me that?

P. S. P. CONNER.

120, South Eighteenth Street, Philadelphia.

P.S.—At this time there were at least three or four different families of the name in Somerset.

TRANSLATION OF HIPPOCRATES.—"One author dedicated each book of his translation of Hippocrates's *Aphorisms* to one of his friends and the index to another" (Skelton's *Essays in History and Biography*, Edinburgh, 1883, p. 151). Who was this obsequious author? The only English version I can find is that of Dr. Sprengell, London, 1708, which contains only one dedication, and that to Bishop Moore, of Ely. J. MASKELL.

JAMES FISHER, OF DEPTFORD (see 6th S. vii. 429).—Can any of your readers give me information about the above? In some papers in my possession he is described as of Deptford, and his

wife as Ann Ireland, of Norwich. He left an only daughter Ann, who married Arthur Jones, of the Middle Temple, Oct. 23, 1761, at St. Dunstan's-in-the-West. In the register she is described as of the parish of Dorking. What was his profession? Is there a monument or tablet to his memory in any church in Deptford? What were his crest and coat of arms?

W. J. WEBBER JONES.

Albury, Ware, Herts.

LEONARD DIGGES.—Is it possible to ascertain the date of the death of this (in his day) distinguished mathematician? That usually given (1574) seems to be in error by several years. One of his works, *A Geometrical Practise, named Pantometria*, was completed and published after his death by his son Thomas Digges, in the year 1571. It is referred to by Sir J. Cockle, under the head "Mathematical Bibliography," in "N. & Q.," 2<sup>nd</sup> S. x. 162. That writer states that in his copy there is a note in MS. that "Leonard Digges the Father of Thomas was famous for his Mathematical learning and died about 1574." But he does not appear to have noticed the inconsistency of this with the date (1571) of the book, and the statement of Thomas Digges, in the dedication to Sir Nicholas Bacon, that his father's untimely death had prevented his laying it before the Lord Keeper himself. It may be suggested that the date on the title-page is in error; and I suppose it was this that led the writer of the biography of Digges in the *Penny Cyclopædia* to give 1591 as the date of the publication of the *Pantometria*, whereas it is really that of a second (folio) edition. But it must be remembered that Sir Nicholas Bacon died early in 1579; so that if the date (1571) on the title-page of the first edition is a misprint, the error cannot exceed seven years. It is much more likely that the date (1574), mentioned by Sir J. Cockle in "N. & Q.," 2<sup>nd</sup> S. x. 162, as that of the death of Leonard Digges is several years too late. Can any further light be thrown on this matter?

Blackheath.

W. T. LYNN.

LAMENNAIS.—This celebrated Churchman and revolutionary writer transmitted by testament his papers to the late E. D. Forgues, my father. Among those papers I have found a large parcel of letters written to him by a young Englishman called Henry Moorman, son-in-law to a Mr. Jefferies, and who lived in the first months of 1816 at 91, Smithfield Bars, London; also some letters of J. B. Robertson, Esq., of Cranford Cottage, near Hounslow, Middlesex; also letters from Thomas Griffiths, jun., Brentford; John Rosse, Esq., Chapel House, Moorsfields, London; and one letter from Lady E. Sheldon, dated *Boulogne*, 1828. Any information concerning the answers of Lamennais to the above, especially to

Henry Moorman, whether they have been collected and published or not, &c., would be gratefully acknowledged, in view of a coming publication.

EDMUND D. FORGUES.

12, Rue de Tournon, Paris.

[As *réducteur* of *Le Revue B. Hennegou* and of the *Newville Revue*, M. FORGUES merits all possible consideration on the part of our readers.]

JOHN WASHINGTON, OF BARRADOES, 1654.—I observe an editorial query appended to an article in the October number of the *New England Historical and Genealogical Register* (Boston, Mass.) which some West Indian reader of "N. & Q." may be able to answer. Who was John Washington, resident, as it would appear, in Barbadoes in 1654, just before the emigrant ancestor of George Washington settled in Virginia? The authority for his existence is given at length in the *Register*, in a letter of Theodor Pargiter, of London, under date Aug. 2, 1654.

NOMAD.

RECTORS OF PARISHES KEEPING BULLS AND BOARS.—On looking through the registers of Houghton Conquest parish, the other day, I came across the following curious entry in *Register Book No. III.*, 1695-1733:—

"That an agreement was made in the year 1725 between Dr Zachary Grey, Rector of Houghton Conquest and the parishioners of Houghton aforesaid that the said Dr Zachary Grey shall not for the future be under any obligation whatsoever to keep either a Bull or a Boar."

I should be glad to know if such entries are known in any other registers. I have never come across such myself, though I have examined many hundreds.

D. G. C. E.

"RIVID" AN ENGLISH WORD.—Speaking of the effects of a bath at Gastein, Dr. Grauvillo says:—

"The bath corrugated and crisped it [the skin of the hands], as if I had held the hands in very hot water for a considerable time; and on passing my hand over the body, previously to the skin of the fingers becoming crisp ... there was a *rivid* feel, as if the two surfaces met with resistance, or as if a third body, slightly rough, like the finest sand or powder, lay between them." *The Spas of Germany*, by A. B. Grauvillo, M.D., F.R.S., second edition, 1839, p. 172.

Is *rivid* a new word; is it an old word; is it a misprint?

JOHN W. BOSE.

NEWGATE EXECUTIONS.—Is there any official record accessible of all the executions at Newgate since the commencement of this century? Perhaps some of your correspondents (officially connected with the Corporation) may be able to afford me this information. I am desirous of ascertaining the date of the execution of one Clarke for highway robbery—with five ... the time in the early years of this century ... to the notorious execution ... in 1802. This crime



is vaguely alluded to by a writer in *Bentley's Miscellany* (1837), vol. ii., on "Capital Punishments in London Eighty Years Ago," commenting on capital punishments thirty years before the time when he is publishing as "outside Newgate at the beginning of this century." Nemo.  
Temple.

AUTHORS OF BOOKS WANTED.—

*The Perfect Way; or, the Finding of Christ* (London, Field & Tuer, 1882, 4to.). A prefatory advertisement states that "these lectures were delivered in London, before a private audience, in the months of May, June, and July, 1881." I have been informed that they are the production of three authors. Are the names of these known?  
C. W. BURTON.

Replies.

PRINCESS CHARLOTTE AND WHIG VIEWS.

(6th S. x. 328).

The circumstances which led to Byron's lines took place at a dinner given by the Prince Regent at Carlton House on Jan. 22, 1812. The story is variously told by different writers, but all concur in the main point, that the prince said something after dinner, when he had drunk deeply, highly abusive of the Whigs, that the Princess Charlotte felt this keenly, bowed her head, and burst into tears. Some say that she left the table, Sheridan leading her to the door (Fitzgerald, *Life of George IV.*, vol. ii. p. 56); others that the Regent said to her, "You appear nervous, my dear; I think you had better withdraw" (Holt, *Life of George III.*, vol. ii. p. 418). At this time the Regent had practically changed sides in politics; he was willing to say and do anything that might serve his purposes; he expected his daughter to be equally unscrupulous and fickle, but she was not so easily bent. It was just about this time that Lady de Clifford told the Regent, in resigning the appointment of governess to the young princess, "that he had shown her that the word of honour of a prince and that of a gentleman were two very different things" (Lord Albemarle's *Fifty Years of my Life*, i. 340). Plainly the drunken speech of the Regent deeply grieved the high-spirited young girl, not merely as reflecting bitterly on those whom she esteemed, but as showing how very lightly her father valued the principles and promises of former years. Lord Colchester, in his *Diary*, ii. 416, merely mentions the fact in these words: "The Princess Charlotte dined yesterday at Carlton House. Her politics are strong and adverse to the present Government." Lord Byron's lines were probably written in January, 1812, but they appear printed with the date March, 1812. They attracted much attention, and soon got translated into foreign newspapers. The princess was fast growing into popularity, and everything telling

against the Regent was read with avidity, for he was becoming eminently unpopular. Huish, in his *Memoirs of the Princess Charlotte*, p. 70, after mentioning the circumstances, and quoting Lord Byron's very "scrimonious lines," gives a "severe but just reply which had been made to his lordship," which commences:—

"Bard of the pallid front and curling hair,  
To London taste, and Northern critics dear;  
Friend of the Dog, companion of the Bear;  
Apollo drest in trimmest Turkish gear!"

Lord Byron, in his *Journals*, edited by Moore in 1830, vol. i. p. 496, says, in reference to this:—

"I find all the newspapers in hysterics, and town in an uproar, on the avowal and republication of two stanzas on Princess Charlotte's weeping at Regency's speech to Lauderdale in 1812. They are daily at it still—some of the abuse good, all of it hearty. They talk of a motion in our House upon it—be it so."

Moore adds in a note, "But these assaults annoyed him."  
EDWARD SOLLY.

I take it that Mr. Percy Fitzgerald, in *The Royal Dukes and Princesses of the Family of George III.*, has drawn largely on his imagination for that statement about Princess Charlotte "being led in tears from the dinner-table because her father abused the Whigs in her presence." The facts, as I understand them, are not supported by direct evidence either of time or place. On Feb. 5, 1811, the Prince of Wales was appointed Regent, with restricted powers for the first year. On Feb. 5, 1812, when the first period of conditional regency had expired, the Regent, to the surprise of every one, allowed the Tory ministry to retain office. When, three months later, Perceval was assassinated, vigorous efforts were again made to install the Whigs. But the attempt failed. Whether Princess Charlotte, who doubtless shared her father's Whig sympathies, shed tears or not, is, perhaps, an open question; but it is not probable that she was thus moved by any utterance of her father, whose sympathies were all in favour of the Whigs. Be that as it may, report gave out that the tears were shed, and at that moment there appeared in one of the papers (anonymously) the well-known lines:—

"Weep, daughter of a royal line," &c.

The verses were generally attributed to Thomas Moore, who, having no reason to be ashamed of them, seemed content with that assumption. The Regent, personally, looked upon them as fresh instalments of Moore's somewhat frequent poetical diatribes, and there the matter might have ended, without any one being much the worse. But, unfortunately, in 1814 appeared Byron's *Corrair*, a poem which spread like wildfire through society. To swell out the little book, Mr. Murray had inserted some fragments, given to him for that purpose by Byron. The "weeping lines" heralded the others. The murder was out. Never shared





his letter published in the *Manchester Times*, and quoted by MR. DOBELL in "N. & Q."? How the Bible in question came into the possession of William Bradshaw I cannot tell, but it certainly was not owing to any connexion with the neighbourhood of Chapel-en-le-Frith. This William

Bradshaw was probably the seventh son of John Bradshaw, of Bradshaw, near Bolton, co. Lancaster, whose brothers' names, quoted from the Bible, are all mentioned in the pedigree, which I copy from the *Visitation of Lancashire, 1664-5*, published by the Chetham Society:—

John Bradshaw, of Bradshaw,  
co. Lancaster, Gent.

Isabel, dau. of ..... Ashton,  
of Chaderton, co. Lanc.

John Bradshaw, of Bradshaw, co. Lancaster, Esq., mt. eighty one an. Sept. 10, 1664. = Alice, dau. of Sir George Leicester, of Toft, co. Cest., first wife.

|                                   |                                                |         |       |         |         |                              |
|-----------------------------------|------------------------------------------------|---------|-------|---------|---------|------------------------------|
| 1.                                | 2.                                             | 3.      | 4.    | 5.      | 6.      | 7.                           |
| John Bradshaw, born June 1, 1614. | Henry Bradshaw, a merchant in the West Indies. | George. | Hugh. | Edmond. | Thomas. | William (living in Ireland). |

A branch of this family of Bradshaw of Bradshaw, co. Lanc., had some time previous to this, circa 1400 (*Burke's Landed Gentry*, under "Bradshaw of Mile-cross"), settled in the county of Derby, and there founded the family of Bradshaw of Bradshaw, near Chapel-en-le-Frith. The old hall is now a farmhouse, and in the possession of my father, the representative of the Bradshaws of Bradshaw, co. Derby. John Bradshaw, President of the Council, bapt. at Stockport Dec. 10, 1602,

left no issue, and certainly never resided at Bradshaw Hall, though he seems to have been on friendly terms with his kinsman of Bradshaw, if we are to judge by the fact that his name appears as witness on several of the old family deeds in my father's possession. The following pedigree (for which cf. *East Cheshire Past and Present*, by J. P. Earwaker, vol. ii. p. 65, and *Reliquary*, vol. viii. p. 235) will show his exact relationship to the head of the family:—

William Bradshaw, of Bradshaw and Wyndley, co. Derby, succeeded his brother John. = Margaret, dau. of Christopher Clayton, of Stryndes Hall, co. Chester.

Godfrey Bradshaw, of Bradshaw and Abney. The manor of Abney was purchased 1593-4. = Emma, dau. of Anthony Shalcross, of Shalcross, co. Derby.

Henry Bradshaw (purchased = Dorothy, dau. and col. of Marple Hall, co. Chester 1600), of Christoph. Bagshaw, bur. at Stockport 1619-20. of the Ridge, co. Derby.

Francis Bradshaw, of Bradshaw and Abney, co. Derby, mar. Anne Stafford (see "N. & Q." 6th S. iv. 134), from whom the Bradshaws, of Bradshaw, co. Derby, now represented by Charles Bradshaw Bowles, of Abney Manor and Bradshaw, co. Derby.

Henry Bradshaw, of = Catherine, dau. and Marple, co. Chester, col. of Ralph Wmington, of Olferton, co. Chester. 1654.

Henry Bradshaw (second, but eldest surviving son), of Marple Hall, from whom Bradshaw Isherwoods, of Marple, co. Chester.

John Bradshaw, serjeant-at-law, M.P. for co. Chester, President of the Council, mar. Mary, dau. of Thomas Marbury, of Marbury, co. Chester, ob. s.p. 1659.

Will not the possessor of the Bible in question publish in "N. & Q." the MS. entries? As so much has been said about the Bible, your readers would probably be much interested in them.

CHARLES E. B. BOWLES.

Clifton.

EPITAPH: WATERLOO (6th S. x. 307).—By this is presumably meant the amusing lines written by way of epitaph, though not inscribed on the tomb, on the leg of the Marquis of Anglesey, lost at the battle of Waterloo, in 1816, and buried in a garden adjacent to the field. See "N. & Q." 3rd S. ii. 249, 320, 339, where the poem is given in full, and the authorship claimed by Thomas Gaspey.

JOHN PICKFORD, M.A.  
Newbourne Rectory, Woodbridge.

MISS FARREN (6th S. x. 268).—The Countess of Derby had three sisters, two who died young, and "Kitty," who married a Mr. Knight. Mrs. Knight was an actress, and, according to Petronius Arbiter (*Memoirs of the Countess of Derby*), "her chief merit lay in the performance of pert chambermaids and giddy girls, and in these characters she became useful in the Liverpool Theatre."

H. FISHWICK.

FOREIGN ORDERS OF KNIGHTHOOD (6th S. x. 41, 170, 253).—The suggestion of MR. WARREN, that knighthood by itself is universal, and knighthood of an order not, seems to draw too fine a distinction between the two things. MR. WARREN observes that "possibly knights of foreign orders may be knighted as a qualification, as the knights

of our orders are." This of course means that in England the accolade by the sword in the creation of knights-bachelors gives them a more cosmopolitan title of knighthood than is possessed by knights of foreign orders, who, as a general rule, are not required to go through such a ceremony. By the sixteenth and seventeenth articles of the statutes of the Order of the Bath provision is made for the sovereign granting the distinctive appellation of a knight-bachelor—that is to say, that of *Sir*—to all Knights of the Bath, either by investiture with insignia or else by letters patent under the great seal and subsequent investiture. But if, as contrasted with this practice and ceremony, foreign sovereigns choose to entirely dispense with investiture of the individuals they nominate or the chapters of their orders of knighthood elect, and if the statutes of such orders provide, as they do, that letters patent, or a decree which is tantamount thereto, shall constitute knighthood, where, we may ask, is the difference, except in ceremonial? Even as regards the use of the word *Sir* before the name of a knight-bachelor, what difference is there between this and the use of the word *Chevalier* or *Chaudier* before the surname in some foreign orders, or the use of the word *Ritter*, *Freiherr*, or the like after the surname in other foreign orders? It appears very much like six of one and half a dozen of the other.

FREDK. HENDRIKS.

A CURIOUS BLUNDER (6<sup>TH</sup> S. x. 227).—In the edition of Hazlitt's *English Proverbs* published in 1882, MR. TERRY will find that the blunder had been noticed by the editor, and the revised proverbial saying appears at p. 50, "As thrunk as three in a bed." T. N. BRUSHFIELD, M.D.

Buddleigh Salterton, Devon.

In reading a local history the other day, I found the author stating that the remains of the Lord So-and-So were buried in the gallery of such a church, evidently meaning the pulpit. I should have passed over the matter, attributing it to a typographical error, had not the local historian clinched the absurdity by the following footnote: "The gallery has always been the seat of honour, and even now [fifty years ago] the rich and powerful have it assigned to them as pews in token of their position in the country." I apprehend the writer wished to assume that the poor baron's coffin, like Mohammed's, was lying between heaven and earth.

EDBRACUM.

DROWNED FIDDLERS (6<sup>TH</sup> S. ix. 424).—As another instance of the rarity of fiddlers being drowned, I can give the following authentic facts. About twenty years ago—I regret that the exact date is not at hand—a collision of two steamboats occurred on the Ohio river between Cincinnati and Louisville, by which they both were wrecked and several persons drowned. Amongst the

passengers was Ole Bull, who, amidst the "wreck of steamboats and the crush of baggage," seized his violin, leaped into the water, and swam to the shore. Thus he saved his life and his fiddle, but came out himself a "damp, unpleasant body."

H. P. B.

Island Home.

CALLING CHURCHES AFTER CHRISTIAN NAMES (6<sup>TH</sup> S. ix. 496; x. 32, 152, 233).—Surely your correspondents make a grievous mistake in supposing that any churches are dedicated in the name of other than saints recognized by the Church. Of course, in selecting the name of a new church, a founder, with a tender recollection of some departed friend, may well choose a saint who bore the same name. Thus I well remember my brother, when in South Africa, being asked to name the saint to whose memory a new church should be dedicated, chose St. John, because John was our father's name, but had not the remotest idea of canonizing him. There can be no doubt that in the instance given, 6<sup>TH</sup> S. x. 152, the change of name was most unwarrantable. Still it was dedicated or called by the name of a recognized saint. Charles Church, Plymouth, and, I believe, one or two others, are called by the name of "King Charles the Martyr"; and I could wish that at some future Pan-Anglican Synod other saintly men, such as Ken and Pattison, should have memorial days allotted to them in our church calendar, when churches might be appropriately dedicated in their names.

CHARLOTTE G. BOOER.

The churches of St. Clement, Spotland, and St. Edmund, Falinge, both in Rochdale, are understood to have been named after Messrs. Clement and Edmund Royda, bankers of that place.

W. C. B.

I find in Thomas Read's *English Traveller*, published in George II.'s reign:—

"The parish of St. George in Bloomsbury. The church here takes its name from St. George the Master, to whom it was dedicated, in Honour to his late Majesty King George I. It was consecrated January 28 1701. It is situated on the North Side, and at the West End of Hart Street, and Bloomsbury is added to distinguish it from other Churches dedicated to the same Saint."

This seems to imply that in such cases the churches were dedicated to duly canonized saints bearing the names of living persons whom it was intended to compliment.

W. R. TATE.

Walspole Vicarage, Halesworth.

To the instances given by your correspondents I will add St. Anne's, Seba, and St. Anne's, Lanchester, both of which were built in Queen Anne's reign, and as a compliment thus dedicated, for we may well believe that the idea of calling a church "in memory of the mother of the Lord" is a very old one.



been regarded as dreadful by those who were interested in their erection. The same explanation applies to all the churches in London and the neighbourhood which are dedicated to St. George. It is not he of Cappodocia and the patron saint of England who is intended, but the king of that name who was reigning at the period. Most of these were built out of the sum of one million granted by Parliament for church extension.

ALFRED DOWSON.

Arts Club.

I think the correspondents on this subject rather misunderstand the dedications of the churches they mention. It is true that the Christian name of the benefactor in each case probably suggested the patron, but the dedication is certainly to the saint of the calendar. A case occurs to me in which a chapel of ease at Bath—Margaret Chapel—was named after the lady of the manor in which it was situate. But in this case the St. was never used in connexion with the name. Now both patroness and chapel are almost forgotten.

CHAS. J. CLARK.

Bedford Park, W.

"PETER WILKINS" (1st S. ii. 480; iii. 13; ix. 543; x. 17, 112, 212).—The librarian at the London Institution kindly informs me as follows: "There is no indication in the library of the existence of above assignment. It is presumable, therefore, that Mr. Crossley had it." This at least sets one erroneous report at rest for ever.

C. A. WARD.

Haverstock Hill.

DATE OF BOOK-PLATE REQUIRED (6th S. x. 269).—The English arms about which Mr. J. G. BRADFORD inquires are the bearing of the Lanes of Bentley, now of King's Bromley Manor. I have before me the book-plate with which the late Mr. Lane, of King's Bromley, honoured my collection. The canton of England was given to the family with the crest of the strawberry horse holding the imperial crown, in grateful memory of the preservation of King Charles II. in his flight from Staffordshire. Jane Lane, who has rendered the name of her house illustrious, rode on a pillion behind the king dressed as her servant. I gave an account in "N. & Q." 2nd S. xi. 501, of the journey as far as Abbot's Leigh, in Somersetshire. Thence they rode to the Wyndhams at Trent. There Jane Lane left the king, and Juliana Coningsby took her place. To escape from the vengeance of the dominant rogues, Jane Lane and her brother, Col. Lane, crossed to France, where they were received with great honour at the French court. King Charles, with all the Stuart grace, took her hand, and said, "Welcome, my life!" Jane Lane had walked, disguised as a "country wench," from Bentley to the seaside.

Her sister, Mary Lane, married Edward Nicholas.

She is buried in Manningford Bruce Church, Wiltshire, where a marble tablet on the east wall, above the communion table, shows the following inscription, which I copied myself. I think it may be an agreeable reading to many who see "N. & Q." :—

Underneath lyeth the body of Mary Nicholas daughter of Thomas Lane of Bentley in the county of Stafford Esq. a family as venerable for its antiquity as renowned for its loyalty of which y<sup>r</sup> wonderful preservation of King Charles y<sup>r</sup> second after y<sup>r</sup> defeat at Worcester is an instance never to be forgotten, in which glorious action she herself bore a very considerable part, and that the memory of this extraordinary service might be continual to posterity, the family was dignified with the addition of this signal badge of honour: the arms of England in a canton; she was married to Edward Nicholas y<sup>r</sup> son of St. Oliver Nicholas Cupbearer to King James y<sup>r</sup> first & Carver to King Charles y<sup>r</sup> first by whom she had one only Son who died before her, near to whose body she desired her own might be interred, She died Decemb<sup>r</sup> 24th Anno 1656. aged 67 years.

I venture to add, "Felix opportunitate mortis." The tablet has a pediment, in which is placed a marble shield, showing per pale:—Baron, Quarterly, 1, Az, a chevron between three birds, close, or (Nicholas); 2, Gu, a chevron between three esccheons or; 3, Az, three fishes naiant barwise in pale; 4, ...., on a chevron between three birds close, two lions encountering. The tinctures are indistinct. In quarter 1, which is really the same as 4, the lions were effaced. Femme, apparently per chevron, in error, but should be Per fesse, or and az, a chevron gu. between three mullets counterchanged; a canton of England (Lane). The monument to Col. Lane in Wolverhampton Church has a mention of the royal gift, "Augmentatione Regali ex insigniis Regiis," and shows the Lane coat correctly.

D. P.

Stuart's Lodge, Malvern Wells.

CARICATURES OF THE MULREADY ENVELOPE (6th S. ix. 508; x. 93, 234).—I have an impression of Leech's caricature. It is signed "J. Leech delt & sculp," and has the leech in a bottle without the words "His mark." At the top is printed "Fores's Comic Envelopes, No. 1," and below the name and address of Messrs. Fores. This plate is etched by Leech, and the size is 6½ in. by 4½ in. There was probably no No. 2, as I made inquiries of the late Mr. Fores some years ago, and he knew of no other. I have seen the same design lithographed on a larger scale. I have also two caricatures (from a set, I believe, of six) after drawings by Madeley, lithographed by E. T. They were published by J. W. Southgate in 1840, and at the back of the envelope is printed, in white letters on a black ground, "Rejected designs for the Postage Envelope." My copies are Nos. 2 and 4. No. 2 has what seems to be Wellington as Britannia, and at the sides are postmen delivering letters to washerwomen, cooks, milk-women, fish-women, &c.

No. 4 has the Queen as Britannia, with a portrait of Prince Albert hung round her neck in the place of a shield. O'Connell represents the lion, on whose long tail is written, "Erin go Bragh—my envelope tail." The lion is resting on "Blarney stone." In the right-hand corner Lords Melbourne, Russell, and another, are feeding John Bull with letters, and over them, "Stuff him well. John Bull must be fed." The angels at the top are represented by political characters, and at the right and left top corners are the Prince Albert receiving a letter at Gotha, and the Queen and the Duchess of Kent also reading a letter. I have never seen Nos. 1, 3, 5, and 6, although I have been looking out for them for the last twenty years. While on the subject of the Mulready envelope, I may mention that I have also an India paper engraver's proof before the words, "Postage, Two Pence," with the following in pencil: "A proof impression from the original brass block, to John Pye, Esq., from W. Mulready, April, 1840."

ALGERNON GRAVES.

Roslyn House, Finborough Road.

LORD MONTACUTE (6th S. ix. 297, 235, 277; x. 33).—Neville, Marquess of Montacute; Browne, Viscount Montague; names ending with a final *e* are often misspelt—even the bearers are not uniform in their use of it. Montacute is the Latin form of Montague, Montague is the old form of Montagu; the name comes from Mons-acutus, or Montis-acutis, a hill near Martock, in Somerset, where the name is perpetuated as Montacute. Neville has not been used by the Brownes in connexion with Montague. The Brownes inherit the blood of many great families, notably Fitzalan, which is now so frequent in the Howard family. An heiress of Fitzalan brought Betchworth to the senior line of Surrey, from whom the Brownes of Cowdray, Viscounts Montague, descend in a junior line.

J. MCC. B.

Hobart.

WHEALE OR WHEAL=SANIES (1st S. vi. 570; vii. 96; viii. 208, 302; 6th S. viii. 470; ix. 53).—I am greatly surprised to find that in the first edition of the A.V., 1611, there is "neither *scheale* or *wheal*, but *why*"; but this discovery, though interesting, does not in the least affect my argument. If, as I contended (following W. S. W., 1st S. viii. 302), the writers of the preface to the A.V. wished to translate the "pro lacte sanies" of Pope Sixtus, *why* must be a misprint, for it cannot possibly be a translation of *sanies*. And that it is a misprint I have very strong evidence, seeing that so early as 1619\* (and perhaps earlier, for I have not come across any edition of the A.V.

\* The 1619 edition which I have was "imprinted at London by Boulton Norton and John Hill, Printers to the King's most Excellent Maiestie, M.D.C.XIX."

between 1611 and 1619) *whosle* had taken the place of *why*, and has ever since kept it. Now, in 1619 (only eight years after the appearance of the first edition) the greater number of the revisers must still have been alive, and this substitution cannot have taken place without the cognizance of one or more of them.

If *why* is, indeed, "understandable of the people," and this is no doubt why in the first edition of the A.V. it was substituted by the printers for *whosle*, which they did not understand; but I deny altogether that it gives good sense. "Why instead of milk" immediately after such a very strong expression as "gall of dragons instead of wine," would, indeed, be a lamentable anti-climax. Why, it is true, is less good than milk, but there is infinitely less difference between them than between "gall of dragons" and wine; besides which, there is nothing nasty or noxious in *why*, whereas the gall of dragons must have been looked upon as not only filthy, but poisonous.

F. CHANCE.

Sydenham Hill.

SALT IN MAGICAL RITES (6th S. ix. 461; x. 37, 67, 92, 256): "SALET SALIVA" (6th S. ix. 328, 614; x. 134, 256).—Permit me to refer your numerous correspondents who are interested in these subjects to Brand's *Popular Antiquities*, edited by W. Carew Hazlitt, i. 241; ii. 171-3; iii. 164-8 and 228-31. Allow me also to quote the concluding stanzas of the beautiful alaic ode addressed by Horace to Phidyle, which finds a parallel as to the same train of thought in Micah, vi. 6-8:—

"Te nihil attinet  
Tentare multa cædo bidentium  
Feros coronantem marino  
Rore deos fragilique myrto,  
Immunis aram si tetigit manus,  
Non sumtuosa blandior hostia  
Mollivit averse Penates  
Parce pio et melle mica."

Cur., lib. iii. 23, v. 13-20.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ST. WINIFRED (6th S. x. 268).—The following account of St. Winifred occurs in Lewis's *Topographical Dictionary*:—

"St. Winifred, daughter of a powerful lord named Thewth and niece to St. Beuno, lived in monastic seclusion near the foot of the hill on which Holywell now stands. Gradus, the son of a neighbouring king, became enamoured of the beauty of St. Winifred, and, enraged at her repulses, struck off her head with the sword. The severed head, after rolling down the side of the hill, stopped near the church of St. Beuno, and a spring burst forth from the spot where it rested. St. Beuno, taking up the head, united it to the body, and St. Winifred is said to have survived her decapitation 680 years. On the death of St. Beuno, St. Winifred is said to have retired to Gwernin and placed herself under the protection of  
Here she became



abbess of a convent of nuns after the death of Theonia, and here she died and was buried. In the churchyard at Gwytherin are four stones marking the site of her grave, but her mortal remains were removed in the reign of Stephen to the Abbey of St. Peter and St. Paul at Shrewsbury. There was a chapel dedicated to St. Winifred on the south side of the church at Gwytherin, but all traces of it have now disappeared."

KATE THOMPSON.

I quote the following from the *quatrième fascicule* of an immense work now in progress, viz. *Répertoire des Sources Historiques du Moyen Age*, par l'Ulysse Chevalier, tome premier, Bio-Bibliographie (Paris, La Société Bibliographique, 1877-1883), a work which, when complete, will surpass the now very scarce *Bibliotheca Historica Medii Aevi* of Aug. Potthast, 2 vols., Berlin, 1862-68. The first volume alone contains forty thousand entries, including 1,785 personages of the name of John. The author, M. l'Abbé U. Chevalier, has courteously sent me the proof-sheets of his introduction, which gives full details of this grand work, and which I shall be glad to lend to any one interested in the subject:—

"Winifride (St.), vierge, déçs en Angleterre v. 600. Nov. 3. *Anal. Juris Pontif* (1803), vi. 1822. Capgrave (N.), *Legenda Anglie* (1516), 296. F. (1), *The Admirable Life of St. Winifride*, 1635, 12mo; 1712, 18mo. Falconer (John), *The Life of St. Winifrid*, S. Omar, 1635, 8vo. Fleetwood (Will.), *The Life and Miracles of St. Winifrede, Virgin Martyr, and Abbess, Patroness of Wales*.... with some Historical Observations, Lond., 1712, 8vo., ib. 1713, 8vo. Gent (Thom.), *Holy Life and Death of St. Winifred, and other Religious Persons*, a poem, York, 1743, 12mo. Hardy, *Descript. Catal.* (1862), l. i. 179-84, li. 910. Hearne, *Script. Hist. Anglie*, xix. (1725), cavi-cœi. Lowndes, *Bibl. Engl.* 2372. Meyrick (Thom.), *Life of St. Winifrede, Virgin, Martyr, and Abbess, Patroness of North Wales and Shrewsbury*, Lond., 1878, 8vo. Rees (W. J.), *dans Welsh MSS. Soc.*, iv. (1853), x-c-i. Robert de Salop. *Burios, Vita Ss.* (1615), xi. 20-1."

JNO. CLARE HUDSON.

Thornton, Horncastle.

Winifred, it is said, was the daughter of Thewith, a British noble of the seventh century, and was instructed in the Christian religion by her uncle St. Beuno (or Bueno). She was remarkably beautiful, and Prince Cradoc (or Cradocus), the king's son, fell in love with her, but being repulsed, cut off her head with his sword, for which he was struck dead by the curses of Beuno and the earth swallowed him up. Winifred's head rolled down the hill, and where it stopped a spring gushed forth, her blood colouring the pebbles over which it flowed and making fragrant the surrounding moss. St. Beuno picked up her head and reunited it and her body, after which Winifred took the veil and lived a life of sanctity for fifteen years. Beuno before he quitted this part of the country assured to her three great privileges:—

"That her blood should never be washed out of the stones, that her merits should be all prevalent in one or

other world, and that all letters or presents she should send to him would come safe to his hands at Clynogvawr, fifty miles off, by this well, which communicated with the sea."

Seven years after she went to Gwytherin, in Denbighshire, where she became the head of a nunnery, and was buried in the church, where four upright stones, one of them having a rude inscription, are shown for her tomb. Thence she was removed, in the reign of Stephen, to Shrewsbury, where she remained till the Dissolution. In the seventeenth century the spring at Treffynnon (now Holywell) could boast of thousands of votaries. James II. paid a visit to the shrine in 1683. Pennant found the roof hung round with the crutches of grateful cripples. He says:—

"The resort of pilgrims of late years to these Fontanella has considerably decreased; the greatest number are from Lancashire. In the summer still a few are to be seen in the water, in deep devotion, up to their chins for hours, sending up their prayers or performing a number of evolutions round the polygonal well, or threading the arches between and the well a prescribed number of times" (sic).

An attempt to revive the public faith in the Flintshire saint was made in 1805, when a pamphlet was published relating how a young woman was cured of her lameness after once bathing in St. Winifred's Well. Dr. Powell ascribes the first invention of this legend to the monks of Basingwerk. The parish church on the hill above is dedicated to St. Winifred, and near by stood the castle of Treffynnon or St. Winifred, fortified by the Earl of Chester 1209.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

Has not this life been done in the *Lives of the English Saints*, edited, some forty years ago, by Card. Newman? If so, it is likely to be one of the best. Alban Butler devotes several pages to her on November 3, and refers to early sources. With regard to her name, he says "it means in A.-S. winner of peace, but in the British fair countenance (Camd., *Rem.*, p. 101); thus St. Winifrid [sic] changed his name in foreign countries into Boniface, making a name uncouth to foreigners easy to them." Further on he gives Guenfride and Guenvera as equivalents for Winifred. Others derive Boniface from well doing, and in Italian Fazio is one of its forms. A. F. Pott, *Die Personennamen*, has Bonifatius = Eutyches. With regard to traditions of St. Winifred's Well, I knew a person who was reckoned to be in the last stage of consumption ten years ago, and is now living in fairly good health, who ascribes his recovery to a pilgrimage thither.

R. H. BASK.

MR. HUGHES will find a short account of this saint and her connexion with Holywell in Parker's *Calendar of the English Church*, p. 299. The churches of Branscombe and Monaton in Devon,

and Screveton in Notts, are dedicated to her. She is commemorated November 3. A fuller life is supplied in Mr. Baring-Gould's *Lives of the Saints*, volume for November. He gives all the sources of information about her. He says that her real name ought to be spelt Gwenfrewi.

E. LEATON BLENKINSOPP.

**CATHEDRALS** (6th S. x. 244).—(Coincidentally with this inquiry appearing a French friend happened to point out to me a *bizarrie* of his language by which Milan Cathedral is always spoken of as "*Le Dôme de Milan*." Of course it is an adaptation of the Italian *duomo*. At the same time the Italian idiosyncrasy may be noted by which while in every town the big church comes to be called the *Duomo*, whether cathedral or not, and is often spoken of familiarly without the article (as with us "father" is more familiar than "my father"), yet the biggest church of all goes almost exclusively by the name of *San Pietro*, almost never being called *Il Duomo*; at Venice, too, *St. Mark's* enjoys a similar exemption.

R. H. BUSK.

At Worcester the inhabitants speak of the cathedral as "the college." And, if I am not mistaken, the same expression is made use of at Bristol.

EDWARD H. MARSHALL, M.A.

The Worcester people always speak of their cathedral as "college."

J. B. W.

**ENGRAVINGS, VIEWS, &c., OF FAIRS** (6th S. x. 219).—There is an old engraving of the "Procession of Lady Godiva at Coventry Fair," engraved by M. U. Fears, 1, Warwick Square, Paternoster Row, published by Henry Merdew (Coventry). Evelyn, in his *Diary*, in describing the Frost Fair on the Thames in January, 1683/4, says there was "a map or landskip cut in copper representing all the manner of the camp, and the several actions, sports, and pastimes thereon in memory of so signal a frost."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**RAETAQUERE** (6th S. x. 9, 31, 453).—DR. CHANCE proves my case. As for the *Brésilien*, Brasseur, who played the part, uttered hideous sounds extremely like the word.

D.

**AVES** (6th S. x. 348).—In the absence of any authority (that I can find) for the use of this word, I venture to hazard a guess that it denoted an amethystine blue, the colour used by bishops. There is a sort of amethystine quartz, called *pietre d'aveque*, from which the gems of bishops' rings are formed; and certain birds of the same colour in South and Central America are called *aveques* (*obispos*), just as others are called *cardinales*. *Cardinal* is still a recognized shade of red in France. Littré gives the Provencal form, *aveque*.

JULIAN MARSHALL.

Conf. Littleton's *Lat. Dict.* under *E. crock* and *L. thex*; and Bailey's *Dict.* under *croek*, *chek*. Qu. also *lveque* (*hermine d'évêque*)?

R. S. CHARNOCK.

**THE OLDEST FAMILY IN ENGLAND** (6th S. ix. 503; x. 113, 159, 210, 350).—On p. 350 a printer's error has made me say *whomsoever* where I should have said, and where I certainly did say, *whosoever*. (One would not willingly bear the reproach of using an accusative for a nominative; for some are captious and some are cruel, but none (if they can help it) are ungrammatical. When the author of *Lorna Doone* was correcting the proof of the preface to his twentieth edition, a certain printer took upon him, three times over, to alter the author's *nor* into *or*. He had his way, and the error duly appeared. But that printer's triumph was shortlived:—"in the book this day he prints no more." A. J. M.

[We gladly insert our correspondent's humorous protest. The grammatical point he raises is, however, open to discussion.]

**OLD CHINA** (6th S. x. 348).—The Dutch words quoted ought to be, "So lang als son en maan sal staan, sal Orange niet onder gaan"; or in English, "As long as the sun and the moon will be in existence [literally stand] Orange shall not go under." The capital *D* quoted by Mr. GRIFFINHOOF seems to be odd.

HENRI VAN LAUN.

The motto on Mr. GRIFFINHOOF's plate is plain enough; but either he has copied it wrongly or the artist has blundered in his work. Correctly written it is as follows: "So lang als son & maan sal staan, sal Oranje niet vergaan," i. e., "As long as sun and moon shall last, the [house of] Orange shall not fail." What the capitals in the line above it mean I know not.

FRED. NORCATE.

**WAKE FAMILY** (6th S. x. 348).—I have a copy of Archbishop Wake's work on the above family, which, if it is convenient to Mr. ALFRED WAKE, I shall be very pleased to show him. I cannot undertake to lend it him, as it has several letters in it from one of the family to myself. None of the references given by the Editor appears to answer the query, and three or four of them refer to wakes taking place in parishes, and not to the family at all.

D. G. C. E.

[The Rev. H. T. GRIFFIN, of Smallburgh Rectory, Norwich, also offers to lend Mr. WAKE the volume.]

**FESTIVAL OF ST. MARY THE VIRGIN** (6th S. x. 269).—There are six festivals of the Blessed Virgin in the Sarum and other calendars of the Roman rite, viz., Purification, February 2; Annunciation, March 25; Visitation, July 2, with octave on 9; Assumption, August 15, with octave on 22; Nativity, September 8, with octave on 15; Conception, December 8, with octave on 15. The three various 1

instituted, or



appear in calendars, see Baring-Gould's *Lives of the Saints*. There must be some mistake about August 15 being assigned as "the feast of the Virgin Mary" in any edition of Edward VI.'s first Prayer Book; but the Feast of the Assumption may, I dare say, be found in some calendars of that period, as in some modern almanacks. Of the above feasts; the Purification and Annunciation only were retained in Edward's first book. The rest, except the Assumption, were reinserted in the Anglican Calendar as black-letter days in 1604. In olden times all the festivals of the Blessed Virgin were kept in all our churches, whether dedicated to her or not. I do not know of any rule as to village feasts being kept on one or the other, but should think that, at any rate in later mediæval times, the Assumption would be very generally observed in that way, as still in Roman Catholic countries. Sometimes, perhaps, and for special local reasons, the fair may have been on the octave-day, August 22.

J. T. F.

This festival, more commonly known as the "Assumption of the B.V.M.," is common to the churches of the East and West. It is observed on August 15; the 22nd would be the octave, which Baine has probably mistaken for the festival. It appears first to have been instituted about the year 813. According to Sarum use it is a principle double, and in the Roman Calendar it stands as a double of the first class. In the Eastern Church it is described as the "falling asleep" of the B.V.M. Gregory the Great is said to have transferred its observance from January 18 to August 15. This festival has not been observed by the English Church since the time of Ed. VI., though I find it appearing in the Calendar of *Preces Privatae*, published by authority, 15 Elizabeth, 1573.

Bedford.

F. A. BLAYDES.

**EPICRAM WANTED** (6th S. x. 309).—The epigram referred to by C. S., as quoted to me at the time, ran as follows:—

"Messrs. Baxter, Rose and Norton  
Deny the claimant's Arthur Orton;  
But they admit, what's more important,  
He's done what Arthur Orton oughtn't."

The firm mentioned in the first line were, it will be remembered, the plaintiff's solicitors. I think there is no doubt about the first line having run as above.

D. O. T.

[MR. GEORGE NOBLE, Portico, Manchester; the REV. E. LEATON BLECKINSOPP; LADY RUSSELL; and MR. J. CARRICK MOORE oblige with the same information, making in each case one or two unimportant changes. MR. E. H. MARSHALL says that the epigram, neatly expressed in a prose form, appeared in *Punch* at the time of the Tichborne trial.]

**THE WHITECHAPEL ALTARPIECE** (6th S. x. 249).—In the *Gentleman's Magazine* for September, 1784 (vol. liv. pt. ii. p. 644), is an interesting

account of the altarpiece in which Dr. Kennett was represented as Judas. A print of the painting is there stated to be in the library of the Society of Antiquaries, where it doubtless still remains. According to tradition, the altarpiece was ultimately removed from Whitechapel to the Abbey Church of St. Albans. See also *Gent. Mag.*, *ut supra*, p. 720.

SIDNEY L. LEE.

Dr. Welton maliciously set up the portrait of Dr. White Kennett (afterwards Bishop of Peterborough) as Judas in a picture of the Lord's Supper. He was most incongruously seated in an elbow-chair in a priest's gown and band, like a dignified clergyman of the Church of England. A reward of ten guineas was offered to any person "who would discover the designer and director of that impious fancy." It was taken down by order of the Bishop of London May 3, 1714. The substance of this will be found in J. P. Malcolm's *London Redivivum*, iv. 449. It is there also stated that "the obnoxious picture is now the altarpiece of St. Alban's Abbey Church by the gift of a certain Newcome, who purchased it." Welton was ejected 1716, for neglecting to take the oath of fidelity to the Government. I should think that at St. Albans the memory of it would still be traceable. Probably as a picture it had no value whatever; so that if once removed from the Abbey it would in all likelihood be destroyed.

C. A. WARD.

Haverstock Hill.

**ANODYNE NECKLACES** (6th S. ix. 85, 132).—The following, from Smith's *Book for a Rainy Day*, p. 5, may interest inquirers about these articles:—

"1767. Being frequently thrown into my cradle by the servant, as a cross little brat, the care of my tender mother induced her to purchase one of Mr. Burchell's Anodyne Necklaces, so strongly recommended by two eminent physicians, Dr. Tanner, the inventor, and Dr. Chamberlain, to whom he had communicated the prescription; and it was agreed by most of my mother's gossiping friends, that the effluvia arising from it, when worn, acted in so friendly a manner, that my fevered gums were considerably relieved."

O.

**CARTOON BY H. B.** (6th S. x. 109, 197).—"Lord Althorpe" in my explanation of this cartoon is wrong. G. F. R. B. has correctly given the name as *Lord Morpeth*.

HENRY H. GIBBS.

**ADMIRAL TROMP** (6th S. x. 146, 215, 291).—Permit me a last word (the only privilege left to a woman) in defence of my correction of Mr. Owen's quotation from Pepys's *Diary*. I also quoted from Lord Braybrooke's edition, but, of course, used the one under my hand, namely, that in the British Museum Reading-Room, which I see is dated 1848, so that both MR. OWEN and





## OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*Shakespeare and Montaigne: an Endeavour to explain the Tendency of "Hamlet" from Allusions in Contemporary Works.* By Jacob Feis. (Kegan Paul, Trench & Co.)

In the library of the British Museum there is to be seen a copy of the folio edition of John Florio's translation of Montaigne's *Essays*, with the name of William Shakespeare written on the fly-leaf. The authenticity of this autograph has been disputed, though Sir Frederic Madden considered that it challenged and defied suspicion. That Shakespeare knew something of Montaigne's writings there can, however, be no doubt. The speech of Gonzalo in the first scene of the second act of the *Tempest*, commencing with the words, "I, the commonwealth I would by contraries execute all things," which is evidently copied from a passage in Florio's translation of the thirtieth chapter of the first book of the *Essays*, is a sufficient proof of this fact. Long ago it was said by Sterling in an old number of the *London and Westminster Review* that "it would doubtless be easy to trace many apparent transferences from the Frenchman into the Englishman's works, as both were keen observers of mankind in the same age and neighbouring countries." Mr. Feis, however, is not content with this explanation of the similarity in some of the thoughts of these two great men. His object in writing this book has been to show that the tendency of the play of *Hamlet* is of a controversial nature, that it was directed against the principles of Montaigne's essays, and that it was intended at the same time as a reply to Ben Jonson's criticisms. Mr. Feis has spent considerable pains over his work, and has made a close investigation into the contemporary events and dramas of the time, more especially into the controversy between Jonson and Dekker. Though Florio's translation was not published until 1603, Mr. Feis, undismayed by this difficulty, has attempted to prove that Shakespeare must have been well acquainted with Montaigne three years before the appearance of Florio's folio. The book is one which is worth the attention of students of Shakespeare, though its perusal may not carry conviction with it. "Those who have lived as long as myself in the midst of Shakespearean criticism," once said Mr. Halliwell-Phillips, "will be careful not to be too certain of anything"—a remark which many a Shakespearean theorist would do well to lay to heart. We may add that it is an odd coincidence, especially when we bear in mind Mr. Feis's theory, though it seems to have escaped his notice, that the British Museum also possesses another copy of the same edition of Florio's translation with the autograph of Ben Jonson on the fly-leaf.

In the *Quarterly* for October many readers will at once turn to see what are the latest views of that famous party organ on the "Nature of Democracy." They will not be disappointed if they expect Cassandra notes of warning as to our present position, which is forcibly described as drifting towards "a type of government associated with terrible events—a single Assembly armed with full powers over the Constitution—a theoretically all-powerful Convention, governed by a practically all-powerful Secret Committee of Public Safety." With this dark future looming, it is a relief to turn to the interesting account of Massillon's magnificent oratory, before which kings and nobles of the old regime trembled

in their seats as he asked where were "the elect." John de Witt attracts the pen of writers in the *Quarterly* as well as in the *Edinburgh*. France claims a twofold measure of attention, and Richelieu's influence and position in French history are discussed with a decided ascription of most of the miseries of the latter days of the old monarchy to the inherent vice of feudalism—the lack of "unity and homogeneity"—increased by the peculiar mode of the growth of the power of the Crown at the expense of the feudal power. There is a good deal of truth in this view, but there are other elements to be considered in French as in all other European mediæval history.

THE *Edinburgh Review* for October, besides an appreciative article on the Earl of Malmesbury's *Memoirs*, which enables us to read of Napoleon III. at Ham, at the Tuileries, and in his final exile in England, contains an interesting account of the value to science of mountain observatories. The Pyrenees, the Andes, and the "fire-rent, water-worn" peaks of the Sierras above the Golden Gate of the Pacific, are each and all contributing their quota to our increased knowledge of the heavens. In "Klaus Groth" we read of a poet who learned the tongue in which he uttered his thoughts from "the mother in the house, the children in the lanes, the men at the market." Very far is this Ditmarsh tongue, then, from being a "lingua aulica, cortigiana," as Dante wrote of his Italian. The Ireland of the seventeenth century—a land of "torn faulds and bloody hearths"—is presented to us as seen by her latest historians, Miss Hickson and Father Murphy, S.J., both of whose works deserve the attention of the seeker after truth.

Basinet telling a striking story, "A Female Nihilist," which appears in the *Cornhill*, supplies a curious insight into the means by which the constant search of the Russian police is baffled.—Mr. Grant Allen, in *Longman's*, under the title "Honey Dew," writes on the relation between the ant and the aphides. A short account of Armand Carrel also appears.—*All the Year Round* gives a strikingly interesting account of Mary Read, the pirate.—In the *English Illustrated* appear an essay on "Eton," by Mowbray Morris, illustrated by Herbert Ralston and L. Warn, and "The Malatestas of Rimini," by A. Mary F. Robinson, illustrated by Joseph Pennell.—To the *Nineteenth Century* Mr. Herbert Spencer supplies some last words about "Agnosticism and the Religion of Humanity." "Faust: ein Fragment," by Nina Kennard, is an important contribution to the same periodical.—Among a series of excellent papers contributed to the *Gentleman's*, Mr. W. H. Hudson's sketch of "Idle Days in Patagonia," Mr. W. H. Olding's "Authors as Suppressors of their Books," and Dr. Charles Mackay's "Bygone Celebrities and Literary Recollections," are the best.—Dr. Freeman contributes to the *Contemporary* an eminently valuable paper on "Greek Cities under Roman Rule." M. Emile de Laveleye furnishes the first of some thoughtful and readable descriptions of "Würzburg and Vienna," and Prof. Seeley continues his essay on "Goethe."—*Macmillan* deals at some length with "Lord Malmesbury's Reminiscences," and has an entertaining defence by H. D. T. of the House of Commons.—In the *Antiquarian Magazine* appear the fourth part of Mr. C. A. Ward's "Forecastings of Nostradamus," and a further chapter of Mr. Cornelius Walford's "History of Gilks."—Mr. Keibel in the *Fortnightly* writes on "John Wilson Croker," Prof. R. C. Jebb on "Ancient Organs of Public Opinion," and Mr. Venables, Q.C., on "Carlyle's Life in London."

With the appearance of Nos. XI. and XII.—the latter a double number—the reprint by Messrs. Blackwood of Stormonth's *Dictionary of the English Language*

is finished. Its arrangement, including the type in which the leading word is given, makes it unusually easy of reference, and the information supplied is adequate and trustworthy. Appendixes supply (1) prefixes; (2) common abbreviations; (3) Latin, French, and other phrases and quotations; and (4) a complete list of Scripture proper names, and a selection of historical, common, or classical names. The whole constitutes a work of high utility.

We have received the fourth number of the *Angler's Note-Book and Naturalist's Record* (Simpkin, Marshall & Co.). We are glad to see that both Prof. Skelt and Mr. Westwood protest against Mr. Quaritch's attempt, in his *Catalogue of English Literature*, to destroy the personality of our old friend Dame Juliana Barnes. In the absence of further proof, we shall still continue to believe that Dame Juliana wrote the *Book of Hunting*. The number also contains some interesting "Excerpts from the Archives of London" relating to the catching and sale of fish, and a note on "Privately Illustrated Books," by Mr. H. T. Jenkins.

The *New England Historical and Genealogical Register*, No. clii., for October, which concludes the volume for 1884, presents the last instalment of an interesting posthumous work of Col. Chester, whose memory is yet green among English genealogists, amongst whom he lived and worked so long. His "Report of Investigations into the Family of Baldwin of Aston Clinton," which the Society has also reprinted in a separate form, constitutes a very characteristic memorial of our late valued contributor. We may note, as bearing on recent discussions in our own columns, the occurrence of the description "natural and lawful" brothers in letters of administration of 1650, cited by Mr. H. F. Waters among his "Genealogical Gleanings in England," as it might be cited from similar letters of 1884.

In the *Folk-Lore Journal* for October Mr. Alfred Nutt places before the world his views on the nomenclature which should be adopted for the classification of the subject-matter of the Society's researches. Some of the names strike us as hard and not very likely to meet with general acceptance, but the question in itself is well worth serious consideration.

*Melusine* (Paris, Rue des Postes St. Bernard), one of whose editors, M. Gaudou, we are glad to number among our own correspondents, continues to devote much attention to folk-myths. It has discussed the names and attributes of Lias Major and of the Milky Way, and the numerous legends of visionary ships, and it promises similar investigations into the winds and storms of ocean and the strange monsters of the deep.

In a prospectus just issued, *L'Intermédiaire des Chercheurs et Curieux* claims to have given the solution of more than three thousand questions, and published more than two thousand invited letters and documents upon literature, the fine arts, &c. It is at present under able management, and does eminent service to readers seeking information concerning French subjects.

In the *Giornale degli Studi* of Padua, among recent bibliographical articles, we note the continuation of the important subject of the Italian universities, to which the *Giornale* of Padua contributes a lengthy list of publications in the number for Oct. 15. It includes some French and German works on the famous school of Salerno, and a Spanish account of the Spanish College in Bologna, published on the occasion of the visit of Philip V. to Italy.

Those who would like a souvenir of the Seabury Centenary at Aberdeen, which occurred last month, are

informed that an excellent photograph, cabinet size, of Samuel Seabury, the first American Bishop, can be procured from Messrs A. & R. Milne, Booksellers, 150, Union Street, Aberdeen. It is after the painting by Thomas Spence Duche, and executed by the well-known photographers G. W. Wilson & Co., of Aberdeen.

A reduced facsimile of the beautiful cupid border, engraved on copper by Bartolucci in 1763, to be used this year for the ticket of admission to the Lord Mayor's banquet at Guildhall, will appear in the revised one-volume edition of Mr. Tuer's monograph on Bartolucci now in the press.

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. L. PRIMROSE ("Books Printed on London Bridge").—We can trace no such document. As none of your contributions has been destroyed, we are compelled to assume it has not reached us.

E. J. CHAFFER, Philadelphia (Miscellaneous Queries).—If you will comply with the conditions weakly announced in the third paragraph of "Notices to Correspondents," your queries shall, as convenience serves, find insertion without any form of charge.

E. COBHAM BREWER ("Carlyle's French Revolution").—We have received from Dr. HAVEN and others answers to the query on this subject, p. 367. As the question is definitely settled by Mr. Froide's new volume, we hesitate to occupy with it space on which there is now exceptional pressure.

"OXFORD UNIVERSITY MAGAZINE" (see p. 345).—Mr. Jos. H. BARNES, who at the above reference applied for copies of the *Magazine*, desires it to be known that his address is Worpleston Place, Guildford. Ta'boys, Oxford, was joint publisher with Effingham Wilson, London.

J. W. HOWELL ("Eponyms—name bestowing").—In Phelps's *Surnames Dictionary*, the publication of which is just finished, the explanation is from Greek *epi*, upon, and *onyma*, a name; hence giving one's name to a people, a country, and such like.

J. H. CHURCH ("Wardell Pedigree," &c.).—We cannot trace the pedigree and query of which you speak. If not too much trouble, rewrite, and head "Duplicate."

R. S. CHURCH ("Kludive").—Kindly spell out the Arabic words in the manner requested by QUERANT, ante, p. 335.

J. A. J. HOSKINS ("Sen dancing at Easter").—This subject was discussed in June last. See 49 S. 12, 156.

P. RUTS ("The . . . that mine adversary had written a book").—Job xxi. 35.

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REBELLIONS 1716 AND 1746.

(See 5th S. ii. 486.)

"N. & Q." never performs a more useful function than when engaged in "nailing to the counter" those spurious specimens of legendary currency which from time to time are proffered, to the exasperation of the conscientious historical student. To change the metaphor, here is a snake frequently "scotched"—once (see the above reference) in your columns—but apparently, as yet, not killed.

Major-General Smith, writing to the *Standard* on Monday, Oct. 6, sent a very stupid subject, cropping up naturally in the silly season, entitled "A Mystery of the Tower," which is no mystery at all, and of which more anon, revives the old and many times exploded tradition of the head of James Radcliffe, Earl of Derwentwater, executed on Tower Hill Feb. 24, 1716 (N.S.), having been exposed on Temple Bar. Dealing with a purely fanciful speculation that the bodies of the two lords (Kilmarnock and Balmerino), executed in 1746, were not buried in the chapel (St. Peter ad Vincula, in the Tower of London), but were carried off by their friends, the gallant officer adds the analogy "as in the case of the Earl of Derwentwater in 1716; but as on that occasion there was no hearse in attendance, the earl's headless corpse was wrapped in a baize cloth and conveyed away in

a coach by his friends, and the head set up on Temple Bar, but afterwards recovered by the Countess herself, disguised, so tradition says, as a fishwoman, when a man, well bribed for the purpose, dropped the head into her basket as she passed under the bar."

The only grain of historical truth in the above legend is that no hearse was provided for the reception of the Earl of Derwentwater's remains on the occasion of his execution, the cause of which omission is well known. Mr. Roome, the undertaker selected by his lordship, declined to become responsible for an inscription disloyal to the powers then in the ascendant which my lord had dictated to be inscribed on his coffin-plate, and, in consequence of the disagreement thereupon ensuing, declined the commission, but at so late a date that there was no time before the execution to provide another tradesman. Lord Derwentwater's head was never exposed on Temple Bar. It was found buried with his body at Dilston in 1805. See *Dilston Hall*, by W. Sydney Gibson, pp. 112 and 165. See also Howitt's *Visits to Remarkable Places* ("Dilston") (edition 1842), pp. 579 *et seq.*, more particularly pp. 592, 598, 600, and 601. Every head and limb exposed on Temple Bar has been registered, and the dates and victims are well known. The "yarn" is obviously a survival of the tradition of Mrs. Margaret Roper recovering the head of her father, Sir Thomas More, from its elevation on the leads of Traitors' Gate (London Bridge) by procuring a man to detach it and drop it into a boat in which she was awaiting it while being rowed on the Thames beneath.

As to "A Mystery of the Tower," which occupied nearly two columns in large type in the *Standard* of Saturday, Sept. 27, and has furnished a text for several letters inserted since, the most cursory reference to works so readily accessible as Bayley's *History*, &c., of the Tower of London, folio edition, pt. i. (pp. 121, 122); *The Chapel in the Tower*, by Doyno Courteney Bell (a most thoughtful and useful work), Murray, 1877 (pp. 15, 16, 312); Lord De Ros's *Tower of London* (another invaluable book for the historical student), p. 31, would dispose of the whole so-called mystery. It is certain that the bodies of the three lords were interred beneath the west gallery of the chapel, in the grave in which reposed the ashes of Lord Tullibardine, but that very little regard was paid to the sanctity of these remains. Coffins were broken up, bodies and bones dispersed from time to time with scant ceremony, to make room for fresh interments. Among the rest the coffins of the three noblemen were, at some time or other, destroyed, but their coffin-plates left loose among the rubbish of their grave. Lord De Ros tells us (see above reference), "After the great fire in the Tower of 1841, some excavations were found necessary to obtain a solid foundation for the present

barracks, when a great number of old coffins were, with a vast quantity of bones, removed into the vaults on the north side of the chapel. On that occasion these coffin-plates were discovered and placed in the vestry, where they are carefully preserved in glass frames." (See also *ibid.*, p. 254.)

In the course of the correspondence some discussion took place as to whether there were two hearses provided for the bodies of Kilnarnock and Balmerino, or whether one hearse sufficed, making two journeys, or whether any hearse at all appeared on the tail scene, drifting off into a question of what constituted a hearse, with which speculation your readers need not be troubled. That there were two hearses, drawn by horses, in readiness is tolerably certain, for we read in a contemporary account, "He [Lord Balmerino] went to the side of the stage and called up the wardour (*sic*), to whom he gave some money, asked which was his hearse, and ordered the man to drive near" (*Gentleman's Magazine* for 1746, vol. xvi. p. 394). Still, it is a singular circumstance, which to some extent may justify the doubts of the *Standard's* correspondents, that in the contemporary print of the execution by Canot, taken from the picture by G. Badd, and entitled "A True Representation of Tower Hill as it appeared from a raised point of view on the North Side, 18th August, 1746, when the Lords were beheaded"—an original engraving of which is now on view for sale in the window of a print-shop in the Strand—no trace of a hearse or hearses is to be discovered, minutely as the scene appears to be delineated.

On the whole, I think, with reference to the original article in the *Standard*, "A Mystery of the Tower," the practice of manufacturing sensational "copy" out of groundless historical surmises—making "something out of nothing"—is, in the interests of true scientific literary research, to be reprobated.

NAMU.

#### A VULGAR ERROR.

To be taught a falsehood in youth is for the man of mankind to cling to it through life—a fact only to be accounted for on the supposition that the faculty of distinguishing between the true and false, between fact and hereditary superstition, is especially latent in the human mind. We find Mr. Austen Dobson even (in his *Life of Felling*) perpetuating the vulgar error that Haman wrote the *Prisoner's Progress* while in prison. Ninety-nine educated people out of a hundred will tell you that Othello committed suicide, and a still larger proportion will consider you in imminent danger of a similar end if you protest that Othello did not smother Desdemona. Yet these very people have heard and read times innumerable the Queen's speech telling how Othello was deceived, and the *poetical* scene in Desdemona's bedchamber. In the

last, indeed, they may even have seen Salvini (who is above the affectation that prompts Mr. Irving to pause in his blind fury to draw the bed-curtains) dash his dagger and wring his reeking hands before their very faces. But it is all for nothing. We were always told as children that Othello smothered the fair Desdemona, and therefore Desdemona was necessarily smothered. This idea is so widespread that I hope you will allow me sufficient room to point out your valuable columns (what I presume is known to every student) that we not only have the unmistakable evidence of the text of the play to show that Othello, finding his victim suffering horribly, abandoned his original purpose, and stabbed her, but positive proof that the dagger was used in the time of Shakespeare.

*Othello* was written probably about 1600-1, and certainly not later than 1603. Shakespeare was still connected with the Globe Theatre company (from which he withdrew about 1604), and continued to take part, either as actor or manager, in the production of his plays. In the Egerton papers exists a ballad (the authenticity of which has never been questioned, I believe) describing the first representation of *Othello* before Queen Elizabeth at Harefield. The authorship of the verses is unknown, but they must have been written by some one who was present and saw Burbage in the part of Othello, for the appearance and bearing of the great actor are described. It may fairly be presumed that if the play was not produced under the direct supervision of Shakespeare, it had been prepared and rehearsed in his presence at the Globe Theatre. It follows, therefore, that Burbage's impersonation of the Moor embodied the true ideas of the poet. It will be seen from the following extract from the Egerton ballad what were the circumstances of Desdemona's death:—

"He sought his lady, as she lay  
Within her virgin bed,  
And there his hands of blackest shade  
He dyed to gory red.  
Then with a dagger, that was wet  
With his own blood, he bled,  
He stabbed him self."

Nearly every actor of note has followed this tradition, and it would be difficult to know what other construction could be put upon the words:—

"I feel an cruel, on my mind;  
I would not have the dagger to thy pain:  
So, &c."

I say nothing of the absurdity of supposing Shakespeare capable of making Desdemona recover from being smothered only to die the next moment. Then there is the additional evidence:—

"Exeunt O. who hath done  
This deed  
I am your Desdemona, I myself."

What deed? Interrupting the lady's pillow!



Schiller has said that the gods themselves fight in vain against stupidity; and the truth of his words is confirmed by the fact that if you ask a thousand theatre-goers how Othello killed Desdemona, nine hundred and ninety will tell you that he smothered her, and will look on you with incredulous pity if you even suggest the use of a dagger.

CHARLES CHURCHILL OSBORNE,

Salisbury.

#### ROWLANDSON'S "HUNTING BREAKFAST."

My mother's elder brother, Thomas Gower, was a clever artist, who died early in the present century, at the age of twenty-seven, after having exhibited oil paintings in London galleries. Some of his pictures—life-size portraits, landscapes, fruit and flower pieces, and figure subjects—are still in possession of members of the family, and show his powers as well as his versatility. I possess two specimens of his talent. The one is a "View on the Thames," a sunny riverside subject, with numerous figures and horses (size of the canvas, 2 ft. 5 in. by 2 ft.); the other, of the same dimensions, is "A Hunting Breakfast," containing a scene in a squire's hall, with three dogs and eleven figures in costumes of the latter part of the past century. Both these pictures belonged to my father, and I remember them from my earliest years—that is to say, for more than fifty years. At my father's death the pictures were taken by his brother, Mr. Wm. Bradley, Sherwood Villa, Willes Road, Leamington, where they were for a dozen years; and on my uncle's death, last September, the pictures became my property, and are now hanging on my walls.

The "Hunting Breakfast" is signed "T. Gower"; and until a few days ago I had imagined it to be not only his work, but also his original composition. It is a very fine painting in every way, and exceedingly good in finish, colour, and tone. It is also in excellent preservation. On looking through the October catalogue of Mr. Thomas Simmons, 164, Parade, Leamington, I lighted upon the following:

"An original oil painting by Rowlandson and Eckstein, signed in full, 'Eckstein pinx. Rowlandson delin.,' a fine, vigorous, and characteristic work, containing eleven figures and three dogs. The subject is evidently 'The Huntsman's Breakfast.' The village parson, the squire, and a few friends are taking an early country breakfast, in hunting costume, in the spacious hall of the squire's house. The huntsman has just entered, blowing his horn, creating consternation in all, and a general 'scrimmage' for something to eat ensues; a humorous scene in Rowlandson's best style. The picture is in a handsome gilt frame, and measures (exclusive of the frame) 2 ft. 5 in. by 2 ft.; the colours are as fresh and brilliant as if only just painted. Price 75. 10s. The name and address of the last owner of this picture, in whose family it has been for fifty years, will be given to the purchaser, whose further particulars respecting it may probably be gained."

It was quite clear that the picture here mentioned was a duplicate of mine, and that I must

abandon the idea that the design was an original composition by Thomas Gower. But, to make assurance doubly sure, I wrote to Mr. Simmons, and sent him, for comparison, a rough sketch of my own picture. He replied that it and the Eckstein were "identical in every way," and that his impression is that "Rowlandson supplied a sketch to Eckstein, or actually sketched it on the very canvas itself." He adds that the picture belonged to the Rev. E. Lloyd, Oak Villa, Leam Terrace East, Leamington, in whose family it had been for very many years. It may be noted as a curious coincidence that these two pictures by Eckstein and T. Gower have been for the last twelve years in possession of two owners who lived almost within a stone's throw of each other.

Mr. Simmons says that he has paid great "attention to Rowlandson's prints, and I never saw one of this picture, either as a separate plate or in a book." I would ask, Was this "Hunting Breakfast" designed by Rowlandson? I believe that he was not a painter, in the strict sense of the word, but that he worked in water colours and black and white; and that he did not, like John Leech, ever paint in oils. The best Rowlandsons with which I was acquainted were those in the large collection of Mr. Wm. Bates, of Birmingham, the valued correspondent of this journal for so many years. A notice of his death appeared in these pages (p. 280), and the Rowlandsons are specially mentioned in N. C.'s sympathetic note, p. 305 of this volume. Mr. Bates was specially proud of those Rowlandsons; but I do not remember any one of them that approached the dimensions 2 ft. 5 in. by 2 ft. It is singular that the two paintings by Eckstein (Who was he?) and T. Gower are both of this size.

I very well remember in my boyhood seeing at my grandmother Gower's house a small drawing in black and white of this "Hunting Breakfast," drawn by her son Thomas, and presumed to be the original study for the large oil painting. I do not know what has become of the drawing. I have often made the observation that this "Hunting Breakfast" was the kind of subject that Rowlandson would have treated, but that T. Gower had dealt with it in a less vulgar way and with far more force. And I am still of the same opinion. If, however, a copy from Rowlandson, the painter in oils may have improved the original design; and I have not been able to compare the Eckstein with the other picture.

The three hounds in the painting are very gaunt creatures; the huntsman blows a very large and curly French horn, and he and another, who is dressed for the sport (presumably the master), wear blue coats with gilt buttons, and red collars and waistcoats. Two other figures wear scarlet coats with gilt buttons. I possess a fine punch-bowl, of Worcester china which belonged to my

great-grandfather. It is eleven inches across the bowl, and is covered with hunting scenes, done by Hancock's transfer process, and in these scenes are similar costumes, hounds, and curly French horns.

Relative to this picture by T. Gower—and I should be glad to ascertain if it is really a copy from Rowlandson—I may say that, under the impression that it was an original and had never been published, I proposed to Mark Lemon, in 1855, that I should make a faithful copy of it in black and white, and that it should appear in the extra Christmas supplement of the *Illustrated London News*, of which supplement Mark Lemon was the then editor. I suggested that it should be placed on the wood by myself or some other person, and appear as a page illustration, and that on the opposite page John Leech should draw a design to show the hunting breakfast of the modern day. Mark Lemon accepted the idea, and I showed him and Leech a rough sketch of the picture, sufficient to denote its character and composition. We talked over the subject, and Leech was pleased with the idea. But on thinking out the matter Leech considered that he could better show the contrast in the two periods by changing the time to the evening instead of the morning. So my copy of T. Gower's picture was abandoned, and Leech produced two of as fine designs as ever came from his prolific pencil. These were the companion compositions, "Fox-hunters in the Days of Squire Western" and "Fox-hunters regaling in the Present 'degenerate' Days." They each occupy a page of the *Illustrated London News*; but, as they could not be got ready in time for the Christmas supplement of 1855, they appeared in the ordinary issue of the journal, Feb. 23, 1856. A wonderfully clever copy of the Squire Western scene, reduced to 5 in. by 3½ in., was one of the illustrations given to the article on "John Leech," by Russell Sturgis, in *Scribner's Monthly*, February, 1879. It is, perhaps, hyperscritical, but as I have been mentioning the gaunt hounds and the large curly French horn, I may ask, Was John Leech correct in his foxhound and small hunting-horn?

CUTHBERT BEDE.

DR. JOHNSON'S CENTENARY.—At 6th S. ix. 208 W. M. C. writes that Samuel Johnson died on Dec. 13, 1784, and asks whether the present year is to pass away without some commemoration of the great lexicographer and moralist. Since this query was printed, the Mayor of Lichfield has, as most, if not all, of your readers are aware, sounded the public through the newspapers as to the probable success of attempting to hold a Johnson centenary at his birthplace, but the scheme met with so little response it was abandoned as hopeless. The *Times*, in a leader of Oct. 10, on

this failure, suggests that the reading public of the present day has too little acquaintance with the writings of Johnson to feel that it could with justice take part in his centenary, as its knowledge of him is chiefly derived from Boswell's *Life*, itself much less read now than it was formerly. (Of this latter point the *Times* appears in this very article to furnish an instance, as its language implies that the expiatory penance in the market-place took place at Lichfield, whereas it was at Uttoxeter, whither Michael Johnson had bidden his son accompany him, and he refused.) The leader in question goes on to say that the connexion of Johnson with Lichfield, beyond the fact of its being his birthplace, was not great; he preferred to be married at Birmingham, and only visited Lichfield occasionally after his early days. Nevertheless, it should be remembered that he did retain an affection for the place of his nativity, as is shown by the interpolated ejaculation "Salve, magna parens!" under the word "Lich" in his *Dictionary*. We may hope, therefore, that on the occurrence of the bicentenary of his birth, twenty-five years hence, in 1909, steps will be taken for a celebration at Lichfield, for which (as is suggested in the *Times*) that occasion will be more suitable than the centenary of his death this year. Meanwhile, those who revere the memory of one of our greatest writers may be interested in calling to mind that his last visit to Lichfield was in the autumn of 1784, that thence he went to Birmingham and Oxford (where he paid that visit to Dr. Adams which the latter believed was his last anywhere), and returned to London on Nov. 16, twenty-seven days before his death.

I met a few years ago with an amusing proof how completely the general public identify Johnson with his *Dictionary*, without appreciating the magnitude and importance of that work. Standing near his monument in St. Paul's Cathedral, a lady with a little girl came up, and noticing the name in the Latin inscription, addressed me with, "I beg your pardon, sir; but that can't be the Dictionary Johnson, can it?"

Blackheath.

W. T. LYNN.

PARLIAMENTARY PRECEDENTS.—The following rulings from the Chair are, I think, worth placing on record. Mr. Speaker, on the night of October 24, on being questioned by Sir H. Drummond Wolff, ruled that a member may be called "a jackal" by another member, provided the term be used "figuratively" and not literally. During last session Mr. Speaker Peel decided that Sir Patrick O'Brien was out of order when he called Mr. Callan "a sea serpent," and Sir Patrick withdrew the expression. Most members, however, are of opinion that, though it would be clearly out of order to call an hon. member a "cobra" or a "cobra," the riding of the Speaker

overs, since the sea



serpent is not a venomous beast. Towards the end of last session, Baron Henry de Worms having complained because the Prime Minister said he was "unscrupulous," Sir Arthur Otway, who was in the chair, decided that the expression was not unparliamentary, and Mr. Gladstone subsequently explained that he did not mean that the hon. member for Greenwich was "unscrupulous," but only that the words which came out of his mouth were unscrupulous. M.P.

**TITLES GIVEN TO SAINTS (MALE AND FEMALE).**—Recently, while reading one of Henri Conscience's Flemish novels (*De Leeuw van Vlaenderen*), I came across the expression (fourth edit., i. 95) "Mynheer Sinte Michiel," with the following note upon it:—

"Men gebruike dien eernaem nit eerbied tot de Heiligen, en zegde:—Mynheer Sint Jan, Mevrouw Sinte Theresia. De volgende verzen uit het gedicht, de *Maghet van Ghend*, door den heer P.A. Blommaert uitgegeven, dienen tot bewys:—

'En lo miren vrouwen Sente Katheline,  
Ende myn here Sente Mertyn.'"

The same practice also prevailed formerly in France, for I find in *La Curie de Ste. Palaye's Dict.*, s.v. "Monsieur," "On traitait jusqu'aux saints de Monsieur: 'La ville de Monsieur S. Quentin, Monsieur S. Acheu, Monsieur S. Jean' (Duclos, *Preuve de l'Hist. de Louis XI.*, p. 411)\*; and s.v. "Monseigneur" I find "Les saints se qualifioient de même. On lit 'Monseigneur S. Jacques,' dans Joinville, page 15"; and again, s.v. "Messires," which he tells us is "cas sujet de monseigneur, de mes (meus) et sire (senior)," he quotes the passage, "Mex en sera Messires Saint Marzans (*Roncio*, 149)." *Madame*, too, was likewise so used, for in the same dictionary, s.v. I find, "'Madame S.' Genevieve (Joinv., 15)." On qualifioit jadis ainsi toutes les saintes."

One must remember, however, that in old French *monsieur* and *madame* were not quite so indiscriminately used as they are nowadays, and so meant much more. *La Curie* tells us that *monsieur* was formerly "exclusivement affecté aux chevaliers," and was more "distingué" than *messire* and *monseigneur*. *Madame*, too, was a "titre réservé aux femmes des chevaliers."

No doubt in other languages also, and very likely in old English, the names of saints were decorated in like manner, but I have at present no evidence on the subject. We know, however, that the Italian *madonna*, a title now exclusively (except in poetry) applied to the Virgin, was formerly bestowed also as a title of honour upon ladies in

\* The meaning of this passage in a few words is that *myheer* and *mevrouw* (= *monsieur* and *madame*) were titles bestowed out of respect upon saints, and he quotes two verses in support of this fact.

† *Mon Seignieur*, of course = *meum seniore*, for *mon* = *meum*.

general,\* and means nothing more or less than *madame*. F. CHANCE.

Sydenham Hill.

**LAND TENURE.**—The following extract occurs in Miss Hickson's *Ireland in the Seventeenth Century*, vol. i. p. 34. I never saw the book from which it is quoted. It is so interesting as illustrative of the ancient system of land tenure that I make no apology for transferring it to your pages:—

"They divided and subdivided, and sold land without being interfered with or in any wise controlled. One instance of subdivision may be mentioned, where a small field of about half an acre was held by twenty-six people. The land is never let, sold, or devised by the acre, but by a 'cow's grass,' a complement of land well understood by the people, although, as it varies according to the quality of the land, it comprises for this reason a rather indefinite quantity. In some cases, a tenant having any part of a townland (no matter how small) had his proportion in thirty or forty different places, and without fences between them, it being utterly impossible to have any, as the proportions were so very numerous and frequently so small that not more than half a stone of oats was required to sow one of such divisions. A man who had some good land at one extremity of a townland was sure to have some bad at the other, a bit of middling good land in the centre, and bits of other quality at other corners, each bounded by his neighbours' patches of property, without any fence or ditch between them. Under such circumstances could any one wonder at the desperation of a poor man who, having his inheritance in thirty-two different places, abandoned them, in utter despair of ever being able to make them out!—*Facts from Gweedore, Hatchard & Sons, Piccadilly, 1854.*"

ANON.

**EPIGRAMMATIC EPITAPH.**—In the churchyard of Lenton, near Grantham, Lincolnshire, is a tombstone erected by a husband to the memory of his wife, on which is the following inscription:—

"She was —  
But words are wanting to say what  
Think — what a wife should be,  
And she was that."

The date on the tombstone is 1864. I am confident that I have seen this in print, but I cannot recall where. I have looked into *Curious Epitaphs*, by William Andrews, F.R.H.S.; *Gleanings in Graveyards*, by H. E. Norfolk, third edit., and other similar works, without being able to find it. It may, therefore, be new to many readers of

\* Poets still use it, I believe, in this way; and it appears that in Tuscany among the peasants the mother of a family receives this title, whilst in Lombardy, Piedmont, and other parts of Italy it is upon the mother-in-law (*suocera*) that the appellation is bestowed "a titolo di onoranza" (Lomon and Carlo A. Valle's *Dizion. di Scienze*, &c.). I must say that the Italians deserve the greatest credit for treating their mothers-in-law with a respect which is not common in other countries. Still, they are not consistent even in this respect, for *suocera*, besides its ordinary meaning of mother-in-law, has also that of "a woman who interferes in everything" (Barettil).

"N. & Q.," and may be thought worthy of preservation in the pages of this journal.

CUTHBERT BRIDG.

**THE FIRST (?) IDEA OF THE PENNY POST.**—In the *Proceedings on a Writ of Inquiry of Damages between His Royal Highness James, Duke of York, in an Action upon the Statute de Scandalis Magnatum, and Titus Oates, in the King's Bench, June 18, 1684*, the following is one of the accusations laid to the charge of that notorious malefactor, viz., that he

"publicly, falsely, and maliciously said, related, and with a loud voice published, to wit, that the letter in the hands of the aforesaid Titus at that time being cost him, the aforesaid Titus, nine pence, but might have been brought for one penny, and that he knew nobody to be the better for it but that traitor James, Duke of York."

H. S. ASHREE.

[In the *State Poems*, vol. i. pt. ii. pp. 240-8 (ed. 1716), appears a poem "On the Late Invention of the Penny-Post by Mr. Dockwa."]

**BOOKWORM.**—Some account of this voracious little animal having appeared in the early volumes of the present series of "N. & Q." (6th S. lii. 425; iv. 34, 397), the following paragraph, which I transcribe from the *Antiquary* (vol. x. p. 131), may not be out of place, and will doubtless interest many of your readers:—

"This insect must always be of interest to book-men, and we therefore print the following interesting note from the *Publishers' Circular* of 15th July, 1884:—A book-worm is described in dictionaries as 'a great reader or student of books,' and also as 'a worm that eats holes in books.' Mr. Bowden, whose name we append, says that 'despite its large ravages the worm itself is very rare.' We confess that, although quite familiar with the little circular tunnel, to be met with in bound books as well as in 'quires,' we have never before seen the engineer that so scientifically performs this destructive kind of work. He is not at all what our fancy painted him. We had always imagined a dark-coloured, tough, wiry worm; but he is a white, wax-like little fellow; he so exactly resembles those little white maggots to be seen in a well-decayed 'Stilton' that one is inclined to regard him simply as a 'Stilton' maggot with a taste for literature. In fact (like his prototype), a 'student' or, perhaps, it is better to say a rodent of books. Mr. Bowden having been good enough to send the destructive little wretch to us, we have done him the honour of having him engraved, and now present to our readers in his natural size, and also in a magnified form. His history will be found in the following note: 'Booksellers are as often made aware, in a manner that is more painful than pleasant, that there are such things as book-worms in existence. However, it is not many booksellers that have ever seen one, for despite its large ravages, the worm itself is very rare. Mr. G. Suckling discovered three at Messrs Sotheran's Strand house a few days ago. They were half way through a bundle of quires, and were evidently on their second or third journey, judging from the number of perforations made in the paper. Mr. Blades devotes, in his *Encyclopædia of Books*, some space to a description of this destructive, but whimsical interesting species of worm.'—A. J. Bowden (at Sotheran's)."

ALPHA.

"HOLD" FOR "OWE"—A phrase is used by the illiterate classes here which is perhaps worth noting. "I knew how much I held him" takes the place of "how much I owed him." I suppose originally the speaker would have said "how much I was beholden to him," but nowadays want of time is one reason at least why words are clipped and sentences shabby.

WILFRED HARGRAVE.

Sheffield.

**A RELIC OF NAPOLEON BONAPARTE.**—Some months ago a soldier died at Rockhill, near Wick, N.B., who had some indirect relations to the history of "The Little Corporal" worth recording. In his possession was a snuff-box with the following characteristically ambitious inscription on a gold plate:—"Napoleon Bonaparte, Emperor of the West." That it really belonged to the hero is sustained by the circumstances under which it was got. The soldier had his discharge from the 74th Regiment, after seven years' service, at Colombo, Ceylon, in 1828. Sir Hudson Lowe was military governor there, after having been for the seven years ending in 1821 what was called by some the gaoler of Napoleon at St. Helena. The discharge details that private John Nicol, born in the parish of Reng, near the town of Thurso, in the county of Caithness, was enlisted for the 78th Regiment at Thurso, on March 15, 1821; and that his conduct during his short service period had been very good. Sir Hudson returned to England in 1824, and gave Nicol charge of his luggage on board ship. So pleased was he with his faithfulness that he gave him the above historic relic, and a letter in his own hand certifying thus: "John Nicol had charge of my effects, and was not only perfectly honest and faithful himself, but was the means of preventing my luggage from being plundered by others, and is therefore commended by me as a perfectly trustworthy person." Whether it was because of such qualities that he entrusted Bonaparte's snuff-box to the veteran, who lived to the age of eighty-six, or that Sir Hudson may have had so many relics among his luggage that he did not know what to do with them, are questions which arise. It is, at all events, of literary use and interest to note this transaction.

T. B.

**THE TWO GIBRALTARS.**—I do not think it is generally known that there are two Gibaltars in Andalusia. One is the solid and substantial rock-built fortress which owns Queen Victoria as its sovereign, the other is a phantom city, of which Alfonso XII. is lord.

After the capture of Gibraltar by the British in 1704, the inhabitants dispersed throughout the neighbourhood, finding safety for the most part in the villages of Los Barrios and San Roque, and amidst the ruins of the city of Algeciras. It was not, however, till 1713 that the officers



and gentlemen of the city of Gibraltar took steps to assert their existence as a corporate body, which still retained vitality after the capture of their city. They accordingly met in solemn conclave in the year above mentioned, under the presidency of their Corregidor, Don Bernardo Diaz de Isla, and declared the complete re-establishment of the Cabildo, or Council, of the city of Gibraltar, appointing San Roynce for the time being as the locality in which the tribunal should meet. Since that time, in the decrees of the King of Spain and in other official documents, the three towns are not named separately, but are styled "Our most loyal and noble city of Gibraltar in the Campo of Gibraltar, the city of Gibraltar being in the temporary occupation of the British."

R. STEWART PATTERSON.

Hale Crescent, Farnham.

**DISTORTED SAYINGS.**—In an age familiar only with "patent safety matches" and "vestas" it may be worth while noting a phrase used to me by a housemaid (a Yorkshire girl) a few weeks ago. It is not without merit: "As dry as timber." The same ingenious creature on another occasion spoke of something as being "as sure as faith." On thinking out the matter, there seems to be a good deal to be said in favour of *faith* for *fate*, and I am a little puzzled to know which is the original phrase.

WILFRED HARGRAVE.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

"**BULL-FACED JONAS.**"—The following is an extract from Dr. Brewer's *Phrase and Fable*: "Jonas in Dryden's satire of *Absalom and Achitophel* is meant for Sir William Jones, the Indian judge and Oriental scholar. He was so called by a palpable pun. Dryden calls him 'Bull-faced Jonas.' The first part of the satire which contains the phrase was written in 1680, and was published in 1691. Sir William Jones, the Indian judge and Oriental scholar, was born in 1746, and died in 1794. Judges were not appointed by the East India Company until long after 1680. In the key to the poem in *Chalmers's English Poets*, 1810, we have, "Jonas, Sir William Jones." This may have been Sir William Jones of Castellmarch, who was appointed judge of the Irish Common Pleas in 1622, and was transferred to the Queen's Bench in 1625. He died in 1640. If he is "Jonas" of the satire, what are the statutes he is imputed to have drawn?"

W. SIMONS.

Gwainvarren, Merthyr Tydfil.

[It would be almost as difficult to associate with *Absalom* and *Achitophel* a Sir William Jones who died forty

years before Titus Oates was publicly heard of as one who was not born till sixty years after the accession of James II. The Sir William Jones in question is, however, a different man. In Scott's *Dryden*, 1808, vol. ix. pp. 279-286, is a long note concerning Sir William Jones, who was a member of Lincoln's Inn; became Serjeant-at-law, 1689 (see Foss, *Judges of England*, vii. 29); Solicitor-General, Nov. 11, 1673; Attorney-General, June 25, 1675 (see *ib.*, p. 28); and died 1682. See also *Tubula Curiales*, p. 65. In that curious miscellany of satire, historical information, and rank indecency, the *State Poems*, there is an epitaph on Sir William Jones. As it bears on the question, we quote it from p. 157 of vol. iii., which is far less accessible than vol. i.:—

"Sir William in *Arcta custodia* lies,  
Committed by Death sans Bail or Mainprise,  
Forsaking his King, a very good Client,  
He turn'd *Jack Presbyter*, O fie on't!  
And being thus from his Allegiance free,  
Returned was by him for Anarchy.  
A Gem call'd the Law in his Head there lay,  
So Toads hold Pearls in 'Capite they say:  
And ster'd he was with Poison like those Creatures,  
Which made him swell so big against his Betters.  
His Eyes so full were with Infection fill'd,  
Loyalty seem'd a Statute-Law repeal'd:  
He stuck close on the Republick side,  
And having spit his Venom out, he dy'd."

This poem is undated. It stands, however, near other poems dealing with the Act of Exclusion, in which possible references to Sir William Jones may be traced. See especially *A Poem on the Bishops Throwing out the Bill of Exclusion*, one verse of which runs:—

"Sir William endeavour'd, as much as he could,  
To shew that the Bill was for the Duke's Good,  
For that disinherits the Man we would kill;  
The Bishops, the Bishops have thrown out the bill."

*State Poems*, iii. 138.]

**STAR CHAMBER PROCEEDINGS.**—In the Inq. p.m. taken at Uppingham, Rutland, Sept. 23, 1 Car. I. (1625), after the death of Roger Dale, of Tekesore (Tixover), Rutland, Esq., allusion is made to one William Kirkham, of Fineshead, Northampton, Esq., being adjudged in the Star Chamber, June 14, 31 Eliz., for certain offences by him committed, to pay to the queen the sum of 31,000*l.* Would some reader of "N. & Q." oblige me by forwarding the particulars of those "certain offences" that entailed so heavy a penalty?

JUSTIN SIMPSON.

Stamford.

**OLD BOOK.**—I have picked up an old book, which unfortunately bears no date. Perhaps some of your readers may, if I describe it, recognize it and fix the date of publication. It is fcap. 8vo. size; it contains maps of all the counties in England (some of the lettering being in manuscript), also travelling map of England. The seals and arms (coloured) of the bishops, circuits of the king's judges, and the idols of the ancient Saxons (coloured), and the maps all bear the name of "John Seller." As a frontispiece is a coloured map and plan of the seat of war in Pomerania, which is called "A Draught of y<sup>e</sup> City of Stralsund and Part of y<sup>e</sup> Isle Rugen," and gives views of the

camps and entrenchments of the Kings of Prussia, Denmark, and Sweden. It was sold by H. Moll, over against Devereux Court, in the Strand.

ROBERT M. THURGOOD.

**POLO.**—Can any reader kindly give me, with some precision, the date of the first introduction of the game of polo into England? I have searched the *Times* index without finding any entry of the word before 1874.

H. YULE.

**MS. OF LORD FAUCONBERG.**—Has there been published at any time "Relation of the Embassy of the Earl of Fauconberg, Ambassador Extraordinary from King Charles II. (1670) to the Duke of Savoy, the Republic of Venice," &c. An old folio MS., containing this "Relation" at considerable length, and giving elaborate descriptions of the cities visited by the embassy, is in my possession. I should be obliged if you can inform me whether it possesses any historical interest, or whether it is merely the copy of a published work. The MS. has apparently been torn out of a large volume, which, I believe, formed part of the library of Archbishop Cobbe (circa 1760). F. P. G.

**THE JACKDAW.**—I remember, some forty odd years ago, learning some verses on the jackdaw, descriptive of the philosophic view he is supposed to take from his church tower on the busy doings of man below. I have forgotten most of the other verses but the last is:—

"Thrice happy bird! I, too, have seen  
Much of the vanities of men,  
And, sick of having seen 'em,  
Would cheerfully these limbs resign  
For such a pair of wings as thine,  
And such a head between 'em."

Can any of your readers tell me who is the author and where I can find the preceding verses?

A. M.

**SPON'S "TRAVELS."**—In a New Testament in vulgar Greek, published in 1705, is written the following: "At the end of Spon's *Travels* is a *Dictionnaire du Grec Vulgaire*." Can any of your readers tell me where the book referred to can be seen? Who was Spon, and when did he live? I have consulted several dictionaries in vain. Where can I get a good dictionary of vulgar Greek?

M.A. Oxon.

[The book in question must apparently be the *Voyage d'Italie, de Palestine, de Grèce, et du Levant fait dans les Années 1675-1678*, of Jacob Spon. It was published, Lyon, Ant. Teller, 1677, 3 vols., 12mo.; La Haye, 1680, 1749 (by 1680), and 1724, 2 vols., 12mo. (Querard, *La France Littéraire*)]

**MASUCCIO, AN ITALIAN TRANSLATOR OF SHAKESPEARE.**—In the *Giornale degli Eruditi e Curiosi* of Padua, for October 15, I note mention of a translation of *Othello* by Celestino Masuccio, announced in the *Gazzetta Nazionale della Liguria* for Dec. 15,

1800. Is anything known of the literary value of this translation?

NOMAD.

**PATTISON OF PATTISON'S FORT, PENNSYLVANIA.**—Was he of English parentage? Capt. James Pattison, a noted frontiersman a hundred and thirty years ago, builder of the fort above named, which guarded an important ford of the wild and beautiful Juniata river, is stated to have been the son of James Pattison, who came from "Salisbury, England" to Pennsylvania in or about the year 1716. As all of the other numerous Pattisons in this state seem to be of Scotch-Irish extraction, the asserted English origin of this one is rather remarkable. I am curious to learn whether the surname is known and of any age among the families of Millington Hall, co. Chester. Is this ancient house—which is, or was, near Knutsford, I think—still standing? Can a drawing or photograph of it be had? P. S. P. CONNER.

126, South Eighteenth Street, Philadelphia.

**"DUE DISCORSI DI FAUSTINO SUMMO PADOVANO."**—Will any reader kindly give me some information concerning the above work? I recently purchased a copy to all appearances in its original binding and perfect. When comparing it, however, with that in the British Museum, I find the latter to contain, interpolated between the signatures A 2 and A 3, the following: "Due Discorsi, L'uno contra le Tragicomedia, e le Pastoral, L'altre contra Il Pastor Fido Tragicomedia Pastoral Dell' Illustr Signor Cavaliero Battista Guarini. Di Faustino Summo Padovano," and "Discorso Intorno il Pastor Fido Del Guarini." This interpolation commences with both new pagination and signatures, the latter, by the way, being in italic lower-case type. The binding of the Museum copy is evidently of a modern date, in which operation, from the villainously close shaven edges, the binder has evidently allowed his ploughing propensities to run riot at the usual pace, in order, I suppose, to make the volume look "nice and square." I am rather suspicious about the copy in question being correctly bound together, and, indeed, so strange a mixing up of signatures would certainly warrant this conclusion. Moreover, the edges of this interpolation have scarcely been at all cut, the following sixty or so pages have been, and that most dully. My volume contains, besides the two-page dedication—"Al molto Illust. & Eccellentissimo Signor Alessandro Turradini"—only the "Rappata del Suramo Al Pescetti," which I presume to be one of the two discourses; and it is interesting to note that (in both copies) on p. 19 two lines, and on p. 21 half a line, are very ingeniously and carefully covered over with small slabs of paper, beneath which is apparently printed "In Vicenza" and "Agosto 1717." The vol. is signed "Agosto Gio. P."



so far as it goes, in other respects with that in the Museum, the latter containing also another work of Faustino Summo, viz. "Difesa del Pastor Fido," &c.

WILLIAM ROBERTS.  
157, Camden Grove North, Pockham, S.E.

**LORD BACON.**—The propriety of this popular, though not strictly legal, title has been several times vindicated in "N. & Q." It was early applied to the great philosopher by that voluminous writer Henry Stubbe, e.g., *The Lord Bacon's Relation of the Sweating Sickness Examined*, &c., 1671, while it is clear that he was aware of the correct title, for in the next treatise he uses it: *An Epistolary Discourse concerning Phlebotomy. In opposition to G. Thomson, Pseudo-Chymist, a pretended Disciple of the Lord Verulam*, 1671. What is the earliest instance in print of the title "Lord Bacon"? W. E. BUCKLEY.

**THE ROSICRUCIANS AND THE LATE LORD LYTTON.**—In the *Student's Encyclopedia*, published by Hodder & Stoughton in 1883, I find the following twofold statement: "Even to-day a Rosicrucian lodge is said to exist in London, whose members claim by asceticism to live beyond the allotted age of man, and to which the late Lord Lytton vainly sought admission." May I ask whether anything authentic can be learnt (1) as to the existence of these modern Rosicrucians, and (2) as to Lord Lytton's failure to gain admission among them? E. WALFORD, M.A.

Hyde Park Mansions, N.W.

**LONGUEVUS** wrote a dissertation on Flavius Josephus, proving that when he wanted authors he fabricated them, and that he was "un fripon et peut-être un athée." Is it published? C. A. WARD.

Haverstock Hill.

**OTRIDGE, A BOOKBINDER: F. GROTE.**—I have a small book, in red morocco, formerly belonging to the Rev. J. Bowle, the editor of *Don Quixote* in 1781, in which is written by him, "The gift of F. Grote, Esq., at Wandsworth, Dec. 17, 75, to Bowle. Bound by Otridge." What is known of this binder? Who was F. Grote? W. E. BUCKLEY.

**AUTHOR OF BIOGRAPHY WANTED.**—I have a copy of a work entitled:—

Catalogue of Five Hundred Celebrated Authors of Great Britain now living; the whole arranged in alphabetical order; and including a complete list of their publications, with occasional strictures, and anecdotes of their lives. London, printed for R. Faulder, New Bond Street; J. Sewel, Cornhill; and B. Law, Ave-Mary Lane. M.DCC.LXXXVIII.

There are articles, among others, on Barry, the painter; James Boswell (*sic*), who had not then published his life of Johnson; Edmund Burke; Burns, "a ploughman in the county of Ayr";

George Canning, described as a young gentleman from Ireland, and the most approved writer in the *Microcosm*, published at Eton; the two Colmans; Cowper, "now employed in a translation of the *Iliad*"; Gibbon; Junius, with speculations on his identity; Macklin, the actor; Paley, noticed as author of *Principles of Moral and Political Philosophy*; Mrs. Piozzi; Horace Walpole; Wesley; and Wilkes. John Newton, Romaine, and Venn are termed in each case "a methodistical clergyman." In the article on Burke Goldsmith is mentioned, as he is in Boswell, viz., as "displaying the same absurdity and gaucherie which accompanied him through life." I should like to know who was the author or compiler of this catalogue. S. ARNOTT.

Gunnorsbury, W.

**HUNTER'S MOON.**—During a lately paid visit to a small village in the south of England I heard many discussions as to whether the hunter's moon came before the harvest moon, or *vice versa*, but the matter was never satisfactorily decided. Would you mind giving me some information on the question in your columns? S. F. G.

[The harvest moon comes naturally before the hunter's moon.]

**AUTHORS OF QUOTATIONS WANTED.**—

"Genius does what it must; talent does all that it can." E. WALFORD, M.A.

### Replies.

#### A LITERARY CRAZE.

(6th S. x. 21, 61, 101, 181, 274.)

Let me remind DR. INGLEY of a choice bit of Latin, quoted most appositely by the late Canon Barham, viz., "*De gustibus non disputandum*"; for all the points raised by this distinguished Shaksperian are matters of opinion only. Every one has the right of his own opinion; none more so than C. M. I.; therefore I reply with the greater pleasure.

1. The sonnet entitled "The praise of music and poetry" being claimed for another, I cannot affirm it to be by Shakspeare, and the following reasons decide my own opinion in the negative.

(a) The publication of the *Passionate Pilgrim* was unauthorized, and its contents may therefore be spurious. If DR. INGLEY claims all such contents for Shakspeare, how are we to deal with Bartholomew Griffin's claim to the ninth (eleventh) sonnet, and with Marlowe's claim to No. 20? (b) The print by Barnfield addresses the now disputed sonnet to "Master R. L. Gent." Richard Barnfield was himself a gentleman of landed property, and would not steal another's production to please the unknown "R. L." (c) It is not in Shakspeare's style; the last line is bad, "one knight" being

too bald an expression. If our great dramatist had desired to apostrophize Sir Philip Sidney or Sir Walter Raleigh he would have introduced some polite phrase. So with the mention of Dowland and Spenser; we should have had some elegant expression to introduce such honoured names. (d) The leading idea appears involved, equivocal, and contradictory. "R. L.," the party addressed, loves music; the writer loves poetry; "one knight," no doubt Raleigh, loves both, and both remain in "R. L.," who is previously cited as loving music to the exclusion of poetry. How both? The compliment remains, but it has not the lucidity of Shakspeare.

2. *A Midsummer Night's Dream*, V. i. 62-3.—Thesens stigmatizes the transparent satire, the term "thrice three Muses" being used in no complimentary spirit. That "learning" should die, like a beggar on a dunghill, is opprobrious, but it is not levelled at Spenser. Meres mentions this play in his list of 1598, and Spenser survived till 1599. Now, as to Dr. INGLEBY's opinion. That very accomplished gentleman writes, "It [i. e., the *Tears of the Muses*] is admirably summarized in the former couplet," viz., "The thrice three Muses mourning for the death of learning." How so? Spenser's *Tears of the Muses* laments the alleged decadence of the modern drama, and includes a reference to "our pleasant Willy" as dead of late. Did "pleasant Willy" die in beggary? If not, where is the application? Shakspeare, with his knowledge of the fitness of things, would not write of a great poet as a mere man of learning. No poet needs more than the literary command of his own language. Milton was learned, as a professional accomplishment, apart from his poetic genius, and the learning that overlays his great epic deters many readers. Besides all this, it is not certain that Spenser did die in beggary. He had his annual stipend from Government to depend on; not much, perhaps, but sufficient for an economical man; and supposing he had drawn on account to the full, as Chaucer did, there was the 50*l.* from Lord Ewer, equal to 500*l.* at least in the present day. The popular belief is that the poet turned rusty and refused it. Who knows? For my own part, I am inclined to antedate the *Midsummer Night's Dream*, and identify "learning in beggary" with Robert Greene.

3. We have still to deal with "pleasant Willy" and "Erion." (a) The first difficulty is with the term "dead of late." Some read it as silent, inactive, but still living. If so, the allusion must be to Lilly. I write *must*, because the whole poem *Tears of the Muses* has for its *motif* the decline of Lilly's popularity on the stage. Lilly's name was John; but "pleasant Willy" reads like a general expression, and it spells the same but for the initials. As to Lilly's silence, see Greene's *Momus's Camilla's Alarm to Slumbering Euphues* in

his *Melancholy Cell at Siluestra*, 1557 or 1589. Euphues is Lilly, beyond dispute, and Siluestra an alternative for Flintshire. The term "melancholy cell" fits Spenser's "dour dreut" in *Tears of the Muses*, published 1591. But then how about the word "counter"? Spenser writes, "Truth to imitate with kindly counter under mimick shade." We might read "[on]counter" for apposition, but "counter" may also mean a clown's box on the ear, "mimick shade" being his actor's part. Lilly and Shakspeare were no clowns, but Tarleton was. (b) Erion is not repeated elsewhere. It does recall [Dr.] Ayton's name, just as Willy recalls Lilly. Drayton is not more heroic than Shakspeare. Spenser writes:—

"Whose muse, full of high thought's invention,  
Doth like himself [i. e. Roland] heroically sound."

*Colum Clout's come Home again.*

Drayton's muse was employed in *England's Heroical Epistles*, so it fits; and his *nom de plume* of Rowland is from the French paladin of romance, Roland, Orlando, Rowland. This is my poor opinion; but, of course, Dr. INGLEBY is not bound by it. A. HALL.

DICK TURPIN'S RIDE TO YORK (6th S. x. 98, 317).—If the following story, quoted in *Old and New London*, vol. iv. p. 435, is to be relied upon, it would appear that this noted ruffian was something of a ladies' man, though perhaps not such a polished "masher" as Claude du Val:—

"Amongst other distinguished personages whose names are connected by tradition with this place (Marylebone Gardens) is Dick Turpin, the prince of highwaymen. He was a gay and gallant fellow, and very polite to the ladies. A celebrated beauty of her day, the wife or sister-in-law of a dean of the Established Church, Mrs. Fountayne, was one day 'taking the air' in the gardens, when she was seized by Dick Turpin, who boldly kissed her before the company and fell 'the quality.' The lady started back in surprise, and offended. 'Be not alarmed, madam,' said the highwayman; 'you can now boast that you have been kissed by Dick Turpin. Good morning!'—and walked off unmolested."

In the same volume, p. 20, Black Bees, the celebrated mare, is thus referred to:—

"Dick Turpin, the notorious highwayman, it is said lodged in an obscure court (and) by (the) Broadway, W. at (minster), and used to set out from this place on his marauding expeditions upon his famous mare Black Bee, from which one of these taverns took its name."

I have a small chap-book in which a circumstantial history of this "gentleman of the road" is given, with particular reference to dates, places, and names. In the earlier part of his career he was evidently disposed to dress well and mix with people above him in station. I quote a few lines from the book in question:—

"Richard Turpin was born at Hampstead, in Essex, where his father was a butcher with a fair reputation; and after being the apprentice to a butcher, he was bound



served out his time; for his master discharged him from the house for the gross impropriety of his conduct, which was not diminished by his parent's improper indulgence in supplying him with the money which enabled him to cut a swell round the town among the blades of the road and turf whose company he affected."

That he was a good judge of horseflesh many knew to their cost, and he was doubtless an accomplished jockey; but whether he ever covered the distance between London and York, 190 miles, in twenty-four hours with one horse is open to considerable doubt, and only serves to "adorn a tale."

STREATHAM.

A full account of this will be found in "Old Stories Retold," *All the Year Round*, May 25, 1867. It was also mentioned by me in an article on Cooper Thornhill's ride from Stilton to London that appeared in *Once a Week*, June 16, 1866. For notes on "Swift Nick Nevison" see "N. & Q.," 3rd S. xii. 533; 4th S. i. 109; ix. 180. Turpin's ride to York is a myth, though it is based on the story told of Nick, who in 1678 is said to have robbed a sailor at Gadshill at four o'clock in the morning, and to have ridden a bay blood mare all the way to York, where, after attending to the wants of his steed and himself, he dressed himself in gay clothes, strolled to the Bowling Green, and there meeting the Lord Mayor, asked him the hour. It was a quarter to eight o'clock. This incident procured for him what old Weller so ardently desired, "a halibut." That one horse could have done the journey in the time was a manifest impossibility. In 1831 Mr. George Osbaldeston wagered a thousand pounds that he would ride two hundred miles in ten hours; and he accomplished the distance in seven hours, ten minutes, and four seconds; but he was allowed twenty-eight horses, and he was further allowed one hour, twenty-two minutes, and fifty-six seconds for stoppages, and he rode round and round the four-mile course on Newmarket Heath. Cooper Thornhill's ride of two hundred and thirteen miles (April 29, 1745), along the turnpike road, from Stilton to London, from London to Stilton, and again from Stilton to London, was accomplished with nineteen horses in eleven hours, thirty-three minutes, and forty-six seconds, being nearly nineteen miles an hour. Mr. Osbaldeston's time was upwards of twenty-eight miles an hour. Cooper Thornhill's nineteenth horse was a hunter belonging to the Duke of Ancaster, and he rode it without stopping from the "White Horse," at Wormley. On the following morning, Cooper Thornhill, "quite active and in perfect health," rode back from London to "The Bell" at Stilton.

CUTHBERT BEEDE.

KING CHARLES I.'S SHIRT (6th S. x. 209, 278).

—There are, or at any rate were down to a few years ago, in the possession of the family of Martin-Edmunds, of Worsborough, near Barnsley,

Yorkshire, several interesting relics of King Charles I. Of these a detailed list is given in Wilkinson's *History of Worsborough*, pp. 43-7 (London, Farrington & Co., 1872); but I may here state that they comprise, *inter alia*, a pair of fine linen sheets in which the unfortunate monarch slept the night before his execution, and the footstool upon which he knelt when executed. They came into the possession of the Edmunds family through the marriage with Mr. Henry Edmunds of Lady Herbert, relict of Sir Thomas Herbert, of York, Bart., who was the king's faithful attendant during the last years of his life. The relics are probably not now at Worsborough Hall, in one room of which they used to be preserved, as the present representative of the family, Mr. William Henry Martin-Edmunds, has been non-resident for some ten years. The foregoing information may, however, help to a clue as to the whereabouts of the king's "execution shirt."

ALEXANDER PATERSON.

Barnsley.

CHURCH ALES (6th S. x. 244).—The following is an agreement between

"the inhabitants of the towns and parishes of Elvaston, Thurlaston, and Ambaston, of the one part, and the inhabitants of the town of Okebrook, within the said parish of Elvaston, in co. Derby, on the other part, by John, Abbot of the Dale, Ralph Saucheverell, Esq., John Bradshaw, and Henry Tithel, gent. Witnesses, that the inhabitants, as well of the said parish of Elvaston as of the said town of Okebrook, shall brew four ales, and every ale of one quarter of malt, and at their own costs and charges, betwixt this and the feast of St. John Baptist next coming. And that every inhabitant of the town of Okebrook shall be at the several ales; and every husband and his wife shall pay two-pence, every cottager one penny; and all the inhabitants of Elvaston shall have and receive all the profits and advantages coming of the said ales to the use and behoof of the said church of Elvaston, &c. And the inhabitants of Okebrook shall carry all manner of timber being in the Dale Wood now felled, that the said church of the said towns shall occupy to the use and profit of the said church."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FLESH OF BIRDS IN LENT (6th S. x. 66, 159).—The bernelle or barnacle goose (*Anser bernelle*) is eaten in Ireland, or at least in Kerry, by Catholics on days of fast and abstinence without any violation of the Church's law. It is the only bird that enjoys (!) this privilege. Perhaps the following extract from *Gerarde's Herbal*, quoted by Mr. Folkard in *The Wild Fowler* (p. 187), explains the origin of this strange exception:—

"There is a small island in Lancashire called the Isle of Flounders, where are found the broken pieces of old and brained ships.....wherein is found a certain spume or froth that in time breedeth unto certain shells in shape like those of the muske, but sharper pointed and of a whiter colour, wherein is contained a thing in furin like a lace of silke, finely woven as it were together; one end whereof is fastened into the inside of the shell, even

as the slab of oysters and muskies are; the other end is made fast unto the belly of a rude mass or lump, which in time cometh to the shape and form of a bird; when it is perfectly formed the shell gapeth open, and the first thing that appeareth is the aforesaid lace or string; next come the legs of the bird hanging out; and as it groweth greater it openeth the shell by degrees, till at length it is all come forth and hangeth only by the bill. In short space after it cometh to full maturitie, and fulleth into the sea, where it gathereth feathers and groweth to a fowl bigger than a mallard and lesser than a goose."

ROSS O'CONNELL.

WORKS RELATING TO THE RIVER THAMES (6th S. i. 242, 262, 302).—A writer in "N. & Q." wishes for additional notes on the Thames in his interesting list of works relating to that river. I find no reference in it to a curious book in my possession, entitled *Mirabilis Annus Secundus*, &c., printed in the year 1662. It contains the following, which, having been written with a strong Puritanical bias, must be taken *cum grano*:

"Upon the 13th of September, 1662, some Passengers coming by Water, in the evening, from Chelcy to London, did, not far from Fox-Hall, see in the Heavens, the appearance of a great Shoal of Fishes, and one of a very large size in the Head of them, and another, of the same proportion, in the middle; then in another quarter of the Heavens they saw the form of a great Dragon, and out of his mouth did issue abundance of Smoak and Fire also, and in the Smoak were several strange forms, which the Spectators are not willing to discover. After that, they saw the appearance of a great Wood, and on one side of it some scattered Horsemen, who drew up together till they became a considerable Body; and in the Head of them appeared a man on Horseback, with something extraordinary on his head. And near another part of the Wood they also discovered some few scattered Parties of an Army, who also, as the former, did draw together into a Body. Then they saw the Wood set on fire and burn till it was consumed; and being much affrighted at the sight, they ran their Boats on shore, and can give no further account. But they confidently affirm the truth of what hath been here related, and do daily offer to testifie it upon Oath, which many sober and discreet Persons, in and about this City, who have had it from their own mouths, have often declared."

As no allusion to the year 1662 is made in the catalogue, this extract may supply a hiatus.

F. H. ARNOLD, LL.B.

Hermitage, Emsworth.

An Useful Companion; or a Help at Hand. Being a convenient Pocket Book. London, 1709.

Eighty Picturesque Views on the Thames and Medway: the Historical descriptions by W. G. Fearnside, Esq. Published by Black & Armstrong. London.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

An Account of several New Inventions and Improvements Now necessary for England, In a Discourse by way of Letter to the Earl of Marlborough... London, Printed for James Astwood.....1691, pp. 125, 16mo. (by T. H[ales]),

treats, from p. liii to p. cxxv, almost exclusively of encroachments, &c., on the waterway of the Thames.

ALEXR. BRAZELLY.

SOURCE OF QUOTATION IN "ROB ROY" (6th S. i. 329).—

"This Indian weed now withered quite"

is the first line of a poem, entitled "*Smoking Spiritualized*, in two parts: the First being an old Meditation upon Smoking Tobacco; the Second a new Addition to it, or Improvement of it, by Ralph Erskine." It may be found in the poetical works of the reverend and learned Ralph Erskine, A.M., minister of the gospel in Dunfermline (Aberdeen, G. & R. King; London, Hamilton & Adams, 1858). This is a new edition; the older edition was published at Glasgow in 1778. There are many variants of this poem, which is probably itself simply an amplified edition of an older popular song, entitled *Pipes and Tobacco* in some chap-books. This song—a copy of which, doubtless very corrupt, may be seen in a collection of chap-books in the Forster Library at South Kensington—was first published, so far as I know, in D'Urfey's *Pills to Purge Melancholy*, together with its quaint and pretty old music. Both *Smoking Spiritualized* and D'Urfey's *Tobacco* are printed in Mr. Dixon's *Ancient Poems, Ballads, and Songs of the Peasantry of England*, edited for the Percy Society, No. 62, 1846. Mr. Dixon gives some biographical details of Erskine, whom he miscalls Ebenezer. Much fuller details are prefixed to the Aberdeen edition of Erskine's *Life*. Mr. Dixon likewise states that D'Urfey's and the ballad-mongers' versions are mere abridgments of *Smoking Spiritualized*. As the title of *Smoking Spiritualized* confesses the poem to be a mere amplification of an older version, this statement of Mr. Dixon's is open to grave doubts. So numerous are the variants of this poem that neither in *Smoking Spiritualized*, nor D'Urfey's version, nor Mr. Dixon's version, nor the chap-book version in Forster's Library does the verse quoted by the justice occur. All the books mentioned above are in the Forster and Dyce libraries at South Kensington. In case these books are inaccessible to Mr. ARRY, I shall be happy to supply him with the different versions known to me, and the music of the song.

ROWLAND STRONG.

There are many versions of the old ballad on tobacco. Several have appeared in "N. & Q."; see especially 2nd S. i. 115, 182, 258, 320, 378. The earliest version seems to be one of which Mr. Collier had the MS., and which was printed by DR. RIMBAULT; perhaps written by George Withers. Somewhat later there were broadsides, dated 1670, and 1672, and in 1707, T. D'Urfey printed it, with suitable musical accompaniment, in his *Pills to Purge Melancholy*. None of these that I have seen contains the verse as quoted in *Rob Roy* exactly, though Sir [?] evidently took it from one, perhaps of the most ancient versions.

HOWARD BOLLY.



This question was asked by J. B. in "N. & Q." 2<sup>nd</sup> S. i. 115. If Mr. AIRY will refer to 2<sup>nd</sup> S. i. 182, 258, 320, 378; ii. 95, and to a little book, written by J. Hamer, called *The Smoker's Text-Book* (1874), pp. 10-14, he will find various versions of these lines, though none of them is, I think, exactly the same as the lines quoted in *Rob Roy*. G. F. R. B.

[We are much obliged to Mr. H. G. HORG, who has extracted from *Tobacco Talk* (Redway), "The Soules Solace," by Thomas Jenner; and to Mr. J. J. STROCKEN, who from Fairholt, *Tobacco: its History and Associations*, has extracted a poem assigned to George Withers. Both these poems are, however, taken from "N. & Q." wherein they appeared. See 2<sup>nd</sup> S. i. 115, 182, 258, 320, 378; ii. 95.]

CAREY FAMILY (6<sup>th</sup> S. ix. 69, 329, 413, 497; x. 95, 178, 213).—The following curious extract from Dugdale's *England and Wales*, in connexion with the Carey family, may be of interest to some of your readers. The town of Aberford, in Yorkshire, consists of a long, straggling street, in the north of which are the remains of a Norman fortification called Castle Carey, and the whole is in the line of the ancient Roman road inn, "The Swan." This is the old badge of the house of Carey. May this castle not have been given to an ancestor of the Careys in return for his services rendered to the Conqueror? ANTIQUARY.

LOTHAIR OR LORRAINE (6<sup>th</sup> S. x. 166, 252).—In connexion, perhaps, with Lothringen, can any one explain the Loth in place-names? There is one in Belgium, one in Sutherland, not to speak of Lothian, Lothbury, and probably others.

W. M. O.

HOUSES WITH SECRET CHAMBERS (5<sup>th</sup> S. xii. 248, 312; 6<sup>th</sup> S. ii. 12, 117, 295, 433, 523; iii. 96; iv. 116, 217; v. 397, 478; vi. 76; viii. 238; x. 37, 158).—Can any of your correspondents, who have kindly supplied answers on this subject, give any information respecting the secret chamber at Lyme Hall, near Disley, in the parish of Prestbury, Cheshire. It does not appear to be mentioned in Ormerod's or Earwaker's *Cheshire*, but I believe there is a large picture in the wall of the great hall which, moving on hinges, gives access to a hidden recess or secret room in the thickness of the wall between the hall and the drawing-room. I have been told Scott originally got his idea of the picture in *Woodstock* from Lyme Hall, but cannot vouch for the accuracy of the assertion. Aruncott Manor House, Worcestershire (which, strange to say, is hardly ever mentioned in the county histories and guide-books), has also a secret chamber, about which I should like to learn something. I came across this interesting old Elizabethan house while on a visit to Shipston-on-Stour, from which town it is some two or three miles distant, being in a hamlet in the parish of

Tredington, in the Oswaldslow hundred, though locally situated in the hundred of Kineton, Warwickshire. According to local tradition George Fox once lived here, and doubtless there is some truth in the report, as a meeting of the Society of Friends annually takes place at the chapel in the village on the first Sunday in August. In the hall, I was told by an old inhabitant, was formerly preserved a portrait of their founder, "Guy Fawkes, the first Quaker," but this valuable relic has now disappeared. In a passage at the top of the house is the entrance to a secret chamber, which receives light from a small window in one of the gables, and in this room George Fox is said to have been concealed at the time he was persecuted by the county magistrates. ALLAN FEA.

Bank of England.

"THE SURGEON'S COMMENT" (6<sup>th</sup> S. x. 226, 297).—About the time of the mutiny some discontent among our soldiers in India was reported by a correspondent of one of the London papers to have found vent in a clever parody on the lines quoted by Mr. G. P. CRAVEN, in which "the soldier" was substituted for "the doctor." I think the lines ran somewhat as follows:—

"When danger threatens, and the foe is nigh,  
'God and the soldier!' is the general cry:  
The danger o'er, both are alike requited,  
God is forgotten, and the soldier slighted."

ALEXR. BRAZEELEY.

GIOCO D'OCO: TABLES (6<sup>th</sup> S. x. 249, 276).—The gioco d'oca, as it is properly written, or the game of the goose, is one that I and some at least younger than I have played in our childhood. The Italian form may be somewhat different, but the English game is described in Strutt's *Sports*. Strutt also says that "tables" is our backgammon, but I incline to think not quite correctly, the word being, I believe, used for all games played on the tables or backgammon board with dice and men, including verquere, tick-tack, grand tricktrack, Irish (backgammon), and backgammon—all more or less, so to speak, variants of, though some greatly varied from, the last named. So, at least, I gather from *Games most in Use*, a little book without date, but I fancy of the eighteenth century, and published by J. Morphew. BR. NICHOLSON.

FOLKES: RISHTON (6<sup>th</sup> S. x. 209, 273).—Some graphic details concerning Martin Folkes, his family and opinions, are to be found in that valuable and entertaining repertory of contemporary gossip, *Family Memoirs of the Rev. William Stukeley, M.D.* (Surtees Soc. Publ.), vol. i. pp. 98-100. It is there stated that Mr. Folkes's "eldest daughter ran away with a book keeper & who used her very ill," and that "2 years after [his death] his daughter both married to indigent persons."

GORDON GOODWIN.

46, Knowle Road, Brixton.

S. P. O. R. (6th S. ii. 426; iii. 34).—I lately saw these letters set up over a shop at Weymouth, doubtless with the meaning ascribed to them by the colleague of Mr. GIBBS, as reported at the latter of the above references.

P. J. F. GASTILLON.

HISTORICAL TREES (6th S. x. 127).—There is an interesting article on "Forest and Historic Trees" in the October number of the *Forestry Magazine*.

L. L. K.

REV. JOSIAS SHUTE (6th S. x. 250).—This learned divine was one of five brothers, all beneficed clergymen, sons of the Rev. Christopher Shute, Vicar of Giggleswick, co. York. He was educated at Trinity College, Cambridge. Having taken his M.A. degree, he was admitted to the rectory of St. Mary Woolnoth Nov. 29, 1611, on the presentation of James I. On the promotion of Henry King to the see of Winchester, Shute was appointed by Charles I. to succeed King as Archdeacon of Colchester, and was installed April 16, 1642. He was chosen by the Houses of Parliament a member of the Westminster Assembly of Divines, but died before the Assembly met. Thos. Witham was admitted to his rectory July 19, 1643, void "per mort. Shute." Bruno Ryves states that he was "molested, and vexed to death, and denied a funeral sermon to be preached by Dr. Holdsworth as he desired." The notices of Shute by his contemporaries are highly eulogistic. In Dr. Williams's Library and in the British Museum will be found his *Pious Life and Death*, 4to., London, 1643. The latter also has an *Elegiacal* commemoration of his life and death, 4to., London, 1643. Both the Bodleian and British Museum have a posthumous work, which I have never seen, *Divine Cordials delivered in Ten Sermons upon part of the Ninth and Tenth Chapters of Ezra, in a Time of Visitation*, 4to., London, 1644. I have copies of the following, which T. B. can see if he so desires:

Judgement and Mercy: or, the Plague of Frogs inflicted, Delivered in Nine Sermons, by that late Reverend and Learned Divine, Mr. Josias Shute, Archdeacon of Colchester, and Preacher at St. Mary Woolnoth, in London, with his usual Prayers before and after Sermon. Whereunto is added a Sermon Preached at his Funerall, by Mr. Ephraim Viall, Eccles. xli. 10. Imprimatur, Ja. Cranford, Octob. 29, 1644. London, Printed for Charles Greene, and are to be sold at his shop in Ivie Lane at the signe of the Gun. 1645. 4to.

Title and "To the Christian Reader" by H. W. (the same H. W. who signs the epistle to the reader prefixed to *The House of Mourning*?), two leaves; prayers, four leaves; pp. 218. Then the funeral sermon on 2 Tim. iv. 7, 8, pp. 42; erratum, one leaf. Udall's notices of Shute fill twelve pages of the sermon. I gather from them that he left a widow, to whom he had been married thirty years, and I suppose no children.

Sarah and Hagar: or, Genesis the Sixteenth Chapter opened, in xix Sermons. Being the first legall Essay of the Pious Labours of that Learned, Orthodox, and Indefatigable Preacher of the Gospel, Mr. Josias Shute, B.D., and above three and thirty years Rector of St. Mary Woolnoth, in Lombard Street, London. [Four quotations, nine lines.] Published according to his own Original Manuscripts, circumspectly examined, and faithfully transcribed by Edward Sparke, B.D., of Clare Hall in Cambridge, and Rector of St. Martins, Ironmonger-lane, London. [Quotation, one line.] London, Printed for J. L. and Humphrey Moseley at the signe of the Princes Armes in Paul's Church-yard, 1649. Folio.

Title, and epistle dedicatory, "To the Right Honourable John, Lord Viscount Brackley, &c. And the Right Worshipful, Thomas Vinar, Alderman and Sheriff of the honorable City of London; and the rest of the well-wishing Parishioners and Auditors of the late worthy Author," by Edward Sparke, dated "From my study in London, Novemb. 10, 1648," four leaves; "To the Conscientious Reader," five leaves; table, three leaves; pp. 281. A marginal note to the epistle dedicatory states, "The whole stock of the Authors Sermons being in the hands of his Reverend brother, Master Tim. Shute of Excester; whence the Church may expect them, if he live to act his promises, or leave such as may do it." The portrait by Marshall was issued as the frontispiece to this folio.

Cf. Newcourt's *Reportorium*, i. 92, 463; *Mercurius Rusticus*; Walker's *Sufferings*, pt. ii. 49; Granger's *Biog. History*, 1824, ii. 350; Fuller's *Worthies*; and especially David Lloyd's *Memoirs*, folio, 1668, pp. 293-300. Lloyd says that he "sate under his Ministry twenty-four years, being Baptized, Chatechized, and Married by him."

J. INGLE DREDGE.

Backland Brewer, near Blideford.

OBYES (6th S. x. 229, 293).—A corruption of the Lat. *obit*, he died, meaning—

1. Death, e.g.:—"Our lord lets her have knowledge of the daye of her *obye* or departing oute of this lyf" (1485, Caxton, *St. Wenevryde*, p. 11).

2. Time of death:—"The Lands and Possessions for me and mine *obite* purchased and bought" (1643, Prynn, *Sov. Power of Parl.*, pt. i. p. 62, second edition).

3. An office performed at funerals when the corpse was in the church before it was buried (Dr. Hook):—"It is lesful for every man to give almes at *obites* and buriales" (1514, Fitzherbert, *Justice of Peas*, fol. 105).

4. A commemorative service for the dead, generally held annually, and for a benefactor:—"For the yearly keeping of his *obit*, gave 2000 marks to the altar of St. Nicholas" (1551, White, *Hist. of Staffordsh.*, p. 494).

5. A gift in remembrance, legacy:—"It was, an *obitell* given to ye sayd church by John God of the same pish" (1566, *English Ch. Furn.*, ed. Pennoch, 1566, p. 103).



6. Record or notice of the date of a death:—"þe sayd reuerend faper hath sentt to yow þe obytt off hys predyce'sor" (1535, *Borde, Lett. in Introduct. of Knowledge*, Forewords, p. 57, edit. 1870).

From the materials for the *New English Dictionary*.

MARGARET HAIG.

Bairhill, Stirling.

References to *obits*, or anniversary memorial services for the dead, frequently occur in pre-Reformation churchwardens' accounts. They were usually celebrated in compliance with the wills of donors of property bequeathed for the purpose, and out of which fees were paid to the officiating priests and the parish clerk, and sometimes to the churchwardens also. It was usual on these occasions to provide entertainments of bread, cheese, and ale. Several instances of payments for *obits* are cited in my *History of the Parish of St. Petrock, Exeter*, which possesses the most ancient and complete series of churchwardens' accounts that I have met with. These commence in 1424, but the following, taken from the account for 1512, in which the payments for *obits* are set forth in a paragraph by themselves, may suffice as an example:—

"For *Obits*.—For John Talbot's on the last day of October: viz., to the curate for celebrating mass, 8d.; to six capellans, 18d.; to the clerk (*aquebail*), 2d.; to the wardens for their labour, 4d.; in bread, 12d.; in ale, 18d.; in cheese, 3d."

A full description of the manner of keeping an *obit* will be found in Rook's *Church of Our Fathers*, iii. 97. See also Walcott's *Dictionary of Sacred Archaeology*, 405.

R. DYMOND.

Exeter.

AUTHORSHIP OF "THE WHOLE DUTY OF MAN" (1<sup>st</sup> S. ii. 292; v. 229; vi. 537; viii. 564; ix. 551; xi. 384, 489; 2<sup>nd</sup> S. i. 135; 3<sup>rd</sup> S. iv. 231; vii. 9, 57, 106, 124, 290, 328, 461; viii. 290; 5<sup>th</sup> S. viii. 389, 515; ix. 99, 176; 6<sup>th</sup> S. iv. 325; v. 52, 99, 258, 306, 318, 337).—I cull the following from the book catalogue of W. P. Bennett, of Birmingham, No. 87, Sept. 13, 1884:—

"*The Gentleman's Calling*. By the Author of *The Whole Duty of Man*. Cr. 8vo. 1687. In contemporary hand it is written on fly-leaf: '*The Whole Duty of Man* was wrote by Fulman [sic], born at Peushurst in Kent, who was amannuensis to Dr. Hammond."

William Fulman, of Corpus College, took the degree of M.A. at Oxford August 23, 1680, and was the author and editor of many publications, notably *Academia Oxoniensis Notitia*, 4to. 1665; *The Works of Charles I.*, fol. 1662; *Rerum Anglicarum Scriptorum Veterum*, fol. 1684; and *The Works of Dr. Hammond*, fol. 1684.

J. MASKELL.

PETER THE WILD BOY (6<sup>th</sup> S. x. 248, 293).—The sign of the Green Man is, of course, very common, and Bagford quotes the Harleian MS. No. 5900,

to show that the Wild Man at Quarry Hill, Lady-bridge, Leeds, is the same as the Green Man. They were called woodmen or wild men, and we call them green men covered with green boughs. He goes on to show that distillers use it for a sign, for that the intoxicating drink renders men *woud*, or wild. It is, therefore, far from certain, and perhaps not even likely, that at Norwich the wild boy had anything to do with the signboard.

C. A. WARD.

Haverstock Hill.

SMÖR-GÅS-BRÖD (6<sup>th</sup> S. x. 246).—The heading of the above paragraph contains two errors, which it is desirable to point out, lest they should be repeated in the index. The Swedish "*smörgås*" is written as one word, not as two with a hyphen between; and the vowel of the second syllable is *ä*, not *a*. It properly signifies "a slice of bread-and-butter"; and has come by custom—in much the same way as when we familiarly speak of "taking a sandwich" for partaking of some light refreshment—to be applied synecdochically to the preliminary relish or appetizer partaken of before meals. I have good reason to believe I am correct in saying that there is no such expression in Swedish as "*smörgås-bröd*," which, being equivalent to "slice-of-bread-and-butter bread," or "pain-tartine," would be absurd.

The word intended was probably "*smörgåsbord*," meaning the entire set-out of the appetizer. This is generally laid on a table by itself, but occasionally on one or both ends of the principal table. It always comprises bread, butter, and cheese, but otherwise varies according to the style of the entertainment, and consists of a selection from a very extensive list, of which the following is a sample:—anchovies; salt herring sliced with onions; caviare; smoked eel, salmon, goose-breast, sausage and other meats (all the foregoing uncooked); forcemeat balls, small cutlets, mushrooms, fried potatoes, hard-boiled eggs in slices, slices of tongue and cold meat, sardines. A glass or two of raw corn or potato spirit—flavoured with caraway or other ingredients, and called "*kummin*," "*pomerans*," "*fatun*," &c., according to its flavouring; or else unflavoured, and called "*renadt brännvin*," or simply "*renadt*"—is taken at the same time, and frequently followed by a glass of ale, after which the serious work of the dinner or supper commences. This preliminary relish really gives an edge to the appetite, although the amount of bread and other things eaten is sometimes considerable. To the best of my belief the custom, as a national one, is peculiar to Sweden and Russia; and in the former at least is universally prevalent.

In all the German dictionaries I have been able to consult the signification of the word *russ-schmack* is limited to (1) a foretaste, in its ordinary

English acceptation, and (2) the preponderance of one flavour among several. I venture to suggest that instead of a German word of doubtful applicability it would be preferable to employ the perfectly suitable English word "appetizer."

ALEXR. BEAZLEY.

CARMICHAELS OF THAT ILK AND HYNDFORD (6th S. x. 350).—The baton is merely part of the equipment of the chevalier, and is of a like nature to the baton of a field marshal or the official staff of the earl marshal. Nothing that a supporter could hold would be a mark of bastardy, and a baton to show illegitimacy must be placed in bend sinister, upon the shield, crest, or supporters, which it is said to "debruisse." I do not know an instance of supporters debruisé by a baton, but peerage illustrations give instances of crests charged with bendlets (i. e., batons uncouped) sinister as marks of illegitimacy; it is hardly fair to point them out.

EDMUND M. BOYLE.

NORTHUMBERLAND SHILLING (6th S. x. 290, 296).—I am obliged to MR. FRASER for giving the value of the Northumberland shilling, but shall be still more so if he can tell me why the Duke of Northumberland, as Viceroy, was allowed to coin 2,000 shillings. Were they used as medals or generally circulated? Mine is a handsome coin, in good preservation, and the written account I have with it states that "some years since 50l. was offered for one, but the owner would not part with it." Perhaps they are more valuable in England than in Ireland; but I fear this value is decreased of late, and no one will offer me 50l.

Y. A. K.

LONDON STREET-CRY (6th S. viii. 348, 393, 523).—I hope MR. TURNER is no longer "tormented," as he described himself to be last November. I am sorry I can offer him no relief, but can only cite another quotation, which shows that *fleas* were the subjects to be tormented, and not, as MR. SOLLY suggested, "flies" (p. 393). In Ben Jonson's *Bartholomew Fayre* (II. iv.) the tinder-box man cries, "Buy a mouse-trap, a mouse-trap, or a tormenter for a flea!"

J. DIXON.

BOOKS BURNT IN LONDON (6th S. x. 327).—The famous "No. xlv." of the *North Briton* was ordered by Parliament to be burnt in front of the Royal Exchange Dec. 3, 1763, by the common hangman. There was a fracas when Mr. Sheriff Harley and his colleague Mr. Blunt attempted to carry the command into effect, and they came to grief. The mob captured the condemned journal when the fire had but slightly injured it. In the evening of the same day this rescued portion was displayed in triumph at Temple Bar, a bonfire was lighted there, and a monstrous jack-boot, the very familiar emblem of the much-hated Earl of Bute, was consumed. The Royal Exchange was

frequently appointed for the burning of condemned documents, and in this instance that site was chosen in order to insult the popular party, which was particularly strong in the City. Charing Cross and Palace Yard were occasionally appointed for such burnings. Wherever a pillory could be conveniently set up suited the destruction of seditious documents. For the popular version of the burning of No. xlv. see *The Court and City Medley*, 1764, by "Sir Daniel Downright," British Museum, Grenville, 18,984; likewise the *Catalogue of Satirical Prints in the British Museum*, No. 4,069, and its cross references. F. G. S.

CAMPBELL OF AUCHINBRECK (NOT AUCHENBREEK) AND CAMPBELL OF CARRADALE (6th S. x. 349; see 6th S. iv. 49, 96, 129, 158; v. 335).—Owing to the misleading heading chosen by the latest querist concerning Campbell of Carradale in the pages of "N. & Q.," which was further erroneous in reading "Auchenbreck" for *Auchinbreck*, it was not at first sight obvious that the family of Campbell of Carradale, an old cadet of Auchinbreck, had been the subject of discussion in previous volumes of the present series. From the particulars which I extracted from the *Act. Parl. Scot.* at 6th S. iv. 96, and from the *Catalogue of the Riddell Papers* at 6th S. v. 335, it will be seen that I had already given some of the earlier generations of the Carradale family from 1686 down to Donald Campbell of Carradale, living in 1704. It seems, therefore, clear that C. B. is in error in imagining Dugald Campbell of Carradale to have succeeded his cousin, Sir James Campbell of Auchinbreck (by whom is probably meant the fifth baronet, who sat in the last Scottish Parliament 1703 to 1707, and whose third wife was Margaret Campbell of Carradale), in the lands of Carradale, which are shown to have belonged to his branch as far back as 1686. What may have been the real question at issue in the suit between them, assuming such suit to have been rightly "imagined" by C. B., would probably be ascertainable through the Reports of Cases in the Court of Session.

C. H. E. CARMICHAEL.

New University Club, S.W.

HAYDON YARD (6th S. x. 268).—Heydon's Yard in the time of Queen Anne was "on the east side of the Minories, near the middle; in a way to Mansel Street" (Hatton's *New View of London*, 1708). Reference to any map of London of the last one hundred and fifty years will readily show the exact site. There is only to be observed that the name gradually passed from Heydon's Yard to Haydon Street; and by this name it has gone for the last century. It is changed in appearance and cut about, but I believe still exists.

EDWARD SOLLY.

In Hatton's *New View of London*, 1708, vol. I. p. 28, the following account is given: "Heydon's



Yard on the east side of the Minories, near the  
 railway: is a way to Maudslayi Street, by Goodman's  
 Fields." B. F. SCULLERY.

By comparing Heywood's with Sanborn's Map  
 of London, I find that what was formerly Haydon  
 Yard is now Haydon Street. It is situate on the  
 east side of the Minories, south of Cannon Street,  
 and extends from the Minories to Maudslayi Street.

W. CHAPMAN.

DATE OF PHRASE: POOR = DECEASED OR  
 LATE\* (6<sup>th</sup> S. II. 300; x. 13, 134, 196, 278, 337).  
 —Though there is much truth in what Miss BECK  
 says, and poor (and we might add dear) and its  
 equivalents in most modern European languages  
 are unquestionably used = deceased or late, still  
 there is, I think, some little truth also in Miss  
 MACLAGAN's view, and I myself believe that poor  
 in English more distinctly means late than its  
 equivalents do in other modern languages. And  
 the reason is simply this. Poor in itself does not,  
 and never will, really mean late, and therefore  
 never possibly can supersede it. It is only by  
 convention, or rather by inference, that it has this  
 meaning. Now we English are not an expansive  
 people, and therefore poor (in a sentimental sense)  
 is comparatively so little used of the living that  
 when we hear it applied to a person we guess at  
 once that he or she is dead, though we by no  
 means always feel sure about the matter. On the  
 Continent, on the other hand, it is not so, and  
 poor (and dear) are so very commonly used of the  
 living that it requires a much more thorough  
 knowledge of the circumstances of the case to  
 be able to conclude that the person spoken of is  
 dead.†

And again, poor is, I should say, but rarely (at  
 any rate in England) used in this sense by men.  
 My own parents have been dead for some years,  
 and I have most certainly never used the word  
 poor of them, nor should I ever think of doing so,  
 though I should not scruple to use the word late.  
 And I have now a French gentleman staying with  
 me whose father has long been dead, and I find  
 that his feelings upon this point are just the same  
 as my own. He would not, however, even use  
*feu*, but he says that it is far from obsolete, as Miss  
 BECK maintains, and is frequently used among  
 the poorer classes, and especially by peasants,‡

\* I have ventured to make an addition to the heading.  
 "Date of phrase" has no meaning at all, and if allowed  
 to remain alone people will search in vain in the index  
 for the discussion of poor = late. The index should always  
 be considered when the heading is made.

† Thus I wrote to an Austrian lady about the matter,  
 and in the very letter in which she says that in Austria  
*arm* is commonly used in this sense (though she adds that  
*selig* is more correct and more commonly used in Ger-  
 many), she uses *arm* of her mother, who is still living!

‡ It is, of course, also used in official documents, and  
 especially in legal deeds. In other cases also it must be

though he thinks that *défunt* is still more com-  
 mon. And this is just what I gather from a French  
 book, *Le Mémorial d'Angibault*, by George Sand,  
 which I have just been reading, and in which dead  
 people happen to be a good deal talked about, and  
 the characters belong for the most part to the peasant  
 class, though they have raised themselves above it.  
 There I have found *défunt* used no less than six  
 times, and *pauvre* and *cher* are never used of dead  
 people without it, which shows that by themselves  
 they were not considered sufficient clearly to indi-  
 cate the decease.\* I once, however (p. 193), find  
 "*mon pauvre grand-père*" without *défunt*, and this  
 is because the grandfather is still alive. It is  
 evident, therefore, that in France (at all events  
 among the lower classes) *pauvre* much less = *feu*  
 than poor in England = late.

As for *selig* (blessed, beatified), it belongs to  
 quite a different category from poor. It is so very  
 seldom used of living persons, and so very commonly  
 used of the dead that it is really quite equivalent  
 to our late (or *deceased*). I am greatly surprised  
 to learn that Miss BECK was not aware that it  
 was to be found in German dictionaries.† I have  
 known it was there for nearly forty years. I  
 learned German by living in Germany, but I very  
 frequently consulted my dictionary notwithstand-  
 ing, for I am sure that not even a living language  
 can be thoroughly learned by a foreigner in any  
 other way.

F. CHAMBER.

Sydenham Hill.

My statement, p. 278, was made on the author-  
 ity of a friend of mine, a German lady, whose  
 opinion, with all due deference to Miss BECK, I  
 hope I may be allowed to consider valuable. I quote,  
 with her permission, the following from a letter  
 which I have received from my friend:—"To my  
 knowledge, and in the North of Germany among  
 Protestants, the word *arm* is not employed for  
 dead. If *bedauernswert* and *arm* are added, the  
 words may possibly refer to some other cause than  
 death for regret, and I think *arme Seele* must have  
 had reference to purgatory among Catholics. *Arme  
 Seele* is also used as an equivalent for poor soul in  
 English, speaking in pity of a living person.

used. One cannot, or would but seldom, say *le pauvre  
 rois* of a dead queen; it would be *feu le rois*.

\* These passages are (in Lévy's one franc edition),  
 "*défunt mon pauvre homme*" (p. 48), "*défunt son  
 pauvre cher père*" (p. 49), "*défunt M. de Mandel-  
 mont*" (pp. 61, 73), "*voire défunt mari*" (p. 75),  
 "*défunt M. le Baron votre mari*" (p. 312). Now, I very  
 much doubt whether in England we should ever hear  
 "my late poor dear husband," and if so, this shows that  
 poor and dear mean more in this way in England than  
 they do in France.

† It is rather amusing to learn that Miss BECK ex-  
 pected to find this sense of poor mentioned in Fieff.  
 Shest's dictionary. When will people remember that  
 this dictionary concerns itself with etymology only! And  
 there is, of course, but one etymology for poor, whatever  
 its meaning.

*Selig*, on the contrary, is the familiar word used in speaking of the dead, and I know of no other in the North. Miss Husk quotes two authorities of the South, where it may possibly be the custom to use the word *arm* for *dead*, but I cannot speak from experience, not having lived there. I should think the proof that the best dictionaries give *selig* for dead ought to be sufficient, as colloquialisms are not always correct expressions, and, being generally local, are of no importance."

I hope Miss Husk will believe me when I say that I in no way wished to cast a doubt on her knowledge of the German language, of which I am profoundly ignorant, but that I merely wished, on the authority of a German, to ventilate this question, as others are ventilated, in "N. & Q." and if I have appeared discourteous I assure her that to be so was not my intention. CKLER ET AUDAX.

STANDARD IN CORNHILL (6th S. x. 149, 198, 255, 297).—The milestone references to this particular spot, at one time familiar to travellers along the turnpike road from London to Portsmouth as well as that from London to Brighton, appear to have indicated a mere line of demarcation, or very little more. Seeing that many persons above the common ranks of society have found themselves not a little perplexed as to its exact signification, I will cite two instances in support of my assertion. Some years back the editor of a popular journal, in answer to a correspondent, stated that the standard was the crossing of the road opposite Freeman's Court, Cornhill. But, as Freeman's Court is in Cheapside, and not in Cornhill, he must have meant Sun Court, which is opposite "St. Peter on Cornhill." Again, among the innumerable periodicals which made their appearance in the metropolis immediately after the passage of the Reform Bill in 1832, and were conducted by men of no mean acquirements, one gave a list of the different spots in London from which country distances were measured; but the writer seemed to be at sea when he arrived at this point of reference, as is evident from his being under the necessity of employing a parenthesis, to which I beg the reader's particular attention: "The standard in Cornhill (of which, by the by, no other tradition now remains) is another of the spots in London to which reference is made on milestones." From the parenthesis it is evident that the "otherwise intelligent" editor was in blissful ignorance concerning the standard as well as its exact site. Now, as all such milestones displayed the date of "1745," they must needs have been erected about the mid reign of George II., at which period there was not likely to have been any mystery in the case such as surrounded it in after years, as it is very probable that there were persons then living who were old enough to have seen the standard in their child-

hood, and who, consequently, had kept the tradition alive by occasional colloquy, in much the same manner as I am in a position to assert that I, in my infantile days, have been spoken to by persons who had lived in the reign of George II.

I have long entertained the opinion that the standard was between Sun Court on the one side of Cornhill and Lund's cutlery warehouse on the other. This erection hugs St. Peter's Church so closely as nearly to form a part of it. In my juvenile days, and even long since, there was, hereabouts, a hackney-coach rank that had endured time out of mind, but was in latter years called a "cab-stand." In this was a feature peculiar to itself—no other one was like it—for one end of the rank displayed the horses' heads turned eastward, towards Lundenhall Street, whilst at the other end the animals' faces were addressed to Cheapside, in the west. May we not, therefore, infer that the spot where the vehicles met back to back was the line of demarcation indicating the standard referred to on the milestones?

Within the last half century the standard in Cornhill, to which the traveller was referred by the milestones, has been altered thereon to "the Royal Exchange." This I can only attribute to the building of King William Street, which forming on its completion a nearly direct line from London Bridge to the Royal Exchange, the designers of the alteration might have come to the very reasonable conclusion that reference to a visible and eminent building would be less perplexing to the traveller than to a mere line without breadth, and that line long since defunct. I am prompted to this inference by the reflection that the distance by the old measurement from London Bridge along Gracechurch Street, and turning the right angle of Cornhill to the middle of the old coach-rank, was about the same distance as the Royal Exchange along the modern King William Street.

Until within the last six or seven years two small obelisks stood at the edge of the pavement in front of Lund's. These were surrounded with horizontal flutings; and I am at a loss to conceive the reason for their removal. Those, however, who may regret the disappearance of old and venerable standards, as they would regret the loss of old acquaintance, may receive some little consolation from my assurance that all the milestones referring to Cornhill have not yet been destroyed, for there is still one solitary stone remaining within our suburbs to remind the by-passer that he is "V miles from the standard in Cornhill, London." Here then follows the date "1745." This may be seen on the edge of Clapham Common, on the quiet road leading from Clapham old town to Wandsworth. This is an intermediate road, being neither the direct road from London



to Brighton nor that from London to Portsmouth, but an insertion between the two.

H. SCULTHORP.

**STRIKING IN THE KING'S COURT** (6th S. x. 260).—Sir Edmund Knevet (or Knevit) lived at the Castle of Buckenham. The Knevits lived here till it was demolished and sold in 1649 by Sir Philip Knyvett, Bart., to the Audleys. In the church at Buckenham there were many ancient monuments of the Knevits, recognized by their armorial ensigns, the inscriptions being entirely worn out. The arms of Sir Edmund Knevet were, Argent, a bend sable, a bordure engrailed of the last. Those of his wife (Eleanor, sister of Sir James Tyrrell, Kut.), Argent, two chevrons azure, within a bordure engrailed gules. The Cleres lived at Ormesby and Bickling, in Kent.

CONSTANCE RUSSELL.

The authority for the story in *Things not Generally Known* is the *Chronicle of Sir R. Baker*, who, however, gives no particulars as to the localities in which either Sir E. Knevet, Kut., or Master Cleer (both of Norfolk) lived. The knight was found guilty, and sentenced to lose his right hand, but was afterwards pardoned.

JULIAN MARSHALL.

Edmund Knevet, Esq., Serjeant Porter to King Henry VIII., was probably the gentleman in question; he lived at Ashwellthorpe, in Norfolk, and I think is buried there with Joan Bouchier, his wife. Master Cleer may be Richard, brother of Sir John Clere, of Stratton, in Norfolk; it is hardly likely to be Sir John himself, who, I believe, was knighted before 1541, and held high appointments. The Knevets and Cleres were connected with each other through marriages with the families of Bouchier, Howard (Duke of Norfolk), and Boleyn.

B. F. SCARLETT.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*A Fugitive Review: Charles Whitehead. A Critical Monograph.* By H. T. Mackenzie Bell. (Stock.) THAT Charles Whitehead is forgotten by the majority of readers we agree with Mr. Bell, but that he was a genius is a proposition to which we cannot so readily give our assent. The eldest son of a wine merchant in the City, Whitehead was born in London in 1814. After receiving a good education he began life as a clerk in a commercial house, and in 1831 published his first work. This was *The Solitary*, a poem written in the Spenserian stanza, containing some fine descriptions, but composed in a most melancholy vein. Readers of the *Notes and Queries* will perhaps recollect the favourable comments of that severe critic Christopher North on this first effort of the young author, and the three stanzas which are quoted from the poem. Whitehead's next literary

attempt was in a very different direction. It was called *The Lives and Exploits of English Highwaymen, Pirates, and Robbers*, and was published in 1834. In the same year he also published *The Autobiography of Jack Ketch*. Two years afterwards he appeared as a dramatic writer, and his play *The Cavalier* was produced at the Haymarket Theatre on Sept. 15, 1836, with Vandenhoff and Miss Ellen Tree in the principal parts. The play had a prosperous career, and has been revived two or three times since. In 1842 he published *Richard Savage, a Romance of Real Life*. This story originally came out in *Bentley's Miscellany*, was illustrated by Leech and could not have been without considerable merit, seeing that it secured the praise of men of such different stamp of mind as Dickens and Rossetti. Though it can hardly be described as pleasant reading, *Richard Savage* probably contains the best work which Whitehead ever did.

Our space will not allow us to follow Whitehead throughout his chequered career. His habits of intemperance gradually increased as his chances of success became more and more remote, and he finally left London for Australia in 1857. He died in Melbourne Hospital on July 6, 1862, from the effects of venereal disease, was buried in a pauper's grave, and is described in the register of deaths for Victoria as having been "engaged on newspapers." The story of this poet, dramatist, and novelist is, indeed, sad. Mr. Bell has done his work carefully, and though we do not share the high estimate which he has formed of the worth of Whitehead's productions, we can recommend the book to our readers as one of considerable interest. A special word of thanks is due to Mr. Bell for an excellent "chronological and biographical table" which is appended to the volume. We hope that all future biographers of men of letters will follow Mr. Bell's example in this respect. Hitherto it has been the exception, and not the rule, to find in the life of a literary man a full chronological list of his works, but we venture to think that the time will come when no biography will be considered complete without it.

*Poems, Plays, and Miscellaneous Essays of Charles Lamb.* With Introduction and Notes by Alfred Anger. (Macmillan & Co.)

IN days when the taste of the public for complete editions of all writers of estimation is so strong that it patronizes even the new-fangled edition *de luxe*, a few sets of which will fill the space assigned to books in an average English house, there is a place for tempting books like the pleasant edition of Lamb of Mr. Anger. To those who have not shelf room, to the reader as distinguished from the collector, to the man of taste apart from the close student, a book containing in a handy shape all the works of a man which he himself thought worthy of preservation is the best of books. This edition of Lamb may well, accordingly, be the most popular yet issued. It is delightfully got up, and contains everything the reader of Lamb is likely to seek. It has, moreover, a few fragments of Lamb not to be found elsewhere. Mr. Anger's short preface adds to its value. Especially happy is the portion of this describing Lamb's obligation to Wither in his lyrical style. This edition of Lamb is at least that which the lover of books will care to have closest at hand for familiar reference.

*Memorials of a Dissenting Chapel: its Foundation and Worthies.* By Sir Thomas Baker. (Manchester, Johnson & Rawson; London, Simpkin, Marshall & Co.)

THE history of Cross Street Chapel is in fact, the history of the growth of Nonconformity in Manchester, and, in a sense, in the north of England. Henry Newcome, the son of a Huntingdonshire clergyman, was the founder of Manchester Dissent. He was ordained at Sandbach in 1648, and obtained in 1650 the rectory of Garswath.

In 1657 he removed to Manchester, where he became condutor of Heyrick, who had accepted the ordinance of the Commonwealth. With the Restoration the troubles of Newcome commenced. He preached in his church for the last time August 31, 1692. After preaching at private houses and undergoing some persecution, he was established in 1694 in a chapel, the construction of which had commenced the previous year. The following year, 1695, he died, leaving behind him a high reputation. The lives of his successors and the fortunes of the Cross Street Chapel are carefully traced by Sir Thomas Baker. It is pleasant to learn that Sir Thomas has presented to the Manchester Free Library the series of tracts on which his work is based.

*Philosophical Classics for English Readers.*—Vico. By Prof. Flint. (Blackwood & Sons.)

THE ordinary accounts of Vico are brief and unsatisfactory. Maffei, in his *Storia della Letteratura*, gives no sign of having in the least apprehended the Neapolitan philosopher's true rank among those elect men of science who are leaders of thought in their day. Prof. Flint's volume fills a distinct void, and it is welcome on that account, as well as for its own intrinsic merits. Here the English reader can now follow the great Italian thinker through his early studies, under Jesuit schoolmasters and professors, or ranging at will among his own stores of books at home. From Naples we can trace the further development of Vico's mind, following him into his nine years of quiet teaching and of learning at Vatolla. Then we have him back again at Naples for the remainder of his life. Prof. Flint's estimates of the philosophical value of Vico's several works seem to be framed with a rare moderation, and are probably the fairest judgments which have yet been passed in this country upon one who has not inaptly been styled in his own land the "Dante of Philosophy."

*The First Principles of Natural Philosophy.* By William Thynne Lynn, B.A., F.R.S.E. (Van Voorst.)

WE are glad to welcome a second edition of this useful little introduction to natural science. The beginner or the general reader will find here all that he requires to know of the rudiments of natural philosophy. Mechanics, statics, hydrostatics, pneumatics, and optics are all treated of in a pleasant, but sufficiently profound style, while an interesting addition to the volume is a chapter on light and sound.

*Trowel, Chisel, and Brush.* A Concise Manual of Architecture, Sculpture, and Painting, Ancient and Modern. By Henry Grey. (Griffith, Farran & Co.)

MR. GREY is a master of the art of condensation. These are the days of crum, and we regret that books of this kind should be wanted. If it is necessary that such books should be written, few are better qualified to do the work than Mr. Grey. Most men would quail before the almost superhuman task of describing the rise and progress of the three sister arts of architecture, sculpture, and painting within such prescribed limits. Mr. Grey, however, has creditably accomplished the undertaking in the eighty-two pages which have been allotted to him.

*Fermentation.* By Dr. Duclaux, of Paris. Health Exhibition Series. (Clowes & Sons.)

THIS is a treatise of the highest interest, and a valuable contribution to the knowledge of the subject with which it deals. The latest experiments of Pasteur, Dr. Duclaux himself, and others have placed beyond doubt the fact that the process of fermentation is caused by minute organisms of that class variously termed bacilli, bacteria, vibrios, or microbes. The various stages are here clearly and accurately described, while numerous illustrations of the "preparations" as they appear under

the microscope add to the interest of the text. Not the least entertaining part of the book is that which treats of those fungoid growths called moulds or mildews. M. Raulin, who has made a special study of this subject, succeeded, after much pains, in discovering the most favourable mixture for obtaining the largest crop, and the receipt for this is given in the book under the name of "Raulin's liquid." It is curious to note that for the perfect development of the crop a certain amount of mineral nourishment is necessary, such as zinc or iron, in addition to the alkaline elements demanded by all plants. The mildews have, however, the most decided objection to common caustic, or nitrate of silver, and if one sixteen-hundred-thousandth part be added to their liquid, "the vegetation stops abruptly." They display also a dislike, in a lesser degree, to mercury, platinum, or copper. This short treatise contains the latest facts which have come to light in connexion with these subjects, and, besides being "posted up to date," is written in a pleasant, easy style which is thoroughly adapted to the wants of the general reader.

*Le Livre* for November 10 contains a warm tribute, from the pen of the editor, to Paul Lacroix ("Bibliophile Jacob"). This heads the "Bibliographie Moderne." In the retrospective portion is a highly interesting study of "La Littérature Murale," with four curious illustrations of *offices littéraires*. "Les Influences Françaises en Russie" form also the subject of an essay.

No. 42 of *Edglastonia* contains, with other interesting matter, a portrait and a full biography of our lamented contributor Wm. Bates, B.A.

THE second series of the "Antiquary's Library" is nearly ready for issue to subscribers. The volumes consist of *The Life of Harold*, translated and edited by W. de Grey Birch; *Coins and Medals, their Place in History and Art*, edited by Stanley Lane Poole; and *Gleanings from the Natural History of the Ancients*, by W. G. Watkins.

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We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

ALFRED WAKE ("James Fisher").—Your obliging communication, which has no general interest, has been forwarded to our correspondent.

Nobody ("French Household Troops").—We have a letter for you, but are unable to forward it, having an address but no name.

NEMO.—Your appendix to "Rebellion of 1745" reached us too late to appear with your note in the present number.

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The damned are always amongst us, although we do not see them; they appear in different shapes, sometimes headless, but generally fire or blood red, spurning flames out of their mouths and eyes. When it is windy it is said that the

\* It is said in Holderness that children who are born at midnight see sights that others cannot (*vide Henderson's Folk-lore of the Northern Counties*, p. 10). According to the Magyars he who is born at midnight, December 31, will become a great man (*vide Varga Janos, Book of Superstitions*, Arad, 1877).

unhappy spirits are outside, whistling through the air; they shake the corners of the houses, and even shut the gates and doors, trying to find a place to rest on, because their condemnation (before the last judgment) is said to consist of a constant anxiety, an incessant hunting from one place to another without rest. The dead, therefore, bewail especially their weariness and the long journey they must go.\* The dead may not ask a question of a living person before the living one, by asking them a question, gives them leave to speak; before they are addressed they show by their unintelligible mumblings their intense desire to speak. Relatives sometimes question the dying "if he fears to die," i.e., if he fears that he will walk on earth after death. If the dying one answers "No," then they can be at peace; but if they receive no answer, then they must fear the worst, because people think that the dying person may not answer, and is probably already in the grasp of the powers of darkness.

When a man who is about to die has heavy death agonies, one ought to look very carefully to see if there are any feathers of "evil birds" in the pillow under his head, for so long as any one has such a pillow under his head he must not die.†

\* The same idea appears in the folk-lore of all nations. The weird howling of the wind seems to have awed and thrilled the souls of men, developing into a host of uncanny and blood-curdling tales. The Aryans heard Indra, Rudra, and their attendants, the Tritons Uhin sweeping over the swaying pines and desolate moors with his yelping hounds. French country folks crossed themselves till flered the murderer or the Wandering Jew passed by. Irish peasants prayed for the weary souls that rushed past on the wild blast, whilst others in the north of England listened with subdued breath till the headless steeds thundered past with the black coach of death (*vide Henderson, Folk-lore of the Northern Counties*, p. 132; *Hardwick's Traditions*, p. 163; *Baring Goud's Curious Myths*, p. 27). To the Polish peasant it was some evil spirit who swept past in the swirling gusts, and if he could only manage to throw his knife sprinkled with holy water into the centre of the eddy he obtained great riches, but at the cost of his soul (*Nauke's Slavonic Tales*, p. 17). Reappearing on every side in some new form, the sad wail of the "cauld blast" is a prolific source of folk-stories. Now the breeze wafts the spirits of the dead to their long home, now it sweeps past pregnant with the mementoes of untapt babes, anon it is the sweet pipe of Orpheus or the wondrous music of Wainamoinen. Where we tap our barometers and talk of the law of storms, early man cowered beside his fire. The men of old, like the child in Goethe's *Erl King*, saw the spectral monarch with outstretched arms, whilst we reply:—

"Sei ruhig, bleibe ruhig, mein Kind;

In düren Blättern rauscht der Wind."

Tylor, *Primitive Culture*, vol. ii, pp. 28, 111.

† One of my wife's relations in Yorkshire told me that when her grandmother (a German lady) was in her death agonies she seemed as if she could not die, which was said to be the effect of the pigeons' feathers in the bed, and her removal, even in her critical state, was

"Evil birds" are especially such as crows, magpies, owls, and hawks.\* Some even reject hens' down (the small feathers) because it is difficult to die on. People often judge the measure of blessedness after death by the length of the death agonies; and this belief is expressed in the proverb, "The greater the struggle, the brighter the crown."

Hobgoblins are found everywhere in springs, wells, kilns,† bath-houses,‡ &c. A little old man, clothed in grey with a little red cap, rules over the wells.§ In the kilns and bath-houses there are

seriously contemplated by those around. I have often heard it said in Holderness that pigeons' feathers must never be saved, lest they might by any chance get into a bed and so cause untold agonies to any one who might spend his last moments on such a bed (*vide* Henderson, p. 96).

\* In Holderness it is said that all peacocks' feathers which may be in the house must be thrown away before New Year's Day, or they will bring misfortune on the family. As to the magpie, one hears of its evil deeds all over. "As my husband and I were driving in the Marsh," said a Lincolnshire lady to me, "we saw a magpie. I at once stood up to see if there was another in sight; but there was not, and we knew that there was sorrow in store for us; and so it turned out, for shortly afterwards his mother died." "When I was a lad," said a Yorkshire friend, "whenever I saw a magpie I used to draw a cross on the ground with my toe and then spit on the point of intersection, which I was told would avert the coming evil." Another method of protecting oneself against this and all other evil influences I heard in Holderness one day. Here it is. "From witches, and wizards, and long-tailed buzzards, and all creeping things that run about hedge bottoms, good Lord, deliver us." I have been told that the reason one magpie denotes sorrow and two mirth is that before bad weather only one bird goes to seek for food for the young; if it is going to be fine both leave the nest. In the Lapp stories we find that wizards assumed the form of a magpie. *Vide* Gubernatis, *Zoology and Mythology*, vol. ii. p. 258; Hartwick, chap. xii.; Tylor, *Primitive Culture*, ii. 175; Napier's *Folk-lore*, p. 114; Henderson, *Folk-lore of the Northern Counties*, pp. 125-8.

† "Ria" is a place where the corn is dried.

‡ "Badatuga" is a little building where the bath is.

§ I heard the following story near York. My friend who lived at — was pestered with a mischievous sprite. There was no peace in the house, and so the poor bewildered occupant determined to take up his abode somewhere else. As the cart loaded with furniture was on its way to the new abode the persecuted wight met a friend, who exclaimed, "Art thou flutting?" and lo! before the poor man could reply up popped Robin Roundup out of a churn, and cried, "Aye, we're flutting." "If thou's flutting," said the dismayed and confounded farmer, "we'll off home again," and so they returned. Another story from the same neighbourhood shows that Robin can be very useful when he likes. A farmer at Spaldington told his men to bring up the sheep to clip. Next morning, being out very early, he was astonished to find the sheep all up in the yard, whereupon he told the men how pleased he was that they had done what he wished so promptly. Scarcely were the words out of his mouth before a voice (Robin's) from amidst the rafters exclaimed, "Yet, I got them all up for you, but I had a great deal of trouble with Brownie." When they looked for Brownie they found it was a

hobgoblin who are entirely clothed in red. The woods are ruled over by enormously large

hare! *Vide* Hardwick, p. 127; Henderson, pp. 248-256. *Nemere*, a paper published in Transylvania, March 16, 1883, says: "Mrs. A. G., of Szemerja, coming home last Friday night, found a little man sitting by the oven: the moon shone on the oven, and the outline of the little man could therefore be distinctly seen. His size was about that of a man's arm, a black cap covered his head, his dress was red, his face and hands covered with hair. The woman's blood ran cold as she stood staring at the strange being, who sat immovable in the moonlight. After some time the creature advanced a few steps and disappeared. That night was spent in prayer, and in the morning she scrubbed with garlic the spot where the little man had sat and fumigated the whole place, but all in vain, for that very night the little red man sat by the oven again. As the woman entered the room he approached her, when (either actuated by fright or by returning courage) the woman threw the can she held in her hand at the goblin: in a moment he was on her back, thrust her head down, and scratched her forehead. She fainted, and was bedfast for three days, nor did she recover until she had taken some dust from the place where the goblin sat, and drank of it three times, and she herself and the place had been fumigated three times. The little man was seen by other people last Saturday after he had left the fainting woman. No doubt it was a stray monkey which had got loose by some accident, but the good people of Szemerja are fully convinced that it was a goblin, if it was not the devil himself, as it has left traces of its footsteps behind, which are exactly like those of a gosse!" *Vide* "Magyar Folk-lore," *Folk-lore Record*, November, 1883. Such stories are to be found well nigh everywhere, and so I must confine my references chiefly to those of one other nation, viz., Sweden. Here we find the goblins in all their glory. They guard the lost treasures that the good people of Stenbrohults sank in a copper kettle in Möckeln. They dwell under Hellerup Hall in Ljungby, unseen by all since the day that the young lady of the house laughed at them as they fused and bustled in the stove at their mimic feast upon her wedding day (cf. Prof. Müller, *Nordiska Herrg.*, p. 45). In Östergötland, we find the "Tomte," an old man dressed in grey clothes and a conical red hat, who lives in the storehouse or stables—very kind to those whose homes are peaceful and honest, but easily offended, and who betide the home that falls under his displeasure. (In Norway the Tomtes are called "Tjoppreite," "Tondevette," and "Gardbo"; and in the Parö Islands, "Nag-risier.") In old times no one would go to a smithy on St. Thomas's Eve, as that was the goblin's special night. If any one peeped in at the door, he would see the little folks busily engaged hammering silver bars, or "turning their own legs under the hammer." According to the lore of some Finnish peasants, if the first person that enters the house be a man, the resident spirits will be of the male gender, and *vice versa*. House-lore, with all attendant superstitions, is a most interesting subject. I may instance two examples from widely different places and ages. "If the gates of a house face north, the bricks of that house will be bad, if the house has a southern aspect, good." In laying the foundations of a house the owner of the house must bowas of black beetles; if any are seen, the master of the house will die before his time. So said the Assyrians in the days of old *crude* *18th century* August 16, 1882. "When a house is built, the first thing after its completion will be that you must find a man a few months ago ment by saying, 'So-



sprites,\* who have long beards that reach to the knee; their daughters are beautiful maids, remarkable for their long hair, which they comb by the setting sun, using the clear water of the wells as their mirrors. If in a new building a man make the first fire, a goblin man will come and dwell there; where a woman makes the first fire, a goblin woman will come. Behind the hearth,† or in the garret,‡ the goblin dwells, and betrays his presence by the noise he makes at night. He is friendly to the people in the house if they do not by quarrels destroy its peace; for then the goblin becomes angry and evil disposed, and increases the variance by a thousand tricks. He is naturally good, and helps the mistress in her work, and even protects and guards her children during her absence. If you are in company with, or happen to meet, "the devil," "the dead," or "the goblins," you must, if you are walking, look behind you over your left shoulder; but if you are driving, and you know that there are so many dead upon your load that the horse cannot drag the burden, you must unfasten the horse's collar,§ and then look back through it on the load. If you have courage to do this, you will soon get rid of your company, which may have been as thick round you as ants in an anthill.

Children before they are baptized are in continual danger of being taken away by the trolls who change them for their own children.|| If the

and so built himself a house last year, and then entered it first himself, saying he knew how it would be. His widow and children live there now."

\* "Rifan."

† "Spisel."

‡ "Vind."

§ In Finland the horses' collars are made to open under the neck, and are fastened by a piece of leather.

|| To protect children from being stolen by any of the sprite throng, the Welsh put a knife in the child's cradle when left alone, or a pair of tongs across, but the best preventative of all is baptism. In Friesland a Bible is placed under the child's pillow; in Thuringia the father's breeches are hung against the wall (N.B., this is infallible). In China a pair of trousers belonging to the child's father are put on the frame of the bedstead in such a way that the waist hangs downwards; on the trousers a piece of red paper is stuck, having four words written upon it, intimating that all unfavourable influences are to go into the trousers instead of afflicting the child (vide Sykes's *British Goblins*, p. 64). The Portuguese babies always have a little band made of red coral, called a *figa* (a band with the thumb thrust between the first and second fingers), hung round their necks, to keep the devil off. In Bohemia there is a sprite called a *myling*, *myrny*, or *myrdany*, which is ordinarily understood to be the ghost of a murdered person, generally an unbaptized child, which haunts the living until it receives Christian burial and the murderer has been punished. The manner of its appearing is differently described in different parishes. Sometimes it appears as a spirit in a "bird dress" (*fogelthama*) with a human head; at other times as a weeping child, or a screaming skeleton, or a flame of fire (vide ante). Vide Hyltén-

children are ill-favoured, idiotic, deaf and dumb, or humpbacked, they are said to be changelings, and so, to avoid these changelings, so soon as the child is born a psalm book is laid under the head of the little one; and that the child may be fond of reading it is the custom at the same time to pass the leaf of a psalm book three times between its lips. Before the child is baptized the cradle must be carefully watched that no cat may come near it, for if it so happens, then the child will be liable to "flying nightmare," i.e., will become a nightmare, and be a trouble to men and animals.

When a man is troubled with nightmare\* he ought to get to know who it is that plagues him by saying, "Come to-morrow and ask me for that I have not"; then the nightmare in its natural shape must appear to borrow or buy something impossible. The nightmare always haunts the cattle in the shape of a cat. If you see a cow suffer in that way, which is to be known by its restlessness and heavy sweat in the mornings, then you must hasten to the cowhouse early in the morning, and if you are fortunate enough to catch the cat you must burn it with fire round the nose, or mark it in some way on the face, whilst you say, "Come to-morrow," &c. Next day a woman will come (and it is remarkable that the nightmare is very rarely a man), sore round the mouth, and will ask for something wonderful, and after this the cow will not be troubled with nightmare, for this treatment is very distasteful to the poor nightmare. The one who "flies as nightmare" does not know anything about the business, for it is completely unknown and involuntary. An infallible remedy against nightmare in cattle is to nail an old almanac before the cowstall, or to bind a piece of cloth from a winding-sheet fast in the collar that is round the cow's neck when it is in the stall.† A dead body must never be allowed to lie on the hay, because the sheep will get "kring gängen"; misfortune will enter the sheep-fold

Cavallius, *Värend och Vindarne Tillägg*, ii. 1; Hofberg's *Svenska Sägner*, p. 91. According to the peasants of Södermanland, every sensible grandmother knows that the fire must not be put out in a room where there is an unbaptized child, that the bath water must not be thrown out after dark, and that the child's binder must be fastened with a needle or some other steel thing; and thus every one knows how to protect her unbaptized children, besides the knowledge inculcated in numberless folk-tales as to the horrors that have happened to those who did not take such precautions. Vide A. T. Snobohm, *Götlands Natur och Folk*, p. 321; Henderson, pp. 14-16.

\* In Kent nightmare is called *eggought* (this is phonetically spelled), and I have been told that many believe it to be an animal, asserting that they have distinctly felt it slip off them. One man, whose wife was troubled with it, declared that he had heard it drop on its feet upon the floor as he pushed down the clothes in order to catch it. Vide Hardwick, p. 185; Tylor, *Primitive Culture*, ii. 189; "N. & Q." 6th S. ix. 441.

† Vide "N. & Q." 6th S. viii. 202, 463





A Grant to Thom<sup>s</sup> Neal, Esq<sup>r</sup> of all Mines Royall and all Mines of Lead, Tin, Copper, and all Minerals and veins of Salt petre within every one of his Maj<sup>ty</sup> Plantations and Colonies in America (except as therein excepted) habend<sup>d</sup> for 51 years, rendering to his Maj<sup>ty</sup> one sixth part of all Gold and Silver, and delivering one sixth part of all Saltpetre into y<sup>e</sup> Office of y<sup>e</sup> Ordnance, and rendering one tenth part of y<sup>e</sup> clear profits of all Lead and other y<sup>e</sup> Premises.

Sept<sup>r</sup> 1692. A Grant unto Martin Peckover of 110l. lervd upon y<sup>e</sup> Estat<sup>e</sup> of Eli<sup>ah</sup> Poiree of Whittington in y<sup>e</sup> County of Norfolk, who was outlan<sup>d</sup> at y<sup>e</sup> suite of y<sup>e</sup> s<sup>d</sup> Peckover.

A Grant unto Henry Acourt and others in Considera<sup>n</sup> of 2,100l. p<sup>er</sup> into y<sup>e</sup> Excheq<sup>r</sup> of y<sup>e</sup> use and Exercise of y<sup>e</sup> Royal Oak Lottery, and all other Lotterys for 11 years from Mich<sup>as</sup>, 1692, under y<sup>e</sup> yearly Rent of 4,200l. for y<sup>e</sup> first ten years and an half, and a Pepper Corn for y<sup>e</sup> last half year.

Oct<sup>r</sup> 1692. A Grant unto Kober Fowler and others in Considera<sup>n</sup> of 500l. p<sup>er</sup> into y<sup>e</sup> Excheq<sup>r</sup> of y<sup>e</sup> tenth part reserved to his Maj<sup>ty</sup> of y<sup>e</sup> Wrecks to be taken up by Mr. Neal or his Agents within twenty Leagues of Bermudas before y<sup>e</sup> 23<sup>th</sup> June, 1694, and a Moiety of a fifth part reserved to his Maj<sup>ty</sup> of y<sup>e</sup> Wrecks to be taken up in y<sup>e</sup> parts before mentoned, after y<sup>e</sup> 24<sup>th</sup> June, 1694, and before 24, 1701, pursuant to y<sup>e</sup> L<sup>tes</sup> Patents in y<sup>e</sup> behalf.

A Grant unto Thom<sup>s</sup> Neale of a Moiety of a fifth part, and all y<sup>e</sup> tenth part reserved to his Maj<sup>ty</sup> upon certain Grants to Francis Smales of y<sup>e</sup> Benefitt of New Inventions for working in y<sup>e</sup> Sea to take up Wrecks.

A Grant and Release unto y<sup>e</sup> s<sup>d</sup> Thom<sup>s</sup> Neale of y<sup>e</sup> Moiety of y<sup>e</sup> fifth part reserved to his Maj<sup>ty</sup> upon y<sup>e</sup> Grant of Treasure Trove in y<sup>e</sup> Island called Ireland near Bermudas, and of y<sup>e</sup> whole fifth part of all Wrecks reserved upon his Grant of Wrecks to be taken up between Cartagena and Jamaica.

Dece<sup>r</sup> 1692. A Grant and Confirma<sup>n</sup> unto Sam<sup>l</sup> Reynolds, Esq<sup>r</sup> and his Heirs of y<sup>e</sup> Manor of Cowhern in y<sup>e</sup> County of H<sup>erford</sup> with its Appurtenances escheated to y<sup>e</sup> Crown under y<sup>e</sup> same Rents, if any, as were payable before y<sup>e</sup> time of y<sup>e</sup> Escheats.

A Grant unto Richard Read, his Heirs and Assigns, of y<sup>e</sup> Messuages, Lands, and Estate late of Richard Read, of Gabbrellhill, in y<sup>e</sup> County of Gloucester w<sup>ch</sup> were found by Inquisition to be settled to superstitious uses, and of y<sup>e</sup> Arrears and Meane Profits of y<sup>e</sup> same under y<sup>e</sup> Rent of four Nobles per ann.

Jan<sup>y</sup> 1692. A Grant unto Thom<sup>s</sup> Bishop of Lincoln and his Heirs of a Parcell of Ground, Tabernacle or Building near y<sup>e</sup> Parish of St James, West<sup>l</sup>, and a Demise unto y<sup>e</sup> s<sup>d</sup> Bishop of a Parcell of Land adjoining to y<sup>e</sup> s<sup>d</sup> Premises, w<sup>ch</sup> all buildings erected or to be erected thereupon, for 99 years, from 14<sup>th</sup> Febr<sup>y</sup>, 1722, at 20s. per ann. Rent.

A Grant unto Philip Howard, Esq<sup>r</sup> of a pension of 400l. p. ann. out of y<sup>e</sup> Rent of y<sup>e</sup> Lottery for 11 years, from Mich<sup>as</sup>, 1692.

Feb<sup>r</sup> 1692. A Grant to Francis Nicholson and others and their Heirs trustees for y<sup>e</sup> Benefitt of y<sup>e</sup> Colledge to be erected in Virginia of 1,925l. 14s. 10d of his Maj<sup>ty</sup> Quit Rents there, and of y<sup>e</sup> one penny per pound for Tobacco, at an Board of any Vessel within y<sup>e</sup> Colonys of Virginia and Maryland belonging to y<sup>e</sup> Crown, and of y<sup>e</sup> Office of Surveyor General of y<sup>e</sup> s<sup>d</sup> Colony, and also of 20,000 Acres of Land in y<sup>e</sup> s<sup>d</sup> Colony, the whole to be applied towards y<sup>e</sup> Building, finishing, and endowing of y<sup>e</sup> s<sup>d</sup> Colledge, rendering to y<sup>e</sup> Crown two Coppys of Latin Verbes by y<sup>e</sup> President and Masters thereof.

A Grant unto Edward Wgg, Gent<sup>l</sup> of severall summs of Money amounting to 1,961l. 14s. owing to his Maj<sup>ty</sup> on

y<sup>e</sup> acco<sup>ts</sup> of several Receivers of y<sup>e</sup> Revenue in North Wales.

A Grant to Andrew Corbett, Esq<sup>r</sup> of y<sup>e</sup> power of making Copper Farthings for y<sup>e</sup> Term of 9 years, from Lady Day, 1693, under y<sup>e</sup> yearly Rent of 1,000l.

March, 1692. A Grant unto J<sup>as</sup> Hampden, Esq<sup>r</sup> and Thom<sup>s</sup> Covell, in trust for y<sup>e</sup> Dutches of Grafton, of Havering Park, and other Lands and Hereditam<sup>ts</sup> in y<sup>e</sup> County of Essex, under y<sup>e</sup> yearly Rent of 20s., with a Release to y<sup>e</sup> say<sup>d</sup> J<sup>as</sup> Hampden and Thom<sup>s</sup> Covell for y<sup>e</sup> Benefitt of y<sup>e</sup> s<sup>d</sup> Dutches of 119l. per ann. part of 130l. per ann. w<sup>ch</sup> will come to y<sup>e</sup> Crown after y<sup>e</sup> Death of y<sup>e</sup> Queen Dowager.

A Grant to y<sup>e</sup> Duke of Leinster of all Wrecks not being already granted as shall be recovered by him or his Agents within twenty years from y<sup>e</sup> Date in America between y<sup>e</sup> Latitudes of twelve Degrees South and forty Degrees North.

A Discharge to y<sup>e</sup> Heirs and Executors of Roger Vaughan of 673l. 16s., w<sup>ch</sup> he stood indebted to y<sup>e</sup> Crown as Receiver of y<sup>e</sup> Hearth Money in y<sup>e</sup> time of King Charles the Second.

A Grant to Jacob Leister of all y<sup>e</sup> Estate, Real and Personall, of Jacob Leister, late of y<sup>e</sup> City of New-York in America, his father, forfeited by his Conviction of High Treason, with a like Grant unto Mary Milburn of y<sup>e</sup> Estate of her late husband, forfeited for y<sup>e</sup> same cause, and likewise a Grant and Restitution unto Gerrard Beckman and five others of y<sup>e</sup> same City of their Estates real and Personall forfeited as afores<sup>d</sup>.

March, 1692. A Demise unto Lewis Medwell, Gent<sup>l</sup> of a piece of Ground and y<sup>e</sup> Buildings thereupon, lately part of a Field near y<sup>e</sup> Post House field in St James's Parish, Westm<sup>r</sup> habend<sup>d</sup> for 99 years, from y<sup>e</sup> 14<sup>th</sup> Febr<sup>y</sup>, 1722, at 13s. 4d. per ann. Rent. This was intended for his Encouragement towards erecting an Academy upon part of y<sup>e</sup> Premises.

A Demise unto Richard Powys and J<sup>as</sup> Taylor, Gent<sup>l</sup>, at y<sup>e</sup> Nomina<sup>n</sup> of W<sup>m</sup> Lowndes, Esq<sup>r</sup> of a piece of ground near Sobo, with a Narrow Slip leading thereto, a parcell of ground called great Spittle fields, near Chelsea, and another parcell called little Spittle fields, near Nights-bridge, and of several buildings upon part of y<sup>e</sup> Premises, all w<sup>ch</sup> had been demised by King Charles y<sup>e</sup> 2<sup>d</sup> to Sir W<sup>m</sup> Pultney for several long terms in being w<sup>ch</sup> were purchased by y<sup>e</sup> said Mr Lowndes habend<sup>d</sup> for 99 years as several Rents amounting to 14. 6s. 8d. p.

A Grant and Assignm<sup>nt</sup> to Robt Manning, Esq<sup>r</sup> for a mortgage made by Charles Earle of Manchester of y<sup>e</sup> Park Farm or enclosed ground called Achill Park in y<sup>e</sup> County of Essex, for 1,500l. pay<sup>d</sup> to him by John Ashton, Gent<sup>l</sup>, forfeited to his Maj<sup>ty</sup> by the Attainder of y<sup>e</sup> s<sup>d</sup> Ashton.

A Grant and Assignm<sup>nt</sup> unto Ralph Cook, Esq<sup>r</sup> of 10,002l. 6s. 9d. and 4,23l. 17s. due to his Majesty from Thom<sup>s</sup> Price, of London, Goldsmith, and of all y<sup>e</sup> Estate of y<sup>e</sup> s<sup>d</sup> Price, extended and seized towards y<sup>e</sup> satisfaction of y<sup>e</sup> s<sup>d</sup> Debts, except his share in y<sup>e</sup> Insurance Office y<sup>e</sup> was lately granted to Robt Nott and George White, to hold for such terms and Interests and under such Rents as y<sup>e</sup> same was held at the time of y<sup>e</sup> seizure.

A Grant unto Thom<sup>s</sup> Neal and J<sup>as</sup> Tisneck of all Wrecks to be recovered within seven years after y<sup>e</sup> Date within 30 Leagues of y<sup>e</sup> I<sup>ls</sup> of Sables in America, betwixt 30 and 40 degrees of Northern Latitude.

A Grant unto Ferdinando Hastings, Esq<sup>r</sup> of 12 several Messuages with their appurtenances erected on part of y<sup>e</sup> Land or Close called P-H Mell Close, in y<sup>e</sup> Parish of St James, Westminster, habend<sup>d</sup> for 51 years and an half, from Mich<sup>as</sup>, 1740, at 5l. per ann. Rent.

A Grant unto Thom<sup>s</sup> Payn, Esq<sup>r</sup> and his Heirs of y<sup>e</sup>

Manner or Lordship of Holme Cultram, in y<sup>e</sup> County of Cumberland, with the Demesne Lands and Hereditaments therunto belonging, being now part of y<sup>e</sup> Queen Dowager's Jointure, at y<sup>e</sup> Rent of 13s. and 4d. per annum.

April, 1653. An Authority under y<sup>e</sup> Privy Seal for raising of 5,000*l.* by y<sup>e</sup> sale of Decayed Trees not fitt for y<sup>e</sup> Navy in y<sup>e</sup> Forest of Whittlewood and Salzey, to be pay<sup>d</sup> to y<sup>e</sup> Duchesse of Grafton, in part of 12,000*l.* directed by y<sup>e</sup> Privy Seales of King Charles y<sup>e</sup> second and y<sup>e</sup> late King James's, to be raised and paid to y<sup>e</sup> Earle of Arlington, to whom y<sup>e</sup> s<sup>d</sup> Duchesse was sole Heiress.

A Grant unto Seymour Tredenham, Esq<sup>r</sup> in consideration of 1,000*l.* pay<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup> of y<sup>e</sup> duty of Port Groates in y<sup>e</sup> County of Cornwall, with y<sup>e</sup> arrears and Meme profits of y<sup>e</sup> same due since y<sup>e</sup> 30<sup>th</sup> April, 1653, and not answered into y<sup>e</sup> Excheq<sup>r</sup> haven<sup>d</sup> for 31 years from Xmas, 1602, under y<sup>e</sup> s<sup>d</sup> year's Rent of 10*l.*

April, 1653. A Demise unto Richard Savace, Esq<sup>r</sup>, commonly called Lord Colchester, of a piece of Ground Commonly called Wallwood, in y<sup>e</sup> County of Essex, for 99 years from y<sup>e</sup> Date at 6*l.* 5*d.* per annum.

WILLIAM STYKES, M.R.C.S.

Maxborough.

(To be continued.)

**SALE OF VERY RARE BOOKS.**—The selection of books from the Synton Park Library, which will be sold on the 12th of next month at Messrs. Sotheby's, includes volumes of such rarity that many readers of "N. & Q." will doubtless be glad to have had their attention drawn to them. Many years may pass before it will be again possible to see, and still less to purchase, books so scarce as the following. Passing by nearly a hundred other books printed in the fifteenth and sixteenth centuries, Aldine and Elzevir editions, books printed on vellum or on large paper, all in the finest condition and bound by the most celebrated binders, there may be singled out the block book, *Apocalypsis S. Johannis*, said to be the second printed, the *Acta Memorandi* being the first. Of this copy the woodcuts are coloured, the text brown, and the book is thought to have been issued from the press of Lawrence Costa, of Haarlem, and to be the earliest edition. A copy sold in Didot's sale for 540*l.* Of still greater value is the *Biblia Sacra Latina*, in two volumes, the first edition printed by Gutenberg and Fast about 1450-55, believed to be the first book printed with metal types. It is known as the "Mazarin Bible." In the Perkins sale a copy sold for 2,694*l.*, and as the present copy is a very fine one, magnificently bound, it is difficult to estimate its value. To the above may be added the *Monte Santo di Dio* of Antonio Bettini, of Siena, in which are three engravings by Baldini from designs by Sandro Botticelli, said to contain the first engravings from copper plates. In addition to these, there are the translation of the *Decameron* of Boccaccio, made by Maistre Laurens, printed by A. Verard, in Paris, about 1500, with capital letters and 101 miniatures in gold and colours on vellum, and many others

equally rare. These few specimens will give an idea of the importance of the Synton sale, which will occupy eight days. RALPH N. JAMES.

**COMMONWEALTH CHURCH REGISTER.**—The following curious entry occurs in the register of the retired church of Luddenham, Kent. After recording his induction in 1645, "Nathaniel Newburgh" adds:—

"Bello plusquam civile inter Reges | et parlamentariorum per plurimam | partem Angliam horribiliter | Gramante: Bene Vixi, quia bene latui.

Domino Exercitatori, Deo forti,  
Deo Liberatori, Deo servatori,  
Deo pacifico Gratias."

The present rector has kindly helped my memory by an exact copy of the entry as above.

W. F. HOBSON.

Temple Ewell, Dover.

**CANTING MEMORIAL INSCRIPTIONS.**—I am not aware of the existence of a collection of such inscriptions. They must be of frequent occurrence. I send the following as a specimen of what I mean, and as the first contribution to what I have no doubt would prove an interesting collection. The subjoined is on the tomb of Hamond L'Estrange, an ancestor of the present gentleman so named, who owns the fine domain of Hunstanton Hall. It is in the chancel of old Hunstanton Church. First, on brass:—

"In terris peregrinus eris nunc incolæ cœli.  
In Heaven at Home. O blessed change!  
Who while I was on earth was Strange."

Second, on the stone:—

Hamond Estrangers Miles  
Obijt. 8<sup>th</sup> May, 1654  
Ætat. Suse 71<sup>o</sup>.

The name of the present family is now spelt *de Strange*, i. e., with a small *d* and a capital *S*.

C. M. L.

Heacham Hall, Norfolk.

**OMADHAUNS.**—On Oct. 26 a public meeting was held in Hyde Park to protest against the action of the House of Lords with regard to the Franchise Bill. Mr. Michael Davitt, unable to be present, addressed a letter to Mr. Tans on the subject, which was read at one of the platforms, and appeared in the *Times* the next morning. In the course of his remarks he spoke of the Peers as "the noble omadhauns." I believe this is quite a novel specimen of political slang—at any rate on this side of St. George's Channel. I suppose it is a genuine Irish word, being the Gaelic *omadhán*, which, according to O'Reilly, means, in plain English, "a madman, simpleton, foolish, silly man, fool."

A. L. MAYHEW.

Oxford.

**THE NOBILITY AND THE COLONIAL EPISCOPATE.**—A few weeks back—*—4 Mall Gazette,*



in describing the consecration of the Hon. and Rev. Adelbert Anson to the bishopric of Assiniboia, noticed this event as being one of peculiar interest, because it was the first occasion upon which a scion of the nobility had been raised to the Anglican colonial episcopate. As mistakes are apt to become stereotyped, it may be worth while to put on record that the *Pall Mall* is in error. This honourable distinction belongs to the Hon. and Rev. Charles James Stewart, fifth son of the Earl of Galloway, a man of truly apostolic life, who was Bishop of Quebec from 1826 to 1836, having been a missionary in Canada for some years previously. The Hon. and Rev. C. A. Harris, brother to the present Earl of Malmesbury, was Bishop of Gibraltar from 1869 to 1874; but Gibraltar is not, strictly speaking, a colonial see.

EDWARD H. MARSHALL.

Hastings.

KINGSTON-ON-THAMES PARISH REGISTERS.—The *Surrey Comet* of October 25 contains an earnest and vigorous article on the neglect with which the above are treated. Besides these, it is stated that "there are, or ought to be, somewhere, a mass of old deeds dating back almost to the time of the Plantagenets, which would, if found, be deeply interesting to Surrey genealogists and antiquaries. There is also a series of account books of the churchwardens and bailiffs from the reign of Henry VII., in which entries of the most curious and illustrative character would probably be discovered." It is evident that it is the duty of the churchwardens, or other responsible authorities, to lose no time in seeing that these possible treasures are properly cared for, and in the mean time the editor of the *Surrey Comet* is entitled to the best thanks of all archaeologists for taking up the subject in so warm and hearty a manner.

K. O. T.

WILLIAM LYSER ("HOMES ECCLESIE RECTOR") AND ALICE SAMSON.—I have brasses (sixteenth century) to persons so called, and shall be glad to restore them to the place or places with which they may be identified.

SOMERSET.

Heralds' College.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BIOGRAPHY OF BISHOP KEN.—Some of your readers are probably aware that for some months past I have been endeavouring to raise a fund for a suitable memorial to Bishop Ken in our cathedral at Wells. I have now set myself the task of, as it were, completing that work by writing a new memoir of Ken. None of the existing biographies

can be said to be adequate, and I hope to find in many places, as I have found in our own records, some fresh materials throwing light on his life and character. It occurs to me that such materials are likely to be found, hitherto unnoticed, in the diaries, correspondence, old books, and pamphlets of many country houses, and I shall be much obliged if you will allow me, through your columns, to request any who may possess such documents to put themselves in communication with me at the address given below. The letters printed in Round's edition of Ken's prose works seem to me especially to need this kind of information as to the persons and places named in them. I will give one question by way of sample, but I shall probably have occasion to trouble you with many others. Ken appears in the later years of his life to have frequently visited two ladies of the name of Kemys, who lived at Nash, near Bristol, and ten miles or so from Bath, and presided over a kind of religious house under Ken's direction (Letters xlii., xlv.). Can any of your readers tell me anything about them?

E. H. PLUMPTRE, Dean of Wells.

Carisbad Villa, Torquay.

DR. RICHARD FORSTER.—No biographical dictionary giving notices about Dr. Richard Forster, I ask by the means of the present journal if anybody could afford me some hints about this personage, who was an English physician living in London about the commencement of the seventeenth century. I add that Dr. Richard Forster seems to have been occupied also with astronomical and astrological studies, and I have a letter from him in which he announces the next publication of a work entitled *Commentarii in Quadrupartitum Ptolemei*.

EDITOR OF "GIORNALE DEGLI ERUDITI E DEI CURIOSI."

Padova.

[Your second query has been unfortunately lost in the attempt to obtain information. Kindly rewrite.]

GOLD MEDAL OF OLIVER CROMWELL.—I enclose you a rubbing of a medal given by Oliver Cromwell to one of his men who participated in the battle of Dunbar, Feb. 3, 1650. The original is in fine gold and weighs a little less than three-quarters of an ounce, is oblong in shape, and is one and fifteenth-sixteenths of an inch long and one and a half inches wide. About ten years ago I saw a notice from some antiquary that there are only three in existence. Last year I visited the British Museum and noticed a bronze medal this size and a gold one only half the size. I should be much obliged if you could inform me how many there are known to be and in whose possession they are.

JOHN A. HADDEN.

RECORDS TEMPO JAC. I.—Where are the records called "Originalia et Memoranda" preserved

and how can I obtain a copy from them of a roll marked "93 Hilarii Records," circa 1610?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**NAMES OF AUTHORS AND EDITORS.**—1. Can any of your Lancashire correspondents inform me who was the editor of *Nepenthe*, a literary magazine, Liverpool, 1825, 4to, printed and published by J. Hodgson, Tarlton Street, Liverpool? One of the principal contributors has adopted the signature of "Iron Mask." W. Rowlinson, a Manchester poet, is one of the writers in the miscellany.

2. Who was editor of the *Butterfly*, a literary miscellany, Warrington, 8vo., 1823-7, printed and published by Crowther, Bridge Street? Is anything known of the contributors to this magazine?

3. Can you give me any information regarding Mrs. Atterdell, author of *Peter the Cruel*, a tragedy, Angers, in France, 1818, 8vo.?

4. About sixty years ago there was an authoress, Miss Mary Leman Rede, a poetical contributor to the magazines of that period, 1820-4, the *Belle Assemblée*, *Literary Speculum*, &c. I think that Miss Rede was a sister of William Leman Rede, the dramatist, who died in 1847. Is she still living?

5. Who is the author of *Claudius*, a poetic tale, printed by W. Irwin, 39, Oldham Street, Manchester, no date—a production probably of the last thirty years?

6. Can any reader of "N. & Q." inform me where is the burial-place of the poet Christopher Smart, who died in 1771, author of *The Song of David*, &c.?

R. INGLIS.

**TURNER'S PICTURES AND DRAWINGS.**—I should be much obliged for any information as to the present ownership of any of Turner's important pictures or drawings, more especially those made for the England and Wales series. I have the information when they have been sold by auction, but they often change hands privately.

ALGERNON GRAVES.

6, Pall Mall.

**JOHN RUSKIN.**—Can any reader of "N. & Q." favour me with a list of the lives of Ruskin already published? I am aware of those from the pens of Mr. Edmund Baillie and Mr. Mather, as well as the bibliography of Mr. Axon. Any reference to current accounts will oblige.

T. CANN HUGHES, B.A.

Chester.

**NARCISSE PELLATIER.**—Can any reader inform me where to find the account of Narcisse Pellatier, a French sailor, who lived for some years with a tribe of Australian aborigines, and is quoted as an authority on their habits?

SAVILLE.

**DEMOCRACY IN SOUTH AMERICA.**—Five-and-twenty years ago a South American friend repeated to me the following lines:—

"Bahar tumbó a de Góda,  
Y, desde ese instant, la,  
Por un tirano que habia,  
Se han hecho tiranos todos."

(Believe not the Spaniard's down,  
And ever since that luckless day,  
Where once we feared our tyrant's frown,  
The mob, all tyrants, have held sway.)

I should feel obliged to any reader who would kindly give me the author's name.

A MANCHESTER MAN.

**DAVIS, CLOCKMAKER.**—An upright clock (apparently of the end of the seventeenth century) is inscribed, "John Davis in Windsor fecit." Any information regarding John Davis will much oblige.

ELL.

**BALLAD.**—I shall be obliged if any of your readers can answer me the following question: Where can I find a copy of the ballad of *Queen Margaret and the Robber*? ALFRED T. STONEY.

(For willow pattern plate, see list of references given ante, p. 329.)

**POPERY.**—There is a *History of Popery* in which it is stated (vol. iii. p. 53) that Pope Innocent IV., in 1244, ordered that when the cardinals rode out they should wear red hats, to show that they were ready to shed their blood in the cause of the Church; and in 1471 Paul II. ordained further that they should wear also robes of scarlet. I dare say some one in "N. & Q." well read in ecclesiastical history, will be able to at once indicate the author of the above work, as there cannot be many such. There is also an octavo *Popular History of Popery*, 1838, but that has nothing to do with the above.

C. A. WARD.

Haverstock Hill.

**ARMS WANTED.**—Can any reader let me know the arms of the following families: Colsofox, of Merrington, co. Salop; Kelle, of Barkler, co. Dorset; Figgis, of Twenlowa, co. Salop; and Perkins, of Upton, or Upton, co. Berks; and whether there is any published pedigree of the last family?

H. ARTHUR WILLIAMS.

Cardiff.

**REFERENCE WANTED.**—In the memoirs of De Camille, ch. iv., is this sentence: "Par quoy fait bon user de l'opinion de celui qui dit, que l'on ne se repoit jamais pour parler peu; mais bien souvent de trop parler." To whom does De Camille here refer?

CHARLES L. BELL.

Christleton Road, Cambridge.

**SIR THOMAS INGRAM.**—Can any of your correspondents give me the date of the death of Sir Thomas Ingram, B?

Hutton, York.



shire? He was sworn of the Privy Council shortly after the Restoration (I think in 1663), and for some time filled the office of Chancellor of the Duchy of Lancaster. He was a member of the family of Ingram, Viscounts Irvine. The desired information will probably be found in a book on Yorkshire county families (I think there is one by Berry), which I cannot find in Dublin.

STATIST.

WELSH AND JEWISH SURNAMES.—How is it that Welsh and Jewish surnames are so clearly analogous?—*E.g.*, Maurice is no doubt from Moses; Davis or Davies, derivation apparent; Lewis, presumably from Levi, &c.

HERBERT PUGH.

COLONIAL BISHOPS.—Have colonial bishops, and bishops of the Established Church whose sees do not entitle them to a seat in the Upper House, the right to be styled Lord Bishop?

H. DELEVINGNE.

Chiswick.

CANNIBALISM.—

"The Padem, the father of history also tells us, ate their relatives when they became incurable; and the Jesuists did the same, resembling in this particular the Tupis of Brazil, who, when the *para* chiefs despaired of a man's recovery to health, killed and eat the invalid."—*Griffiths's Magazine*, October, 1884, art. "Cannibalism," by A. St. Johnston, p. 395.

What is the authority for the custom attributed to the "Tupis of Brazil"?

W. G. B.

OMEN IN CONNEXION WITH POCKET-PICKING.—Is this belief still prevalent, or is it exploded? In *The Court Beggar*, acted 1632, printed 1653, Sir Andrew Mendicant remarks, *a propos* of having lost his purse: "I do not like Thieves handsell though. This may presage some greeter losse at hand" (p. 259); and at p. 260 he says, to the query, "Sir Andrew! Melancholly?" "I was thinking on the omen of my purse" (*The Dramatic Works of Richard Brome*, vol. i., J. Pearson, reprint, 1873).

F. C. BIRKBECK TERRY.

MARMONTKL.—Where can one meet with a good brief description of the principal opinions held by this clever Frenchman and a concise epitome of the facts of his career? Reference to English authorities will oblige.

T. CANN HUGHES, B.A.

Chester.

[His *Memoirs*, written by himself, containing his literary and political life, &c., were published London, 1805, 4 vols. 12mo. A second edition appeared 1806.]

CREST OF HARRIS.—I shall be much obliged if any of your readers will give me any information regarding that Sir Thomas Harris, Knt., whose arms were, Barry of eight pieces of ermine and azure, over all three annulets or, and whose crest

was a hare sejant holding up two ears of bearded barley between its fore feet. Motto, "Sola virtus invicta."

E. HARRIS.

42, Lady Lane, Waterford.

HOLLOWAY OF OXFORD.—Can any one inform me about this family, whose arms are recorded in the Visitation of 1634? What is the meaning of a canton ermine, which they carry? F.S.A.

BURNS'S "JOYFUL WIDOWER."—The last four verses of this poem (with the exception of two or three words) appeared amongst the epitaphs in an old work published at least a hundred years previous to Burns's time. Has any note been made of this in any of the editions of his works?

R. THOMPSON.

3, Nott Square, Carnarthen, South Wales.

RALPH WALDO EMERSON.—Has any good life of this great American been published? Has any national monument been raised to him? If so, where can a copy of the inscription be met with? Has he left any representatives?

T. CANN HUGHES, B.A.

Chester.

LADY JANE GREY.—Did Lady Jane Grey and her husband bring out any coins during their short reign, or did the Duke of Northumberland have some struck to give more *éclat* to their coronation and to throw among the populace on that occasion? Are there any coins in existence attributed to her or to them? I have a strong reason for asking this question, and shall be much obliged by any answers to it.

FATHER FRANK.

Birmingham.

LATIN IN FAMILY MOTTOES.—I notice that the family motto of Sir W. Knatchbull, Bart., and his relative Lord Brabourne stands in Sir R. Burke's *Peerage and Baronage* as "In crucifixa gloria mea." In Lodge, however, the motto runs, "In crucifixo gloria mea." Which is right?

MUS RUSTICS.

HILLCOAT, HILCOT, HELCOAT, SURNAMES.—Can any correspondent give me any information as to this name and family? I find that one William Hillcoat, of Newcastle, married Elizabeth, dau. of Henry Brougham, sixth son of Thomas Brougham, of Scales, ancestor of Lord Brougham and Vaux. I am informed that persons of that name resided in Newcastle towards the end of last century, and that they are in some way connected with Norfolk.

ROBERT GUY.

The Wern, Pollokshaws, N.B.

BELLEW FAMILY.—I should be very glad if any of your readers could give me any information respecting the Bellew family other than is contained in Burke, Phylfair, Col. Vivian's *Devonshire and Cornish Pedigrees*, and, in fact, on the surface

generally. This branch is supposed to be French Protestant from Auvergne, and to have settled in America under the spelling of Ballou, or Balon, or Balou. E. S.

"PUSHING AWAY."—Will any one send a quotation for President Lincoln's use of this phrase for the *New English Dictionary*?

J. A. H. MURRAY.

MIL HILL, N.W.

OLD EXPRESSIONS.—I shall be greatly obliged for explanations (with references) of any of the words or expressions italicized below.

1. Every "battell" (small ship) with *cholles* (14 Ed. III.).
2. *Hermundry* demised at 20l.
3. For every hogshead, &c., of *uncti cisaris*, *asuris*, *arguel*, &c.
4. *Crateram suam* granted to Edw. Bettis, with free passage thereto into the highway noctanter (22 Hen. VI.).
5. J. L. accused of cheating at games called *schitolds*, *prillolds*, and *quarter spells* (26 Hen. VI.).
6. Liberty to build a *tainter* (17 Ed. IV.). To set up a *tainter* (12 Eliz.).
7. W. P. hath built one *dousser* of *estrich board* (19 Ed. IV.). J. A. elected Burgess on condition that he shall paint the *dousser* with the king's arms and St. George (21 Ed. IV.).
8. *Les rollys* not to be used for measuring corn (11 Hen. VII.).
9. *Sorinary* to be built above the kitchen.
10. Inhabitants to have their *tabernas* and attendance at the feast of Corpus Christi (24 Hen. VII.).
11. Persons fined for casting *bever* into the river (12 Hen. VIII.).
12. II. to provide *bobbets* in case of fire (29 Hen. VIII.).
13. *Oylage* of a ship condemned.
14. The portmen to pay 10s. each to a *com'artha* (1 Ed. VI.).
15. Lands to be *buttalled* (2 Philip and Mary).
16. J. F. shall grind only with *collein* stones (14 Eliz.).
17. *Stee* eels not to be taken before St. Thomas's Day.
18. A *wocke* for taking up water from the river.
19. *Sulche* oysters to be cast overboard (20 Eliz.).
20. *Casperalle* to be made for stopping filth.
21. *Bunnets* or *bonnets* not to be used for fishing (20 Eliz.).
22. *Uker* wood (16 Jac.).
23. J. L., *sporier* (Ed. I.).
24. A. P., *stranger* (23 Eliz.).
25. *Gigant*. Qz. one who pledges himself to deliver up goods unlawfully gotten.
26. *Kopper* or *shedder* unlimon.
27. *Tholons* wood.

28. *Genete* demised at 5s. (20 Ed. III.).

29. To *try* sail (1 Ed. IV.).

30. J. F. to have a *pennd* out of Caldwell brook into his ground (1 Jac.). ROYAL.

"ALONZO AND MELISSA."—It is stated in President Garfield's *Life* that in his boyish days this tale was one of his favourites. Who wrote it, and is it well known? M.A. OREN.

#### AUTHORS OF QUOTATIONS WANTED.—

"Disinter no dead regret,  
Bring no past to life again;

Sweet thoughts come from where it lies  
Underneath the violet." T. W. C.

#### Replies.

HENRY WINSTANLEY, CARD MANUFACTURER.  
(6th S. I. 288.)

He was a very celebrated man in his time, but one of whom it is now very difficult to find any distinct biographical information, as almost all biographical dictionaries ignore his very existence. Horace Walpole mentions him under the heading of Hamlet Winstanley, the engraver, and suggests that Henry was perhaps his father. This was, however, it appears, not the case; they do not seem to have been at all related (see 5th S. viii. 404). Henry Winstanley is said to have been a man of some property, and resided at Littlebury, near Saffron Walden, in Essex. He is first known as an engraver, having etched some plates of Audley-End, of which grand old royal palace he was clerk of the works in 1691 (Miege, *New Present State*). At this time, having for years devoted much time to mechanical "contrivances" and hydraulic "devices," his home at Littlebury was esteemed one of the sights of the county. In 1696 he proposed to the Master and Wardens of the Trinity House to erect a lighthouse on the Eddystone rock, near Plymouth; his scheme was approved, the execution was entrusted to him, and the work completed in 1699. His practical knowledge was by no means great; all the arrangements of his lighthouse were very ingenious, but he paid more attention to contrivances and ornament than to solidity of construction. Yet his confidence in his own building was boundless, and when others predicted that a violent storm would sweep it away, he replied that "he only wished to be there in the greatest storm that ever blew under the face of the heavens." His presumptuous wish was very soon gratified, for in November, 1703, the lighthouse requiring some repairs, Winstanley visited it, and was there on the night of the great storm of Nov. 17. He made signals of distress, but was blown off from shore to aid him, and broke there.



was no lighthouse to be seen; it was swept away in the night, and Winstanley and the lighthouse keepers perished with his edifice (see Simenton's *Narrative*; Defoe's *Storm*, and his *Tour*, 1724, Letter iii. p. 93). It is doubtful whether Winstanley had contributed any of the funds expended on the lighthouse or not; probably he had. Some time before his death he had opened what he called a "Mathematical Water Theatre" at the lower end of Piccadilly, which must have been a profitable concern. After his death both this and his house at Littlebury were kept for the entertainment of the public by his widow. Steele, in the *Tatler* for Sept. 29, 1700, speaks of "the lady who sat in the middle box at Mr. Winstanley's Water-works on Tuesday"; and there are many very curious advertisements in the *Guardian* of 1713, setting forth the new and delectable entertainments provided by "Mr. Winstanley's widow." Thoresby, in his *Diary*, under July 5, 1714, regrets that he had not had time to visit the late ingenious Mr. Winstanley's house at Littlebury and see "the model of his noted lighthouse, which was cast down in the dreadful storm the same night that himself perished in the lighthouse itself."

It is probable that many other notices of Henry Winstanley and his works might be traced out. Evelyn, in his *Diary*, under date June 20, 1696, speaks of visiting Lord Cheney at Chelsea, and seeing "the ingenious water-works invented by Mr. Winstanley." Faulkner, in his *History of Chelsea*, i. 333, quotes this, and in a note calls him "the ingenious painter and architect," and refers to Walpole. This is an error; there is nothing to show that he was a painter. He was an architect, drew plans, and etched, and, without having any very deep scientific knowledge, was a very ingenious man, and devised many mechanical and hydraulic arrangements, which may perhaps best be described as philosophical toys. There is a very brief notice of him in Bryan's *Biographical Dictionary*.

EDWARD SOLLY.

Horace Walpole writes:—

"There are prints of Audley-Inn, in its grandeur, by Winstanley, who lived at Littlebury, near it, where, within my memory, was his house, remarkable for several mechanic tricks, known by the name of 'Winstanley's Wonders.'.....The prints are very scarce."

His Christian name was Henry. Hamlet Winstanley, who engraved, was said to be his son, and was buried at Warrington, May 20, 1761, aged sixty-one. Henry Winstanley, a man of singular mechanical ingenuity, erected in 1696 the Eddystone lighthouse, a construction of wood. On the night of Nov. 26, 1703, Winstanley was in the edifice, making some alterations, when a fearful gale arose, which swept away the lighthouse, and he perished. Cf. Walpole's *Anecdotes of Painting*, edited by Wornum, 1849, pp. 208, 265.

J. INGLE DREDGE.

CHOLERA (6th S. x. 269).—According to Haydn's *Dictionary of Dates*, *cholera morbus* (Asiatic cholera) was described by Garcia del Huerto, a physician of Goa, about 1560; from India it reached Russia in Europe in 1830. Minshew, in his *Guide into the Tongues*, 1617, gives, *sub* "Choler," "T. Die cholera," and also mentions the word as being Italian and Spanish. In its origin the word is, of course, Latin, from the Greek *χολέρα*, and is used by Celsus and Pliny. I have found it used once at least in P. Holland's translation of Pliny's *Naturall Historie*, 1601, the second tome, p. 46, κ: "Moreover, they were wont in times past to boile them betwene platters, and so give them for the disease *cholera*, wherein choler is so outrageous, that it purgeth uncessantly both upward and downward." The expression *cholera morbus* is given in Bailey's *Dictionary*.

Your correspondent may possibly like to know that *skits* (= *scitum* in the quotation given by him) is still used in the north of Yorkshire for a disease among calves, the epithet *cold* being usually added.

F. C. BIRKBECK TERRY.

Cardiff.

*Cholera* is used by Hippocrates, and is of uncertain derivation. Its origin has been taken to be from *χολή* and *ρέω*, as being a bilious flux; from *χολός* and *ρέω*, as an intestinal flux; and from *χολέρα*, or *χολερά*, implying a discharge from a gutter by a metaphorical use of the term. This is the opinion of Alexander Trallianus, and agrees with the adjectival form *χολερικός*, which means one suffering from the disease. So Diogenes Laertius, in the life of his namesake Diogenes of Sinope, the cynic, gives this account of his death, that it happened to him *χολερικῶς ἀρθροῖται, καὶ ὧδε τελευτήσας* (sic, ed. Lips, Tauchn., 1870, lib. ii. c. ii. § 76, tom. i. p. 232, but cor. *χολερικῶς*). Plutarch also describes certain characters as those which τῶν χολερικῶν οὐδὲν διαφέρουσιν ("De Vit. Aer. Alien," *Opp. Mor.*, fol., t. ii. p. 831A). Celsus makes use of the term as borrowed from the Greek, and connects it with *χολή*: "Bilis supra infraque erumpit.....Ergo eo nomine morbum hunc *χολέραν* Græci nominarunt" (lib. iv. cap. xi.). Sydenham writes of the great prevalence of cholera as an epidemic in 1669: "*Cholera morbus, quem nunquam antehac ita fuisse epidemicum adverteram*" (*Opp.*, sect. iv. cap. i. p. 171, Lugd. Bat., 1726).

ED. MARSHALL.

PEASANT COSTUMES IN ENGLAND (6th S. ix. 508; x. 56, 196, 252).—Under this heading comes neither Newhaven, Midlothian, nor Newhaven, Connecticut, since both are in other states. Queen Anne is dead, and in connexion with that lamented sovereign it may be mentioned that during her reign North and South Britain united on equal terms. As "N. & Q." promotes accuracy,

it may be as well to keep in view that "the whole is greater than its part." W. M. C.

CHURCH FESTIVALS (6th S. x. 247).—DR. BREWER will find some of the information he wants in Duckett's *Dictionnaire de la Conversation*, sub voce "Cornards," or in the *Grand Dictionnaire Universel* of Larousse, sub voce "Fêtes." L. L. K.

Hull.

KAMP (6th S. x. 228).—This syllable is treated of in *Die Deutschen Ortsnamen* of Ernst Förstemann (Nordhausen, 1863), who, if he does not explain it exhaustively, refers in the same volume to many other works. R. H. BUSK.

BISHOP KEENE (6th S. x. 128, 253).—The following inscriptions, on separate slabs of marble, copied from some notes made by me in pencil during my last visit to Ely Cathedral, may interest some of your correspondents who are asking for information about Dr. Edmund Keene, Bishop of Chester, who was afterwards translated to Ely:—

"Underneath this marble  
are deposited the remains

of  
Edmund Keene, D.D.,  
Bishop of Ely  
translated from the See  
of Chester  
January, 1771.

He died on the 6th of July,  
In the year of our Lord 1781,  
in the 65th year of his age."

"Underneath this marble  
are deposited the remains of  
Mary Keene,

Wife of Edmund, Bishop of this diocese,  
Daughter of Lancelot Andrewes of the City of London,  
Esqre.

Who departed this life  
on the 24th day of March, 1770,  
in the 49th year of her age.  
Unfeigned Piety with Humility,  
with the most extensive Charity  
towards the various distresses  
of her fellow creatures,  
were the distinguishing virtues  
of this amiable woman."

It is supposed that Mrs. Keene (or possibly the bishop himself) was nearly related to one or other of the parents of Peter Moore, M.P. for Tewkesbury. It is certain there was a close friendship between the bishop and the Rev. Edward Moore, Vicar of Over, Cheshire, and I should be glad of more information on this point. M.

OIL PAINTING (6th S. x. 309).—This picture appears to be a version, copy, or otherwise, of a reduced size, from Rubens's "Head of Cyrus brought to Thomyris," the great original of which is at Cobham Hall, Kent, the seat of Lord Darnley, whose ancestor bought it from the Orleans Gallery for twelve hundred guineas. There is an en-

graving from it by Paul Pontius, one of his finest productions. There are other engravings from the work by Ragot, Duchange, and Launay. The picture was at Manchester in 1867, at the British Institution in 1822, and at the Royal Academy in 1877. A different design by Rubens for the same subject is represented by a smaller picture in the Louvre. BEDFORDIENSIS had better consult an expert as to the value of his picture, which may not, of course, be by, or even after, either of Rubens's masterpieces. It is impossible for any one to pretend to tell the value, or even the intrinsic merit, of a painting which has not been seen.

F. G. S.

ADMIRAL SIR EDWARD HUGHES (6th S. x. 288).—MR. GEORGE F. HOOPER will find an account of Admiral Sir Edward Hughes, K.B., in Charnock's *Biographia Navalis*, vol. vi. p. 65-73. His portrait by Sir Joshua Reynolds was painted after he became an admiral in 1778. It was engraved by J. Jones in 1786, and also by Ridley.

G. L. G.

His name appears in Sir Joshua's list of sitters for March, 1786, and February, 1787. See Leslie and Taylor's *Life and Times of Sir Joshua Reynolds* (1865), pp. 499, 512. The following references may, perhaps, be of some interest to Mr. HOOPER: *Gent. Mag.*, 1794, pt. i. p. 181; Charnock's *Biographia Navalis* (1798), vol. vi. pp. 65-73; Cunningham's *Lives of Eminent and Illustrious Englishmen* (1835), vol. v. pp. 454-5; and *The Georgian Era* (1833), vol. ii. pp. 184-5.

G. F. R. B.

WILLIAM WYKHAM (6th S. x. 307).—Surely, William of Wykeham, as a Catholic prelate, was unmarried, and left no son. Nor is it even suggested, in any life of him that I have read, that he had a son born before he entered holy orders.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

This man could not have been a son of William Wykeham, for he had no family. There is, however, a man of this name, who was the bishop's great-nephew, being the eldest son of his niece Alice, wife of William Perot. He assumed not his father's, but great-uncle's surname. We find in Lowth's *Life of William of Wykeham* that this nephew was made Fellow of Winchester College in 1387, and it is not, therefore, improbable that he would be made minister of Blythborough soon after having this honour conferred upon him.

WYKHAMIST.

INK (6th S. vii. 185, 490).—I am in the predicament of your correspondent MR. CHAPMAN,—in search of a really good ink, that will not print itself on the pen the MSS. are being bound, disappointing or British tricks. Perhaps



Museum authority might inform us what, or whose, ink is used in cataloguing or copying in their departments.  
C. S. K.

**BLAENE** (6th S. x. 249).—I am not aware that this word means *beacon* in any language. The Celtic *blaen* means point, extremity, end, top, &c. (Spurrell's *Dict.*). In *Blaenafon* (Mon.) it means *source*, so also in *Blaenau* (Mon.); *Blaenporth* = head of the harbour. It may be worth mentioning that near *Semerwater*, in the North Riding of Yorkshire, there are two farms called respectively *High Bleau* and *Low Bleau*.

F. O. BIRKBECK TERRY.

**ANCIENT PRINT** (6th S. x. 349).—The inscription as quoted by *DEAR* is utterly meaningless. If your correspondent will send a correct copy, there will doubtless be no difficulty in explaining it.  
FRED. NORGATE.

7, King Street, Covent Garden.

*Hatvan*, in Hungary, after being besieged by the *Imperialists* in 1591 and 1595 was ultimately captured by them on Sept. 3, 1595. The print referred to by your correspondent represents the final assault. The place was fortified at that time, but I do not remember having seen any trace of the old fortification when I visited the spot some years ago.  
L. L. K.

**GEORGE CRUIKSHANK'S WORKS** (6th S. x. 321, 362).—It often surprises me that contributors when they set about to deal with a subject relating either to literary or any other work do not endeavour to find out people who have had some knowledge of the author or artist, and who would no doubt render some assistance to complete or perfect the contribution. In "N. & Q.," 6th S. x. 321, 362, I find the old subject of G. Cruikshank and his works reappearing. Mr. WHEELER, who writes the two articles, evidently enjoys his subject, and may be congratulated on furnishing a further list of Mr. Cruikshank's works; but his account is far from perfect or correct. Mr. WHEELER states that the plates of *The Fairy Legends of the South of Ireland* are by Cruikshank. This is not so, as Mr. Brookes was the designer. Perhaps CUTHBERT BEDE would like to know that nearly all the tail-pieces in Blanchard Jerrold's *Life of G. Cruikshank* are designed and drawn by a Mr. Jones, who was employed by Duncombe to illustrate his *Flash Song Book*. I merely name this fact to show how we get adrift by placing one artist's work for another. But to proceed again with Mr. WHEELER. His list is not complete. Among the works omitted are the following:—*Parley's Tales about Christmas*, *Present for an Apprentice*, *Gin and Water*, &c., besides many drawings and engravings furnished to Fairbairn and T. Tegg. I

was on intimate terms with Cruikshank, and I am able, from that close alliance with him, to offer my modest opinion about him and his works. To show our acquaintance was not distant, I will extract one or two paragraphs from a note received from him, dated Jan. 11, 1868:—

DEAR TEGG, — If I do not see you in the course of the week we will make an effort for the following Sunday, and with our united regards and best wishes to you and yours,  
I am, yours truly,  
GEO. CRUIKSHANK.

P.S.—Talking of children, it does seem strange that I should recollect you as "Baby in Arms" and your son and daughter as *Babies* also ! ! ! ! !

I have the greatest regard for the memory of my old friend, and hope yet to see a perfect list of his works (if possible). In my opinion he was the greatest draughtsman of his time for humour and pathos, lessons in themselves to instruct and amuse.  
WILLIAM TEGG.

13, Doughty Street, W.C.

It may be worth while mentioning an omission from Mr. WHEELER's list, as the work is also not mentioned in the books by Mr. W. Bates and Mr. Blanchard Jerrold. George Cruikshank supplied the engraved frontispiece to *Poetical Rhapsodies*, by J. B. Fisher, Comedian (12mo. 1818).

CUTHBERT BEDE.

Have the numerous correspondents of "N. & Q." who concern themselves with the cataloguing of G. Cruikshank's works heard of the stupendous catalogue in which G. Cruikshank himself was concerned, published by Bell and compiled by Mr. G. W. Reid?  
F. G. S.

**CALLING CHURCHES AFTER CHRISTIAN NAMES** (6th S. ix. 486; x. 32, 152, 233, 372).—Mr. Dawson is far too general in his remarks about "All the churches in London and the neighbourhood which are dedicated to St. George being intended for the king of that name who was reigning at the period." There are two at least, St. George's, Southwark, and St. George's, Buttolph Lane, which are mentioned in Stowe's *Survey of London*. Of St. George's, Buttolph Lane, I know nothing, but St. George's, Southwark, is mentioned again and again in the Middle Ages. We hear of Henry V. making his offerings at St. George's, Southwark, when he set out for France in 1417. The rector of St. George's, Southwark, is mentioned in Walker's *Sufferings of the Clergy*, and the first rest that Charles II. made on his triumphant entry into London was in St. George's Fields.

CHARLOTTE G. BOOZE.

St. Saviour's, Southwark.

St. Anne, Soho, was dedicated about 1686. How, then, can it have been called after Queen Anne, who did not come to the throne till 1702? "All the churches in London" which are dedicated to St. George are not, as Mr. Dow-

now thinks, dedicated in the name of a reigning king. St. George, in the City, dates from the twelfth century. I think St. George, Queen Square, is older than the time of George I.

W. L.

LETTER OF NAPOLEON BONAPARTE (6th S. x. 205, 255).—I gave the date of this letter accurately, and the copy printed at the first reference agrees, as I intended it to do, with the original in all particulars, except the spelling of *regis*, line 2, col. 2, and the slight printer's error at the end of lines 22 and 23. On comparing the letter I possess with the copy in the *Correspondance de Napoleon I<sup>r</sup>* (vol. vii., not viii.) I find there are over seventy places in which they differ, chiefly in the use of stops and capitals, but also in spelling, grammar, insertion and omission of words, &c. The most important difference, however, after the date, in the use of *des* for "Sea" in line 13, col. 2.

Ru. Ru.

Lawton.

SCARABAEUS (6th S. x. 247, 365).—St. Jerome notices the whole question in this manner:—

"Scio quendam de fratribus lapidem, qui de pariete clamaverit, intellexisse Dominum Salvatorem, et scarabaeum de ligno loquentem, intellexisse qui Dominum blasphemare ait: quod hec pie possit intelligi, tamen quomodo cum universae prophetiae contextu possit aptari, non invenio. Sunt nonnulli qui putent cantharum de ligno loquentem, et ad Salvatoris personam referri posse, quod lapidum esse ex ordine ipso scemina apparet. Cantharus enim de ligno loquitur ei, non intelligitur in hominem, sed in malam partem."—Comment. in Abacuc, li. 12, *Opp.*, Migne, tom. vi. col. 1297 D.

ED. MARSHALL.

Kindly permit me to correct an ugly *lapsus calami* in my note at the last reference. It is the author of *De Animalibus Insectis*, and not St. Ambrose, who quotes Pterius Valerianus.

L. L. K.

Hull.

FRENCH PROTESTANT REFUGEES (6th S. x. 167, 267, 330).—Whilst looking through a collection of MSS. in my possession relating to Huguenot refugee families, I came upon a slip, of which the copy is enclosed in the belief that it may interest your readers:—

"Baudard, famille de Castres en Alligerois, réfugiée à la révocation, et connue sous les noms de *De la Garrique* et *Daniel*. David Baudard de la Garrique, 1685, sa femme, et David son fils."

CHAS. J. BURROWS.

N. L. Club.

THE MARRIAGE OF SAMUEL PEPPYS (6th S. x. 80, 173, 270).—I take it for certain that Pepys's must have been married twice. There are grounds for supposing that his wife was brought up as a Catholic, and we know that he could not possibly obtain the full consent of a Catholic family to marriage with him as a Protestant unless he

should consent to go through the ceremony according to the Catholic ritual: it is so in the present day. It appears that when Mrs Pepys became a wife at fifteen she had only just finished her education in a convent. The  *diary*, under date Nov. 29, 1668, has, "My wife frightened me about her being a Catholique"; the context shows that this was no new idea, and it is to be read as purporting that she really was a Catholic at that very time. Again, date Dec. 6, 1668: "Up, and with my wife to church.....I do see she is not so strictly a Catholique as not to go to church with me, which pleases me mightily." No doubt this was a politic move, to exhibit her in the neighbourhood as a conforming Protestant. The brother-in-law Balthazar, or Balty, St. Michel, writes, Add MS. 30,220, vol. lxxxiii. No. 189, as to the imputation laid upon Pepys of his "tarnishing his sister from a Protestant to a Catholick," but it seems the reverse was the case. LTBART.

SINGULAR EPITAPHS (6th S. x. 124, 317).—The following is on a rudely cut slab in the floor of the nave of Brancepeth Church, Durham. Some of the letters are filled in with lead:—

"Obit Octob. | 21 | 1600 | Hic jacet Nicho | lavi Hall  
quondam | de Stockley qui | hunc sponse vocem | vultu  
ergentem | cantilenam mo | riena cantila | bat, venit  
Domi | ne Jesu, et iam | veni cito."

J. T. F.

Bp. Hatfield Hall, Durham.

PEACOCK FOLK-LORE (6th S. x. 126, 193, 318).—My reference is correct, but needs a correction. In Jesse's edition of White's *Selborne*, published by Bohn, 1851, the peacock is the subject of the forty-fourth letter. In Bell's edition, published by Van Voorst, 1877, the self-same letter is the thirty-fifth. This further note on the subject will possibly be useful to many who, like myself, have not compared the numbers in the several editions.

SHIRLEY HUBBARD.

THE KNOTTED CORD AND KEY OF THE DELA-  
MAKES (6th S. x. 316).—MR. HARTSHORNE may, perhaps, like to be reminded that Skelton, in his *Oxfordshire* (1829), mentions a tomb in Garsington Church, near Oxford, which he attributes, whether rightly or not I do not profess to say, to Isabel de la Mare, of Garsington, temp. Edw. I. It might be worth an inquiry whether anything in the nature of knotted cord or key can be traced on the Garsington monument. The inscription legible in Skelton's time may possibly not now be decipherable, and it was imperfect even then. All that he gives is "Isabel de...."; but he states the position of the monument, which he calls a "gravestone," to be "in the body of the church." I am afraid this sounds rather like a slab, quite as likely as not to be buried out of sight under a pew.

MR. HARTSHORNE may, perhaps, remember the



interest which I take in a coat cited by him as appearing at Nunney, quartering Delamare, viz., "three swords, points conjoined in base." I should be greatly obliged by any suggestion as to the family to which Mr. HARTSHORNE attributes that coat.

I have assumed a relationship between the Garlington and Nunney Delamares from the similarity of the arms assigned to the two families.

C. H. E. CARMICHAEL.

New University Club, S.W.

TRANSLATION OF HIPPOCRATES (6th S. x. 367).

—I have a copy of *The Aphorisms of Hippocrates and the Sentences of Celsus*, translated by Sir Conrad Sprengell, Knt., M.D., second edition, 1735, which has no dedication whatever. The first edition is dedicated, as Mr. MASKELL states, to Bishop Moore, of Ely. I know of no other translation of this work. CHAS. JAS. FÉRET.

MR. MASKELL will find the following in D'Israeli's *Curiosities of Literature*, art. "Dedications": "An Italian physician, having written on Hippocrates's *Aphorisms*, dedicated each book of his commentaries to one of his friends and the index to another." E. SIMPSON-BAKIE.

SAINT WINEFRED (6th S. x. 268, 374).—Dr. William Fleetwood, Bishop of St. Asaph (afterwards of Ely), published in 1713 "*The Life and Miracles of St. Winefreda, together with her Litanies*. With some historical observations made thereon." This little work, written in a trenchant, but not unkindly spirit, reviews minutely the literary data for the life and deeds of the saint, but chiefly addresses itself to the criticism of a *Life* published in 1712, itself a reprint, by an unknown author, of a book which had appeared in 1635 from the hand of a Jesuit, one J. F. The good bishop's *brochure*, which is well worth reading, was republished in the folio edition of his *Works* of 1737, and subsequently, in 1854, in the octavo edition of three volumes issued by the University Press of Oxford. At the conclusion is a brief life in verse, apparently of the fourteenth century.

C. H. D.

In reply to MR. HUGHES, permit me to state that there is a *brochure* of eight pages of verse, entitled *A Lay of S. Winefride's Shrine*, published by Burns & Oates, Orchard Street, Portman Square, London. S.

MONTREAL UNIVERSITY (6th S. x. 308).—The new knight is one and the same with the Principal of McGill College, Sir John William Dawson, M.A., LL.D., F.R.S., F.G.S., author, among other works, of the three which Mr. MORGAN names, also, down to the year 1873, of one hundred and fourteen scientific papers enumerated in the Royal Society's *Catalogue*, and since that date of at least thirty-six others, and probably many more. The

sentence in Mr. Tylor's presidential address which puzzles MR. MORGAN is not difficult to explain. Mr. Tylor speaks of the "'Roches Percees of Manitoba,' sketched by Dr. Dawson, and published in his father's volume on *Fossil Man*." The "Dr. Dawson" here spoken of is George Mercer Dawson, D.Sc., Assistant Director of the Geological Survey of Canada, and Principal Dawson is his father. HERBERT RIX, B.A.

I am able to answer MR. D. MORGAN's query from the best authority, the new knight's communication to myself. The Mr. J. W. Dawson, LL.D., &c., Vice-Chancellor of the University at Montreal, is the person lately knighted.

THE EDITOR OF THE "COUNTY FAMILIES."

OBYTE (6th S. x. 229, 298, 394).—I am sorry to learn that the statement that "*obyte* is a corruption of the Latin *obit*, he died," appears in "the materials for the *New English Dictionary*." I should think there must be some mistake about this. Meanwhile, my *Etymological Dictionary* gives the correct etymology from the O.F. *obit*, Lat. *obitus*, a substantive derived from *obitum*, supine of *obire*. The supplement to my second edition shows that the Anglo-French *obit* occurs in 1381, a clear century before the earliest example of its appearance in English.

WALTER W. SKRAT.

BENSLEY (6th S. x. 89, 273).—I am much obliged to MR. FREDERIC BOASE for his reply to my question. Unfortunately, he is himself misled. Bensley the actor is called William in Mr. W. Clark Russell's *Representative Actors*, as he is by Mr. BOASE. In the catalogue of pictures belonging to the Mathews collection, now in the possession of the Garrick Club, he is called Richard. The name is, however, as I stated, Robert. The signature, Robt. Bensley, appears in a letter to Garrick in the second volume of the *Garrick Correspondence*, 1831. I doubt whether he became barrack-master at Knightsbridge, and think he became paymaster. A Robert Bensley is mentioned in the *Gazette*, April 12, 1798, as appointed paymaster. The William Bensley who died at Stanmore, Nov. 12, 1817, as stated by Mr. BOASE, cannot be the actor. He might probably be one of the family of printers of that name. It is for the purpose of clearing up the errors which are current concerning Bensley I first asked the question. Accurate information is probably attainable at the War Office, but it is not easy of access. URBAN.

THE JACKDAW (6th S. x. 388).—A. M. will find the verses required among the translations of the Latin verses of Vincent Bourne by the poet Cowper, who, in a note to *Uwain*, 1781, remarks, "You will find, in comparing *The Jackdaw* with the original, that I was obliged to sharpen a point, which, though smart enough in Latin, would in

English have appeared as plain and as blunt as the tag of a lace."

V. B. REDSTONE.

Woodbridge.

[Answers to the query to the same effect have been received from Mr. J. HUTCHINSON, TINY TIM, Mr. W. STILES, M.R.C.S., Mr. WALLER, Mr. B. SLATER, Mr. P. RULE, PROF. SKRAT, Mr. H. E. WILKINSON, Mr. G. W. TOMLINSON, Mr. P. J. F. GANTILLON, Mr. J. E. T. LOVE-DAY, Mr. WM. PRINGELLY, F. L. (Bath), W., F. C. (Gloucester), and Mr. WM. GURNER.]

**STATUES OF PORTS** (6th S. x. 166, 315).—The statue of Byron is in Hamilton Gardens, and faces Hyde Park. It was erected in 1880. I may remind Mr. HYDE CLARKE that there is a statue of Shakespeare in Leicester Square, which was erected, at the cost of Mr. Albert Grant, somewhere about the year 1874.

ALPHA.

**ARMS OF PEMBROKE COLLEGE** (6th S. x. 148, 254).—The divergency with respect to the blazon of the coats, both of De Valence and Chastillon, I conclude must have arisen from the loose phraseology as given in the old rolls, viz., for the latter, *Fuly de veir et de gules, in a roll of arms thirteenth century*, and repeated in the Camden Roll. The arms of Chastillon are, I believe, blazoned on the tomb of Aylmer de Valence as *Gu. three palets vair; and those of De Valence, Barry of ten*. This, perhaps, is the best authority. Boutell's *Heraldry* gives Chastillon blazoned both ways, the tinctures transposed.

CHARLES L. BELL.

Chesterton Road, Cambridge.

**NICHOLLS** (6th S. x. 168, 237, 315).—It is too bad of your correspondent FINSBURY, after my open remonstrances on the subject in "N. & Q.," to speak of "Cassell's" *Greater London*. There is no such a book known in the Catalogue of the British Museum. The work is wholly from my pen. Macaulay's *History of England* was published by Messrs. Longmans, but I never see it quoted as "Longman's History"; and I protest against such a confusion between author and publisher.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

There is much interesting information concerning Ealing school and its pupils to be found already written in the Book of the Chronicles of "N. & Q.," 4th S. i. 13, 143, 183, 231, 588, 619; ii. 142. It seems to have been presided over by two masters, father and son, named Nicholas, and to have been in its day, the first thirty years of this century, a noted preparatory institution for the great public schools of England.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

**MANCHESTER CATHEDRAL REGISTERS** (6th S. x. 188).—If STRIX applies to the chief clerk of the Diocesan Registry of Manchester, Mr. C. W. Lightollers, she will no doubt obtain the extracts

required. At any rate Mr. Lightollers, if unable to furnish the extracts himself, will inform STRIX to whom she should apply. The registrar of the diocese is Thomas Dudley Ryder, Esq., M.A.; the deputy, John Burder, Esq., M.P.; the chapter clerk, William Orford, Esq., M.A. I have obtained the foregoing information from Clowes & Sons' *Clergy List*, which gives the names of every clergyman and officer connected with each cathedral establishment. I am unable to give STRIX any information about Reddish. No doubt she will obtain it from one of the gentlemen whose names I have already mentioned.

CELEST ET AUDAL.

**JUMPER'S HOUSE** (6th S. x. 307).—I have known the house for many years, but have never heard the origin of the name explained. In old maps it is marked "Jumper's House," that is to say, from the early part of the last century. My own idea is that it may be a corruption of "Juniper."

STRIX.

**CURIOSITY IN NAMES** (6th S. x. 125, 231, 315).—When I was at Oxford I remember receiving a parcel sent by a carrier from South Moreton, near Wallingford, who rejoiced in the strange name of Avery Dearlove. A friend of mine has a coachman whose name is Kissingbury. Of course in the servants' hall he is called "Kiss," for short.

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

There was baptized at Kettlethorpe, Lincolnshire, on June 1, 1884, Perseverance, son of George and Sarah Greensmith. A boy christened with a feminine name. E. LEATON BLENKINSOPP.

Andronicus (Romans xvi. 7) occurs as a Christian name in the *Standard* of September 9, and Leucolene in the *Times* of October 4.

P. J. F. GANTILLON.

The following is from the *Kensington News*:—

"What's in a name!" asked a great Englishman many years ago, and the answer not unfrequently is, 'Precious little.' Some people, however, are evidently in favour of making up in quantity for the lack of quality. A friend of mine, while searching the register at Somerset House the other day, came across the following: Surname: Pepper; Christian names: Anna Bortha Cecilia Diana Emily Fanny Gertrude Hypatia Ider Jane Kate Louisa Maud Nora Ophelia Quince Rebecca Starkey Teresa Ulysia Venus Winifred Xenophon Yeri Zeus, child of Arthur Pepper, a laundryman, and his wife Sarah. Born, Dec. 19, 1882, at West Derby, Liverpool."

EVERARD HOME COLEMAN.

71, Brecknock Road.

**LUKE'S "IRON CROWN": GOLDSMITH'S "TRAVELLER"** (1st S. ix. 57; 3rd S. i. 301, 419; iii. 513; 6th S. i. 366, 385; x. 66, 156, 231, 295).—I am much obliged to Mr. DIXON for calling my attention to his note on this subject. With regard to the historical value of the *Republica Hun-*



garica, I have glanced over the book and found that sentence after sentence is copied word for word from authors whose veracity we have no reason to suspect. Why a statement should be less trustworthy because it is purloined from another writer's work I am at a loss to understand. But even supposing that the whole book, from title-page to colophon, be a myth, we still have to consult it in order to see what it has to say on our point at issue. The passage alluded to by Boswell is far too long to be quoted here; suffice it to state that it mentions the name of Georgius Zeck, and that of his brother Lucas Zech; and that it cannot be misread on the point that George, and not Luke, had to undergo the torture of the red-hot crown (see pp. 136-7).

But we need not trouble ourselves any longer about the *Respublica*. I am afraid Boswell's remark has misled us all. As quoted in the editorial reply at this first reference in "N. & Q." when Tom Davies, at the request of Granger, asked Goldsmith about this line, Goldsmith referred him for an explanation of Luke's Iron Crown to a book called *Hystoric Curious*, and it is to this book that we have to look for an explanation. Can any correspondent supply the passage?

With regard to the word *szekerze*, it is news to me that *szekerze* and *bird* are not synonymous terms. Do I understand that your correspondent V.H.L.L.C.I.V. objects to it because it is "a Slavonic addition to the Magyar speech"? But so is *hazes* in the hybrid compound *hazsbird*, quoted by him. A hatchet I have always heard called a *baltu* or a *fejse*, whereas *szekerze* and *bird* I always understood to denote a weapon or tool with an arching blade, a broad axe, appropriately called by the French "épaule de mouton."

L. L. K.

Hall.

Here is the passage from the *Respublica et Status Regni Hungariae* :—

"Postquam autem novus iste Georgius [Zeck] una cum Dacibus à Comite Ioanne Vayvada caperetur, inaudito et horribili probris supplicii genero affectus fuit. Primum Rex ipse corona calcicante terrea coronatur: doline sanguis ipsi è dabus ventis eotis detractus fratri ejus Lucas al bibulum propinatur. . . . Quis ita postea pariter cum Luca Zechet vario excarnificatos, supplicio sustulern't."—*Respublica*, &c., ex off. Elz., 1634, pp. 146-7.

T. W. CARSON.

Dublin.

THE THIEVES ON CALVARY (6th S. ii. 167, 238; 6th S. ix. 431, 516) :—

"Impatibus meritis penitent tria corpora ramis:  
Dimita et Gestas, media est divina potestas;  
Alta petit Dima, infelix, infima, Gestas  
Nos et res nostras conservet summa potestas.  
Hos versus diene no tu furto tua perdas."

"Ces vers, en latin du sixième siècle, soulèvent la question de savoir si les deux larrons du calvaire s'appel-

aient, comme on le croit communément, Dima et Gestas ou Dima et Gestas. Cette orthographe eût pu contrarier les prétentions qu'avait au siècle dernier le vic-comte de Gestas à descendre du marquis larron."—Victor Hugo, *Les Misérables*, vol. iv. p. 155 (Bruxelles, 1862).

Hugo states that the lines quoted above possessed, according to Madame de Genlis, the virtue of scaring away robbers. ROSS O'CONNELL.

Killarney.

KNEBIVE (6th S. ix. 449; x. 13, 335).—The names of the letters are *kha*, *dil*, *ya*, and *waio*. The two vowel points are *kasraha*. R. S. CHARNOCK.

THE DRUCE (6th S. x. 361).—I see from Oudemans that the Latin *Druce*! as an exclamation of surprise, was common in mediæval Dutch, as in French and English. But Oudemans knows nothing of any use of the term in a sense analogous to that of the English *druce*. H. WEDGWOOD.

MARINE FLAG SIGNALLING (6th S. x. 300).—Seeing a query for information respecting marine flag signalling, from Mr. S. R. ELSON, Calcutta, I forward you the following letter, which appears in the *Monthly Magazine*, vol. xxviii. pt. ii. for 1800, and which may interest him :—

"*Origin of Telegraphic Signals*.—Capt. Thompson, of the Royal Navy, better known to the public as poet Thompson, who died some years ago in his command on the coast of Guinea, contrived, while a lieutenant, a set of alphabetical signals, which there is every reason to suppose furnished the idea of the telegraphic signals now in use. They were literal; that is, they served for the expression of single letters, instead of the words and short sentences expressed by the telegraphical signals. The *y* was, as well as the *j* and *x*, omitted. The five vowels were denoted by simple flags of different colours, and the eighteen consonants by parti-colour flags diversified in their shape. At that time a double intrigue subsisted in the fashionable world, between the late Duke of Cumberland and Lady Grosvenor on the one hand, and, on the other, between Capt. Hervey\* and the notorious Miss Chudleigh, afterwards Duchess of Kingston. In the conduct of this joint intrigue the alphabetical signals were eminently useful, as they enabled each of the gallants to further the views of the other on all occasions which might present themselves for carrying on the amorous correspondence. That the telegraphic signals now employed in the navy originated in this way may be inferred from this circumstance, that Sir Home Popham, to whom the service is directly indebted for them, was a midshipman under Capt. Thompson when the latter acted as Commodore on the coast of Guinea station, as was also the late Capt. Eaton, who preserved a copy of the above literal signals until his death. Sir Roger Curtis, who has with much ingenuity contrived a plan ofautical correspondence similar to that introduced by Sir Home Popham, but who has not been equally successful in its adoption, likewise served under Capt. Thompson. Thus did the literal signals, which

\* This gentleman, who afterwards became Earl of Bristol, and was the elder brother of the late earl, the celebrated virtuoso and collector, commanded a ship of the fleet in which the Duke of Cumberland was embarked. A strong intimacy subsisted both between them and the ladies.

among other uses had the singular application described above, apparently lead to the telegraphic signals the utility of which is now so generally acknowledged. The latter were, at the glorious battle of Trafalgar, the medium by which the memorable sentence, 'England expects every man to do his duty,' the conception of the greatest hero our naval annals record, was re-echoed throughout the fleet already prepared to conquer or to die.

S.

There is a little book by Barnard L. Watson, *General Telegraphic List of Ships' Names for Vessels of all Nations*, 1810; and again, 1849, with the flags coloured. W. C. B.

I have a book whose title is this:—

"Signals for the Royal Navy and Ships under Convoy. Sailing and Fighting Instructions. Articles of War. Regulations, &c., for the Duty of Every Officer in His Majesty's Sea-Service. Given by ye Lords of ye Admiralty to Flag and other Officers, with ye Additional Signals of Adm. Vernon, &c., and ye Flags of all Nations, beautifully engraved and Coloured. For J. Millan, facing ye Admiralty. 5s., 12mo. Printed (to the Act) 1719."

If your correspondent has not seen this book, he will find in its pages a vast amount of curious information. My copy has a very fine book-plate in it—that of John Kent, Esq., of Winterslow, in the county of Wilts. W. F. MARSH JACKSON.

SCOWLES (6th S. x. 298).—I do not suppose we shall get nearer than the analogy to *shovel*, anciently *showl*, as in the old nursery rhyme *The Burial of Cock Robin*, where *showl* is made to rhyme with *trowel*; the form is *scufan* in A.-S., *schaufel* in German, thus exhibiting both forms of the initial sibilant. When last rambling in the neighbourhood of Lydney I secured a very interesting curio closely connected with the local industry of these *scowles*; it is a short log of wood, petrified, so to speak, into iron. I think it might be called a *siderofaction* or, shortly, *sidrifaction*; it is a really beautiful object, the external bark being encrusted with scorin and the rings of growth showing at both ends, the exact aspect of red charcoal, but all solid iron.

LYSANT.

In the fourth report of the Dean Forest Commissioners, 1831, given in Mr. J. G. Wood's *Laws of the Dean Forest* (1878), p. 89, "the excavations provincially called *scowles*, which exist in many parts of the forest," are referred to in the marginal heading as "British *Cressell Caves*." Is not this the derivation for which Mr. CARDEW is seeking?

G. F. R. B.

DELFT WARE (6th S. x. 309).—I have a note of a curious set of twelve plates in their oak rack at the Museum of Antiquities in Amsterdam, with subjects from the Greenland whale fishery. No. 1 is "De Green I. Sloop gaat in Zee"; No. 12, "Kookken van de Fraan." I cannot find this last word in my dictionaries, but suppose it to mean blubber,

About a month ago I saw in a dealer's shop at Haarlem, on the south side of the Groote Kerk, a curious set of Delft plates with Dutch "Labours of the Months." The subjects were as follows: January, skating and sledging; February, sitting at table with long pipes, one warming at fire; March, digging in flower garden and planting, master with long pipe looking on; April, man presenting flower to woman; May, two lovers seated on a bank, shepherd and sheep in background; June, sheep-shearing; July, haymaking, one man drinking out of flask, others mowing and raking; August, harvest, gathering into sheaves, corn mown long, not reaped short; September, apple harvest; October, one man rolling a cask, one with a long pipe, another with a tall glass in his hand, all out of doors; November, pig-sticking and preparation for scalding and scraping; December, woodcutting and fagot making. These notes were taken in a hurry, and may not be quite accurate, but will give an idea of the original and characteristic treatment of the whole. Priced asked, 40l. J. T. F.

Bp. Hatfield's Hall, Durham.

LODAM (6th S. x. 289).—This game is called "Saint Lodam" by Daines Barrington in vol. viii. of *Archæologia*, p. 144, but upon what authority Strutt (*Sports and Pastimes*, 1801, p. 243) knows not. No explanation of the game, however, is given either by Daines Barrington or by Strutt.

G. F. R. B.

[*Saint* is used sometimes as an equivalent for *cent*, which is a game resembling *piquet*, in which the score to be made is one hundred. *Lodam* is mentioned by Sir John Harrington.]

LAUDER (6th S. x. 149, 212, 315).—I would suggest that the first syllable of this word is from the Celtic *llwyd*, brown, grey. This derivation is, I find, given in Mr. C. Blackie's *Etymological Geography*, which at p. 59 has, s. "Dur," "*Lauder* (the grey water)." F. C. BIRKBECK TERRY.

Cardiff.

Will Mr. CARMICHAEL be kind enough to inform us if the name of Lowther was derived from the town of Lauder. Lowther, Clifton, Meekathorpe, and Morland, Westmoreland, belonged to the Morvilles. Were these manors granted them by David I., or did they come through the d'Estivers, Lords of Burgh and Forresters of Englewood?

SANDA.

THACKERAY AND "THE SNOB" (6th S. x. 228, 298).—There were at least eleven numbers of this journal. It is remarkable for containing Thackeray's earliest published burlesque, which was on Tennyson's earliest published poem—his prize poem, *Timbuctoo*, the first production to which he affixed his name. Thackeray was only one year at Trinity, in 1829; and it is doubtful whether he contributed



to *The Gownsmen*, which journal succeeded *The Snob*. Was he the author of *The Snob's Trip to Paris*?  
CUTHBERT BEDK.

My father, the late Rev. W. Williams, of Winchester, was associated with Thackeray in the production of *The Snob* and its successor *The Gownsmen*. In fact, I believe he was the editor, though Thackeray was the moving spirit. Thackeray wrote over the signature "E." and my father over "O." I do not know any of the other signatures.  
H. ASLEY WILLIAMS.

**AUTHORS OF QUOTATIONS WANTED (6th S. x. 389).—**

"Talk not of genius baffled. Genius is master of man. Genius does what it must, and talent does what it can." These lines are from Owen Meredith's *Last Words*, a poem of much merit, which appeared in the *Corbhill Magazine*, vol. ii. p. 616 (first series), with an illustration by Millais.  
JAMES ROBERTS BROWN.

[MISS LILIAN C. M. CRAVEN and MR. WM. ROBERTS supply the same information.]

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*Surrey Bells and London Bell-Founders: a Contribution to the Comparative Study of Bell Inscriptions.* By J. C. L. Stahl Schmidt. (Stock.)

This influence upon the surroundings of a zealous worker in any field has often been noted. To labours undertaken with the view of aiding the late Thomas North, F.R.S., an enthusiast in all that concerns bells, the appearance of Mr. Stahl Schmidt's volume is due. Researches in the writings of Mr. North, whose acquaintance he formed in the year when he was Master of the Founders' Company, and in those of Mr. Ellacombe, Dr. Raven, and others, showed Mr. Stahl Schmidt that the subject of the mediæval bell-founders of London was practically unopened. Employing the advantages which his civic position conferred, he commenced, chiefly in the hope of aiding Mr. North, a careful and systematic search among the Corporation and other City archives. The result of this was the commencement of an account of the church bells of Surrey. So deficient in interest from the antiquarian point of view are these, the author determined to add an account of the early bell-founders of London. Accurate information upon this subject is not easily obtained, and his researches were arduous. The pages assigned to this subject are by far the most interesting in the volume. Mr. Stahl Schmidt's investigations are complete so far as regards the period to 1429, the time, as nearly as possible, of Lombardic inscriptions. With regard to bell-founders of later date, the information claims only to be fragmentary. A diligent search through the Hastings Rolls has been rewarded by much information, some of which is put forward as in need of verification. A man of observation cannot fail to notice the tendency yet existing for certain trades to confine themselves to one locality. The bell-founding trade was strictly confined to the extreme east of the City, Aldgate and Portoken Wards, and occupied principally the main street from St. Andrew's Church to that of St. Botolph-without-Aldgate, the two churches

named, the latter especially, being pre-eminently the bell founders' churches. Bell founders are, however, difficult to find. With one or two exceptions they call themselves, until late in the fourteenth century, "potters" (lat. *offitarius*). *Campanarius*, subsequently used to indicate a bell founder, cannot with certainty, previous to 1413, be taken to indicate anything more than a bell-ringer. Turning to the great authority on Low Latin, Ducange, we find the definition of *Campanarius* is "*Custos campanarii qui campanas pulsare solet*." It is only as a subsequent explanation it is said "*Campanarius est is, qui facit campanas*." The family of the Wymbishes, of whom four were potters and three bell founders, are found at the close of the thirteenth century. A deed of 1297, with the signature of "Michael le Pater," is given by Mr. Stahl Schmidt. Two bells, bearing the inscription "Michael: de: Wymbis: me: fecit," are at Bradenham, Bucks. The third bell, at Goring, Oxon, belongs to his brother Richard, and bears as part of an inscription, "Ricard: de: Wymbis: me: fecit." Five other bells are traceable to him. The treble bell at Kingston-by-Lewes, Sussex, marks a third brother: "Walterus Wymbis: me: fecit." William and Robert Burford represent two generations of bell-founders. A group of fifteenth century bell-founders commences with Richard Halle, citizen and bell founder, whose name is found on the Guildhall records in 1424, who died seventeen years later. Of Surrey church bells twenty-two are pre-Reformation bells: thirteen, 1570-1600, and 134, 1601-1700; the remainder, raising the total to about 1,030, being of subsequent dates. One at Chaldon, with Lombardic or uncial characters, our author reckons as not later than 1250. The next assumably in date is the second bell at Besley, supposed to be early in the fourteenth century. Of these and very many other bells, the inscriptions, the crosses, &c., are reproduced. The book ends with plates of the lettering and crosses used by the principal founders. If the reception of this work is such as it merits the author promises future labours in the same field. Its recognition among those whom antiquarian subjects attract cannot fail to be hearty.

*A Loyal Oration, &c.* Composed by James Parkinson, Chief Master of the Free School of Birmingham in Warwickshire, and Spoke by his Son on the 10th day of December, 1716, &c. Edited, with an Introductory Notice, by William Bates, B.A. (Birmingham, Downing.)

A NOURISHED interest attends this first volume of a series of Birmingham reprints. While the pages were in the press, and on the very eve of publication, the editor, a valued old contributor to "N. & Q.," concerning whose loss much has already been written, expired. So far from anticipating death was he, he was already engaged in annotating a second volume for the same series. To this reprint of *A Loyal Oration* Mr. Bates has contributed an introduction which, apart from the information it conveys concerning the effusion reprinted, is, in fact, a concise history of the establishment of printing in Birmingham. The book, all but unique, which lends off the series of Birmingham reprints, has strong claims to be considered the first book printed in that town. This is not the place in which to comment on the difference between our English towns and the smaller cities of the Continent, which, so far as printing is concerned, anticipated them by two hundred or two hundred and fifty years. As the earliest Birmingham book, *A Loyal Oration* has something more than purely local interest. It happens, moreover, to be worthy of perusal on its own account. It is a Whig address, profoundly loyal to George I. and to the established succession, delivered graciously with Papists and their ways, and containing one

or two passages aimed at the Reverend Mr. Higgs, Rector of St. Philip's Church, in Birmingham. These were fortunate enough to rouse the rector to a reply *ex cathedra*, which is answered in a postscript. The oration was printed in 1717, at the "Request of Captain Thetford, Captain Shugborough, and several other officers of the Prince's own Regiment of Welch Fusiliers, and other loyal gentlemen." The reprint, which is handsome, is in a red roxburgh binding. The series it heads is likely to be prized by collectors.

**Plant-lore Legends and Lyrics.** Embracing the Myths, Traditions, Superstitions, and Folk-lore of the Plant Kingdom. By Richard Folkard, jun. (Sampson Low & Co.)

THOUGH modestly put forward as a compilation, Mr. Folkard's volume is in its class a work of highest interest. Large stores of material accumulated during his connexion with a horticultural periodical have been augmented by translations from *La Mythologie des Plantes*, a French edition of the great work on plant-lore of Signor de Gubernatis. The result is a volume of six hundred closely printed pages concerning trees, plants, and flowers, enriched by many quaint and curious illustrations. The volume is divided into two portions. In the first the plants are arranged under such titles as "Plants and Animals," "Plants of Ill Omen," "Magical Plants," "Floral Ceremonies," &c. The second portion, the arrangement of which is alphabetical, is a species of dictionary of plants to which significations or properties, mystical, sacred, legendary, &c., are attached. Readers of poetry will find this specially serviceable. Turning from the perusal of *Soot* or *Burns* to the "Rowan tree," they will find a long description of the magical properties associated with the tree and its berries. Readers of Milton will not turn in vain for an account of the moly, "that Hermes once to wise Ulysses gave." Very much of the volume will be new to English students of folk-lore who have not much acquaintance with Signor de Gubernatis's work. Some of the designs, from such works as Parkinson's *Paradise*, Aldrovand's *Ornithologia*, Maunderville's *Travels*, &c., add much to the attractiveness of the work.

**Thomas Bewick and his Pupils.** By Austin Dobson. (Chatto & Windus.)

THE charm of Mr. Austin Dobson's singularly pure and flexible English would attract attention to any work he wrote. In dealing with Bewick and his pupils, however, he brings, in addition to this gift, a complete knowledge of, and insight into, his subject. Large as was, accordingly, the library of works on Bewick, there is ample room for the latest contribution. Very far is Mr. Dobson from writing in the strain of unmixt eulogy which close study of a man and his works is apt to beget. Against the flood of laudation which has been poured upon Bewick Mr. Dobson himself protests, owning that many, including some of his own pupils, have rivalled him in "mechanical dexterity of line" and manipulative skill. As an artist, however, and "naturalist, copying Nature with that loving awe which fears to do her wrong by the slightest deviation from the truth,"—as a humourist and satirist criticizing life with the clear vision of independent common sense,—his gifts are distinctly "non transferable." The description of Bewick's boyhood at Orvingham, the close intimacy he obtained with nature and his close observation of local characters, is a model of style at once concise and eloquent. Equally effective is the account of Bewick's method, taken principally from the *Memoir*. Upon the relations of Bewick's pupils, especially Robert Johnson and Luke Clennell, Mr. Dobson writes temperately. His criticisms are not only sound, they have the special merit

of happiness. With its tastefully designed cover and its numerous illustrations, Mr. Dobson's book cannot be other than a delight to the "Bewickians."

DR. BRINSLEY NICHOLSON is engaged in bringing out a reprint of the first edition of *Seal's Dictionary of Wackcraft*. It will give the text of the first edition, and note variations in the second. A somewhat full introduction and glossary will also be added. The volume will be small 4to. size, 250 copies only being printed, and will be issued by subscription by Mr. Elliot Stock.

THE October number of M. Custailhac's *Matérial pour l'Histoire Primitive de l'Homme* (Paris, Libr. Reinwald) contains, we understand, a full account of the excavations lately made at Thénay, at the expense of the French Association for the Promotion of Science, as well as of the Congress of the Association at Blois.

WE record, with great regret, the death of Franz Heinrich Stratmann, the author of the well-known admirable *Dictionary of the Old English Language, from Writers of the Twelfth, Thirteenth, Fourteenth, and Fifteenth Centuries*. At the age of sixty-two, after eight weeks of acute suffering, Dr. Stratmann died of lung disease at Cologne, whither he moved some few years back from Krefeld, where the first and second editions of his *Dictionary* were published. He was one of the soundest and most accurate scholars whom Germany has ever produced, and had an extraordinary knowledge of languages. Once, on a Rhine steamboat, he was heard talking fluently with men of eight different nations successively in their native tongue. He used at one time to write foreign letters for merchants; and if a document was brought him in an unknown tongue he would at once set to work at its language and in a few days have ready his translation of it and his answer to it. His *Dictionary* has for years been the constant companion and trusted friend of every Early English student; and its author's premature death will be widely and deeply lamented.

### Notices to Correspondents.

We must call special attention to the following notices:

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

THOS. BIRD ("Bird Family").—We have no knowledge of any such reply as you indicate.

E. T. EVANS ("Thackeray Senior").—The person in question was not the father of the novelist. See *Q. R.* ix. 101; x. 10.

CORRECTION.—P. 388, col. 2, l. 3 from bottom, and p. 387, col. 1, l. 1, for "San Royno" read *San Roque*. P. 102, col. 2 l. 24. Mr. Nocturne is anxious that the words "referring him" should be inserted in this line between "than" and "to."

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Editor"—at the Office, 21, Wellington Street, E.C.

We beg leave to return communications which do not print; and to this rule we can



3rd S. X. Nov. 22, '84.]

## NOTES AND QUERIES.

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LONDON, SATURDAY, NOVEMBER 30, 1884.

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Notes.

DR. JOHNSON'S EARLY LIFE.

It seemed strange to Croker that the diligent researches of Hawkins, Boswell, Murphy, and Malone were able to discover so little of the history of Johnson's life from December, 1729, to his marriage in July, 1736, and that what they have told should be liable to so much doubt. But amidst all this doubt one thing is certain, that after his name had been entered at Pembroke College and remained there seemingly little more than three years, it was withdrawn Oct. 8, 1731, and he was compelled by poverty to leave Oxford without a degree. Boswell had rashly inferred that the years 1729, 1730, and 1731 were all spent by Johnson at Oxford, and that consequently an accredited report of his having made an attempt, at some time during that period, to obtain the situation of assistant in Mr. Budworth's school at Brewood could not be well founded. But Johnson's presence at Oxford does not exclude the possibility of his seeking to obtain employment in his destitute condition wherever he could find it. His Lichfield resources had been stopped by the insolvency of his father. Nor does the appearance of his name in the Pembroke list down to Oct. 8, 1731, conclusively show that bodily during a part of the time he may not have been elsewhere. Mr. Whitby, of Creswell Hall, near Stafford, has drawn my attention

to a letter written by the Rev. J. Addenbrooke, afterwards Dean of Lichfield, to his great-grandfather, which tends to account for some of the time of Johnson during that distressful period, and so to throw light upon a disputed and somewhat obscure point, and it has, consequently, been made public, as the thread which it supplies may lead to further *éclaircissement*. It is unfortunate that the date at the foot of the letter is of the month only. It will be seen that Mr. Thos. Whitby, writing in 1824, assigns to the letter the year 1732 or 1733. I cannot help thinking it may have been earlier, and was a desperate attempt on the part of poor Johnson to provide for the college exigencies by what his leisure time during the long vacation might produce. Generous minds, the letter shows, were even then interesting themselves at Stafford and in Lichfield in favour of the brave yet indolent student. "Usque adeo mihi fortuna fingenda est, Interem ne paupertate vires animi languerant, nec in flagitia egestas abigat, cavendum" (a. Johnson's *Diary*, A.D. 1732, July 15). The entries in that *Diary* and the two Latin epitaphs composed by him to commemorate his father and mother are amongst the most affecting details of literary history. The letter is as follows:—

I have sent you enclosed Mr Johnson's letter to Mr Levett. The sum I mentioned to Mr Levett was as little as, I thought, could be offered to a Gentleman of Character for half a years attendance. But his affairs, you see, wont give him leave to be with your son so long. So that if you'll let me know what will be agreeable to you to give for that time I'll communicate it to Mr Levett, & the Gentleman may wait upon you immediately. I can only say that if Mr Johnson will do what He is capable of doing in that time He will be of more service to your son than a year spent in the usual way at the University. I shall be glad to know your Resolution tomorrow; because I am obliged to go to Sudbury on Monday, where I shall stay all the week.

I am, Sir,

Y<sup>r</sup> most Obed<sup>t</sup> Serv<sup>t</sup>,

J. ADDENBROOKE.

[then Rector of Stafford, afterwards Dean of Lichfield.]

My humble service waits upon the Family.

Stafford, May 10.

[*i.e.*, but probably 1732 or 1733.]

The above letter was addressed on the back to "Thomas Whitby, Esq<sup>r</sup>," at Heywood. The two notes as to date of year and as to identity of the writer were by another gentleman, uncle of the present owner of Creswell Hall, near Stafford, by whom was also the memorandum which here follows, but which appears superscribed upon the same page upon which Mr. Addenbrooke's letter is written:—

Creswell, Nov. 12, 1824.

This letter [*i.e.*, Mr. A.'s] was written probably to my grandfather soon after Mr Johnson [left] Budworth. I have frequently heard M<sup>rs</sup> Wells, my father's youngest sister, say, that she remembered M<sup>r</sup> [D<sup>r</sup>] Johnson being at Heywood as Tutor to her brother, & that he frequently instructed her in the English language.

THO. WHITBY.

The letter alludes to a friend Mr. Levett, who appears to have interested himself in the negotiation. Levett is a Staffordshire and a Lichfield name, but I cannot identify the person designated. An early friend named Robert Levett died in Johnson's house in Bolt Court previously to Feb. 14, 1782. Johnson, in answer to Richard Brathill, in a letter of this date, says, "Robert Levett, with whom I have been connected by a friendship of many years, died lately at my house." Johnson seems to have known so little of Levett's relatives that he "gave notice in the papers that an heir, if he has any, may appear." According to Boswell, Johnson told him that his acquaintance with this Mr. Levett commenced about 1746, and if so he cannot be the Levett of whom Mr. Addenbrooke speaks.

With respect to the letter being addressed to Mr. Whitby at Heywood, it may be added that this was an ancient manor of the see of Lichfield, transferred by Henry VIII. to the Pagets, which afterwards was conveyed to the Whitbys, and by them sold in 1768 to the Cliffords, being now Lord Lichfield's. During the time when the Whitbys had it they erected upon the south bank of the Trent, at a distance of about six miles from Stafford and ten from Lichfield, a house at Oakedge, and it was there that Johnson's appointment would seem to have taken effect. T. J. M.

Stafford.

#### BIBLIOGRAPHY OF CHAUCER.

(See 6th S. viii. 381; ix. 138, 141, 361, 422, 462; x. 3, 64.)

*Chaucer in Periodical Literature.*—A full list of articles on Chaucer is to be found in the industrious and generally accurate compilation by Poole, *Index to Periodical Literature*, Boston, 1882. Many of the articles thus indexed are trivial and of little use in the real study of the poet. I have selected only those which appear to possess permanent interest, and which I have consulted with profit, without asserting that they are all of equal value.

#### Life and writings of Chaucer :—

- Retrospective Review, ix. 172 (1824); xiv. 305 (1829).
- British Quarterly Review, iii. 165 (1840).
- North British Review, x. 203 (1849).
- Dublin University Magazine, lvi. 272 (1859).
- Krazer, lvi. 461 (1859).
- Westminster Review, New Series, xxx. 181 (1866); xl. 381 (1871).
- Temple Bar, "Cycle of English Song," xxxviii. 308 (1873).

#### Chaucer and his circle :—

- Catholic World (New York), xxi. 605 (1880).

#### Chaucer and his times :—

- Bibliotheca Sacra, xi. 394 (1854).

#### Chaucer and Spenser :—

- Blackwood, ii. 656 (1817).

#### Canterbury Tales :—

- Dublin University Magazine, lxxiv. 157 (1869).
- Bentley, xxxix. 252 (1856).
- Atlantic Monthly, xiv. 195 (1879).

#### Descriptive poetry of Chaucer :—

- Macmillan, xxiv. 268 (1871).

#### New facts in Chaucer's life :—

- Fortnightly Review, vi. 28 (1863).

#### Love poetry of Chaucer :—

- Cornhill, xxiv. 280 (1877).

#### Recent work at Chaucer :—

- Macmillan, xxvii. 383 (1872).

#### Chaucer and Shakespeare :—

- Quarterly Review, cxxiv. 225 (1873).

#### Text of Chaucer :—

- Edinburgh Review, cxxii. 1 (1870).

#### The women of Chaucer, by A. Ainger :—

- The Illustrated Magazine for September, 1884.

*Chaucer's Beasts*, by Mrs. Haweis, a birthday book, diary, and concordance of Chaucer's proverbs and tooth-saws. 8vo. London, 1884.

Corrections and additions to these notes will be much esteemed by J. MASKELL.

Emanuel Hospital, Westminster.

#### REBELLIONS 1715 AND 1745.

(Addendum to note on p. 381.)

On a closer examination of the print of the execution of the rebel lords Kilmarnock and Balmerino in 1746, by inspection of a larger copy than the one I have referred to in the note above cited—a copy bound up in an imperial folio volume of London views, formerly in the King's Library, now in the British Museum, Catalogue reference, Maps, K, 22, 26a—I find that I was in error in stating that no trace of the presence of a hearse is to be found in Budd's drawing engraved by Canot. On the further side of the scaffold there appear beneath the platform the four wheels of a long vehicle, and the legs and part of the neck and belly of a single horse. The body of the carriage is hidden by the black drapery drooping over the rails enclosing the stage of the scaffold. This contemporary representation apparently professes to depict the scene just as the first of the two doomed noblemen, Lord Kilmarnock, appears on the platform. He has not yet commenced to undress. He wears a caped riding coat, and has not even removed his lined hat. He is apparently feeling the edge of the axe, obviously held by the executioner. A note of this exact moment, fixed by these details, is important, as will be seen by the context. It is observable that in this picture the funeral trappings of the scaffold fall over and enshroud the rails, thus concealing all beneath the hips of the chief actors. In another contemporary drawing of the tragedy in the same volume—much rougher as



point of execution, the main scene being surrounded by medallion portraits of Kilmarnock, Balmerino, Lovat, and Charles Ratcliff, the brother of James, Earl of Derwentwater, executed thirty years before—a hearse is distinctly shown, drawn by two horses, struggling through the crowd,\* and going from the scaffold. The view represents one of the condemned kneeling at the block with the executioner in the very act of striking the fatal blow. The victim here depicted I take to be the second sufferer, Lord Balmerino, and the hearse, I suppose, is intended to be represented as engaged in carrying away the remains of his predecessor in death, to return in a few minutes for his own mangled corpse. It is observable in this print that the sable drapery is delineated as rolled up around the upper rails of the scaffold, and not pendent therefrom as in Canot's engraving. Thus the spectators are afforded a complete view of all that takes place on the platform. Lord Kilmarnock, it is well known, had inquired of the sheriff whether the customary exposure of the severed head by the executioner to the four points of the compass was an indispensable part of the ghastly ceremony. The officials were somewhat perplexed, but ultimately decided that, as the whole object of the display was a public demonstration that the sentence of the law had been duly carried out, the removal of all *impedimenta* to the full view by the crowd would suffice to achieve that object; they therefore ordered the veil of black baize to be raised and secured around the horizontal rail, and, on their own responsibility, directed the executioner to forbear the ancient exhibition and attendant proclamation. If, as is probable, this reeling the hangings was done after Lord Kilmarnock appeared on the stage, and before he knelt down, the details of Canot's print and the other contemporary drawing are reconciled. The sheriffs, however, incurred an implied snub for their unauthorized discontinuance of long established custom, and the next year, prior to the execution of Lord Lovat, they received a mandate from the Home Office that the head of the criminal was to be exposed as formerly.

Temple.

I have a different print of the execution of Lords Kilmarnock and Balmerino, entitled "A Perspective View of Tower Hill and Place of Execution

\* Even this trivial detail is not unimportant to an adequate appreciation of the concurrence in testimony of the two plates. Lord Balmerino, it will be remembered (see my former note), asked which was his hearse, and, on being told, beckoned to the man and directed him to draw up nearer, which presumably the pressure of the crowd had impeded him in doing. The vehicle referred to by his lordship might, then, either be the single hearse returning with difficulty from its first ghastly errand, or a second similar carriage, which, appearing with the other on its return, my lord could not distinguish from it.

of the Lords Kilmarnock, August 18th, 1746." The view is taken from the Tower looking west. The execution of one lord is proceeding, and in the foreground is one hearse with four horses. The other prisoner is being delivered by the Governor of the Tower to the sheriffs at some railings called "the Barr." The print is signed "J. M. del. et sculp." The coffin-plates of the three rebel lords are figured in Wilkinson's *Londina Illustrata*.  
G. F. BLANDFORD.

THE PLAYS OF "SIR TH. MORE" AND "HAMLET."  
—In the former supposed to have been written "about 1590, or perhaps a little earlier," as says Dyce, who edited it for the Shakespeare Society—a play within a play being in preparation, the vice Inclination says (p. 59), "We would desire your honor but to stay a little; one of my fellows is but run to Oagles for a long beard for young Witt, and heele be heere presently." On this Dyce quotes from P. Cunningham's *Extracts from the Accounts of the Revels at Court* two extracts in 1573, and one in 1584, showing that John Ogle was then a hairdresser, and a theatrical hairdresser; and my friend Mr. Jas. Gairdner, has kindly looked up these extracts in the MSS. at the Record Office, and finds them—as might be supposed, since they in no way bear on Shakespeare or on any other playwright—to be genuine.

Here, then, we have an anachronistic allusion which, as an exactly similar example, confirms the interpretation that I was led to give ("N. & Q.," 4th S. viii. 81), from a consideration of the passage and other circumstances, to the gravedigger's direction to his subordinate in the folio version, "Go, get thee to Yaughan, fetch me a stoupe of Liquor." I may here add that the quartos show the elaboration of these phrases: Q. 1603 has, "Fetch me a stope of beere, goo"; Q. 1604, "Goe, get thee in [the italics are mine], and fetch mee a scoope of liquer"; F.s., "Go, get thee to Yaughan," &c. My interpretation was, and is, that Yaughan, or Yohan, was the keeper of the public-house attached to, or in the close vicinity of, the theatre.

Such anachronisms served, and still serve, to arouse the attention and sympathy of the audience, make them one with the actors, and so cause that sense of reality expressed when the gallery occupant cried out to the representative of the countess (who, in reply to the representative of Elizabeth, "Did he give you no message—no—ring?" had denied that Essex had done so), "Ye lie, you jade; y'ave it on your finger now."

BR. NICHOLSON.

ST. PAUL'S SCHOOL LIBRARY.—Now that the library of St. Paul's School is safely housed in its new home, I may perhaps be allowed, through the columns of "N. & Q.," to endeavour to interest old

scholar of the school and others in rendering more complete what is in many respects a fine collection. The return is still desired of some forgotten volumes, needed to complete sets. In particular I would mention two volumes of a very handsomely bound set of Cuvier's *Animal Kingdom*, by Griffith, with an impression of the founder's bust stamped on the back. As I venture to think that an interchange of catalogues of school libraries, of school *Probusiones*, and the like, would be serviceable as affording better means for a history of public school education in England, should any one attempt the task, I have had a dozen copies of the catalogue of the older (and more interesting) part of the St. Paul's library bound in cloth, and these, so far as they go, I shall be glad to exchange for catalogues of any other similar libraries. The same may be said of some spare volumes of the *Museæ Paulinæ*, which I should be happy, in like manner, to exchange for similar volumes of the *Museæ* or *Probusiones* of other public schools. I may perhaps add, in conclusion, that one set of shelves is specially reserved for the works of old Paulines, and that we shall be glad to see them filled. Lily's grammars, of editions before 1650, and any old editions of Milton, will also be cordially welcomed. J. H. LUTTON, Hon. Libr.

St. Paul's School, West Kensington, W.

**A GENEALOGICAL SPEECH.**—At one of the banquets held in honour of the recent marriage of the Marquis of Stafford, eldest son of the Duke of Sutherland, and Lady Millicent St. Clair Erskine, daughter of the Earl of Rosslyn, the Rev. Dr. Joass, a distinguished antiquary, thus described their lineage:—

"One of the family names of the lady whom this day we delight to honour, and which has been borne for 500 years by 'the lordly line of high St. Clair,' was held by men distinguished in the senate and in the field. They were of stout heart and wise in council, valued and trusted in their day, and their services to the State brought them their reward. Sir William St. Clair of Rosslyn was a man of mark in the time of Alexander I. Two hundred years later his descendant, Sir Henry, a distinguished soldier and scholar, became Earl of Orkney, and married a grand-daughter of King Robert II., first of the royal line of Stuarts. For generations the house of St. Clair held princely sway among the Northern Isles and elsewhere, and were the most illustrious patrons of literature and art in Scotland. The Rosslyn annals show that these noble qualities have descended to our own day. Sir William St. Clair became Lord High Chancellor of Scotland, and died possessed of three earldoms. This noblemen was not unknown at Dunrobin, for his wife was the Lady Marjory, daughter of Alexander, Master of Sutherland. Not for lack of other worthy and noble St. Clairs, but for want of time, turn to her ladyship's other family name, that of Erskine. Its Celtic etymology suggests its original use as a place-name, descriptive of placid or smooth water near a western shore, and if we search we shall find it on the estuary of the Clyde, the present name of the beautiful home of Lord Manservant. As a surname, it has been borne by illustrious men, many of whom were celebrated as states-

men and high authorities in jurisprudence before Sir James Erskine succeeded to the title of his distinguished uncle (another Lord Chancellor; as Earl of Rosslyn. Having given due precedence to the lady, we may now briefly refer to the ancestry of the Marquis of Stafford. In the English line he can trace backward to Robert, father of William the Conqueror, the descendants of Rollo, first Duke of Normandy. An ancestor, son of Princess Mary, daughter of Henry VII., might have been an applicant for the English throne. Through the Scottish line he may claim kin with the blood of the Bruce, whose daughter, Princess Margaret, was married to William, Earl of Sutherland, and their son was heir designate to the crown. Besides the earl who fought at Bannockburn and he who fell at Otterburn, there were many brave soldiers and wise statesmen in the family roll. Two of these, Earl George and Earl William, respectively fifteenth and seventeenth Earls of Sutherland, married ladies of the house of Wemyss, and the Marquis and Lady Millicent are each fifth in descent from Elizabeth, Countess of Sutherland, who flourished in 1740."

It is so rare, in the bustle of the present political and scientific period, to hear a living voice describing the men and deeds of other times with sympathy and knowledge, that some record of it may well claim a place in "N. & Q." T. S.

**SWIFT AND TEMPLE.**—In the November number of the *Bibliographer* there is a very valuable preliminary note on the "Bibliography of Swift," which makes every reader regret that it came out in the "last" number of that publication. It is a carefully prepared list of the works of Swift preserved in the Bodleian and six other great public libraries, for which we have to thank Mr. Stanley Lane-Poole. Of course it is by no means complete, and though, in consequence of the termination of the *Bibliographer*, it cannot be completed through the agency of that journal, it is to be hoped that Mr. Lane-Poole will be induced to complete and publish it as an independent bibliography. Such a work would be welcome to many.

I wish now to draw attention to one of Swift's earliest literary labours, which, as it is not mentioned in this list, and therefore not, I presume, in seven of our leading libraries, is scarce or but little known. The first separate work of Swift's mentioned is under date 1700, *Letters....by Sir William Temple*, 2 vols. 8vo., dedicated to William III.; "by Jonathan Swift, Domestic Chaplain to his Excellency the Earl of Berkeley, one of the Lords Justices of Ireland." This has only a short preface or note by the "publisher," setting forth that he "had begun to fit these letters for the Press during the author's life; but never could prevail for leave to publish them."

The next entry in Mr. Lane-Poole's list is Swift's own tract, published 1701, entitled *A Discourse of the Contents and Dispositions between the Nobles and Commons, &c.* Here should, I think, be inserted Swift's second Temple publication, which is, "Miscellanea, the Third Part, by the late Sir William Temple, Bart. Published by Jun



than Swift, A.M., Prebendary of St. Patrick's, Dublin. London, for B. Tooke, 1701. 8vo. Preface by publisher, iv; pages 1-368. Swift's preface is short, but it is of considerable interest on account of an observation which he makes in it about Temple's *Thoughts upon Reviewing the Essay of Antient and Modern Learning*. He says: "I cannot well inform the Reader upon what occasion it was writ, having been at that time in another kingdom; but it appears never to have been finished by the Author." There was no evident reason why Swift should have made this remark, but it is very interesting taken in connexion with the *Battle of the Books*. Of course this preface was cancelled when Swift subsequently published Temple's works in folio.

EDWARD SOLLY.

TWO NOTABLE CANONS OF CRITICISM. — A writer in a late number of the *Saturday Review* (November 1) says, in reference to Mr. Matthias Mull's new edition of Milton's *Paradise Lost*, "An acute critic has very well said that editors, in their conjectural emendations, always act on two assumptions—first, that the author in each case used the best word; secondly, that the editor knows what that word is." The "acute critic" alluded to is doubtless Porson, one of whose letters on Sir John Hawkins's *Life of Dr. Johnson* (*Gentleman's Magazine*, October, 1787) begins thus:—"MR. URBAN,—Two canons of criticism are undisputed; that an author cannot fail to use the best possible word on every occasion, and that a critic cannot chuse but know what that word is." Porson's humorous application of these two canons to the case before him is too well known to need further mention here; my present object is to point out a fact which, I suspect, is not so generally known, viz., that although they were thus for the first time formally enunciated, they are, in reality, one of those numberless instances of "reference—open or concealed," to other authors which are to be found in almost all Porson's writings,\* and, by a singular coincidence, owe their origin to a phenomenon exactly similar to that which has caused the revival of them in the *Saturday Review*—namely, a new edition of *Paradise Lost*. That unfortunate production, which afforded so good an illustration of Bentley's own maxim that "no man was ever written out of reputation but by himself," appeared in 1732, and one of the lines which Bentley sought to improve was (i. 252),

"Infernal world, and thou, profoundest Hell,"

proposing to get rid of the tautology which offended him by reading—

"Eternal Woe! And thou, profoundest Hell";

on which Dawes, in a note to his specimen of a

\* See Mr. Luard's admirable monograph on Porson in *Cambridge Essays*, 1867, pp. 140, 141.

projected translation of *Paradise Lost* into Greek verse, observed: "Immanis videtur Bentley hunc esse tautologus; hunc autem Vir Doctissimus (ut et alios, prout ipsi videntur, errores) non Miltono, quem optime semper scripsisse contendit (præsumens simul se quid sit optimum semper novisse) sed fictitio cuidam Editori ascribit."

FRED. NORWATE.

7, King Street, Covent Garden.

MEMORIES OF ST. MATTHEW, FRIDAY STREET. — This church, lately demolished, contained many monuments of civic dignitaries, goldsmiths preponderating. There were sheriffs, aldermen, and one worthy who had served the office of chamberlain. Sir Nicholas Twiford, goldsmith and Lord Mayor, had this recorded of him in the church,—that he gave to it "a house, with the appurtenances, called the Griffin and the Hope," in the same street. One worthy, who "deceased on the 24th day of June, 1683," had his worth thus commemorated:—

"Anthony Page entombed here doth rest,  
Whose wisdom still prevailed the common weal;  
A man with God's good gifts so greatly blessed  
That few or none his doings may impale.  
A man unto the widow and the poor  
A comfort and a succour evermore.  
Three wives he had, of credit and of fame;  
The first of them, Elizabeth, that light  
Who, buried here, brought to this Page by name  
Seventeen young plants, to give his table light."

The following epitaph is equally worthy of reproduction:—

"To William Dane, that sometime was  
An ironmonger; where each degree  
He worthily, with praise, did pass.  
By wisdom, truth, and hee I was he  
Advanced an alderman to be;  
Then sheriff, then he, with justice pressed,  
An I cost, performed with the best.  
In alms frank, of conscience clear,  
In grace with prince, to people dear.  
His virtuous wife, his faithful peer,  
Margaret, this monument hath made,  
Meaning, through God, that as she had  
With him in house long lived well,  
Even so in Tomb's Bliss to dwell."

Stow describes the old edifice—that destroyed by the fire—as "a proper church," and adds, "It was repaired and very worthily beautified, at the cost of the parishioners, in the years of our Lord 1632 and 1633." Friday Street "was so called," says Stow, "because of fishmongers dwelling here, and serving Friday's market." Here dwelt, in the reign of James I., Lord Herbert, of Chulway, brother of George Herbert, "that sweet sacred minstrel." In the early part of the last century Friday Street was largely occupied by merchants trading with America. It is now chiefly tenanted by Manchester warehousemen. But to return to the old church: a plate in the chancel bore this inscription:—

"As man liveth, so he dyeth;  
 At tree falleth, so it lyeth.  
 Anne Middleton, thy life well passed,  
 Doth argue restful bliss at last."

H. W. HIRWELL.

17, Hilldrop Crescent, Camden Road.

"THE STORY OF MRS. VEAL."—When Miss Yonge's novel *Loce and Life* was published, reviewers pointed it out as a mistake that one of the characters read Defoe's "Story of the Apparition of Mrs. Veal" in *Sherlock on Death* instead of *Drelin-court*, for which book, as is well known, it was originally written as an introductory advertisement. It seems, however, that the story actually was added to some editions of *Sherlock*. I have lately picked up "The Five-and-Twentieth Edition, London, 1747," which contains at the end "The Thirteenth Edition" of "Mrs. Veal," with separate paging and signatures, concluding (pp. 17, 18) with "A Prayer upon the Continual Expectation of Death." The only edition I have of Defoe's works is the incomplete one in Nimmo's "Standard Library," which I suppose is not of the least critical value; but on comparing "Mrs. Veal" in this edition with "Mrs. Veal" in *Sherlock* I find the latter has, besides the alteration which would be expected of substituting the name of *Sherlock* for that of *Drelin-court*, a few verbal differences, and one sentence of two or three lines left out. One amusing thing, however, is this: Mrs. Bargegrave, according to the version in *Sherlock*, asks Mrs. Veal "whether she would drink," which is clearly correct from her subsequent promise "to get something to drink in"; but in Nimmo's edition some teetotal editor, as it seems, has tampered with his text and made the question whether Mrs. Veal would drink *some tea*! Also in Nimmo's edition Mrs. Veal is made to recommend "Dr. Kenrick's Asotick"; but this is clearly a misprint for "Dr. Horneck's," as it is read in the other copy. This seems rather a singular thing, and I can find no mention of it in any ordinary books of reference, such as Allibone's and other dictionaries; Lowndes, unluckily, I cannot refer to. It would be interesting, if possible, to find in what other editions of *Sherlock* Defoe's story appears, the history altogether of the matter so far as known, and what are "the two Dutch books" on death recommended by Mrs. Veal. C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

"SHOOTING THE GUY."—On the evening of November 5 the church bells were rung at Lenton and Ingoldsbay, two adjacent villages in South Lincolnshire, and two or three sets of lads came to my door with their cry, "Please to remember the fifth of November," as an excuse for begging. It was dark and raining heavily, or the Lenton hand-bell ringers would have gone their rounds; as it was, they kept to the belfry, where they were

ringing and "shooting" the bells. Children in the two villages explained that the bells were rung "for shooting the guy." No guys were brought round. I have looked into several books that treat of popular customs, and cannot find any mention of the phrase, "Shooting the guy." Possibly it may be peculiar to this district. Any way, it seems worth while to make a note of it.

CUTHBERT BEDE.

Lenton Vicarage, Grantham.

### Queried.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

BISHOP KEN.—I will ask leave to follow up my previous letter by one or two more specific inquiries. (1) Can any of your correspondents throw light on the school-life of England under the Commonwealth, particularly on that of Winchester? It is obvious that it must have been more or less affected by the general upturning of the old order. (2) Can any one trace the later history of the blood-stone ring which was left by Downe to Isaac Walton, by him to Ken, and by him to Isaac Walton, jun.? The ring had the Crucifixion engraved on it, an anchor taking the place of the cross. (3) Is anything known of two ladies of the name of Kemneys, who were among Ken's friends in the later years of his life, and who presided over a "religious house" at Nash, near Bristol? (4) Is there anything recorded of Ken's Oxford life beyond the facts mentioned by Bowles and Anderson in their biographies?

It may be well, perhaps, to mention that I wish for facts not in any printed life, and that I am acquainted with all of Ken's published works, with most of them in their earlier editions.

E. H. PLUMETAY, Dean of Wells.

Carlsbad Villa, Torquay.

McLEROCH FAMILY OF AYRSHIRE AND CO. DOWNS.—I shall be glad if any of your correspondents who are acquainted with Scottish and Irish genealogies can assist me in tracing the connexion between the McLerochs of the co. Down and the parent stem in Ayrshire. Family tradition states that about the time of the persecutions in Scotland, three brothers named McLeroch left Ayrshire and settled in Ulster, one near Ballymena, another near Belfast, and the third in co. Down. I descend from the last-mentioned brother, and there are also descendants at the present day of the other two. Having been in communication with the descendants of the first brother, who settled in co. Antrim, I have all possess the same tradition of our ancestors in Ireland.



the *History of Ayr and Wigton*, by James Paterson, for information as to the Scottish family, I find a statement which seems to verify our tradition. It runs as follows:—"The proprietor of Auchinflower [McIlwraith] was at the battle of Bothwell Bridge, and having been taken prisoner, he was carried to Edinburgh, where he was sentenced to capital punishment; but through the interest of the House of Burgundy his sentence was commuted to banishment. He, in consequence, went to Ireland, and remained in that country for upwards of ten years." The Auchinflower family had their estates restored to them in 1690. I have omitted to mention that the tradition to which I have above referred says that the three brothers were accompanied to Ireland by a sister named Anne, but she subsequently returned to Scotland. The county Down McLeroths adopted this mode of spelling their name about the end of last century. Thomas McLroth of Ballyrainey, co. Down, in his will, dated in 1743, spells his name in four different ways, viz., Makelroth, McLroth, McIlwroth, and Makelroth. The descendants of the Antrim brothers spell it McIlwraith, whilst the Scottish family maintained the original McIlwraith.

The last male representative of the county Down McLeroths, viz., Capt. Thomas McLeroth (63rd Regiment), of Killynether Castle, co. Down, died about seventeen years ago, and Killynether was purchased by the Marquis of Londonderry. Col. Robert McLeroth, of Dunlady, co. Down, who was high sheriff for that county in 1790, died in 1801. I wish to ascertain where he was buried. His will is dated at Beaumont, and Dunlady is in the parish of Dundonald, but there is no tombstone at Dundonald.

WALTON GRAHAM BERRY.

Broomfield, Fitzby, near Huddersfield.

"EGO SUM, ERGO OMNIA SUNT."—Who is the author of the above aphorism? It is used by the late Lord Lytton, but I do not think he was the first person to express the idea in that compact form. See *Life, Letters, and Literary Remains of Edward Bulwer, Lord Lytton*, by his Son, vol. i. p. 108.

ANON.

THE PAINTER GLAIVE: "UN PILORI."—A curious picture was exhibited in the Paris Exhibition of 1855 by the elder Glaive, entitled in the *Catalogue* "Un Pilori," with this motto from Béranger:—

"Si des rangs sortent quelques hommes,  
Tous nous crions: à bas les fous."

The subject is thus described in *Le Grand Dictionnaire Encyclopédique du XIX. Siècle*, vol. xii. p. 128, art. "Pilori":—

"Il est une vaste estrade où se dressent des poteaux auxquels sont attachés les victimes des hommes; au bas, quatre monstres légionnaires—la Misère, l'Ignorance, la Violence, et l'Hypocrisie—symbolisent les passions ou l'abrutissement des persécuteurs. Au centre de la

composition, Jésus, à demi dépouillé comme dans une flagellation, lève ses regards vers le ciel; à sa gauche sont: Homère, aveugle et mendiant, courbé par l'âge, appuyé sur son bâton, et portant sa lyre suspendue au cou; Dante, au masque souffrant et irrité, pensant à l'amertume du pain de l'exil; Cervantes, avec son bras mutilé, cachant du mieux qu'il peut sa misère; Jeanne d'Arc, liée au poteau du bûcher; Christophe Colomb, chargé de fers; Salomon de Caix, expliquant sa découverte d'un air égaré, qui touche à la folie; Denis Papin, mort pauvre également; enfin deux martyrs de la liberté de la conscience, Etienne Dolet et Jean Hus. A la droite de Jésus figurent: Socrate, buvant la ciguë; Esopé, tenant à la main le vase sacré placé dans sa valise par les Delphiens et prêt à expier le prétendu vol dont on l'accuse; Hypathie, se présentant serotine et résignée à l'ignoble populace chrétienne amenée contre elle par l'évêque Cyrille; viennent ensuite Kepler et Galilée, l'un debout, tenant le compas, l'autre ayant encore en main le cierge de l'ammende honorable et se relevant après avoir demandé pardon à un concile d'imbéciles d'avoir découvert la vérité; Bernard Palissy, mort à la Bastille pour cause de religion; les derniers poteaux sont occupés par Corrége et par Lavoisier; ce dernier tient à la main la lettre touchante qu'il écrivit à la Convention pour demander un sursis afin d'achever une expérience."

After criticizing some of the examples of martyrdom figured in the painting, the writer continues:—

"La composition est très calme et dépouillée de tout détail inutile; la sobriété des accessoires met plus en relief la pensée; la couleur est nourrie et vigoureuse, le dessin ferme et correct."

What has become of this *toile magistrale*, and is the painter still living?

J. MASKELL.

Emanuel Hospital, S.W.

COIN OF CHARLES MARTEL.—On one of my visits to Morocco I purchased a handful of coins supposed to be Roman, but on removing the dirt with which they were encrusted I found they were of various nationalities, some stamped with the impress of the horse of Carthage and of an unknown antiquity, whilst the most venerable looking of the lot, when cleansed, displayed, to my astonishment and amusement, an American eagle on a cent piece of 1835. Amongst them was a small copper coin about the size of an English sixpence. On one side is a bearded human face, with a pair of wings expanded around it in such a manner that no body is visible. One of these wings terminates at its lower extremity in a claw, which grasps a hammer. There is a circular inscription round the coin, of which only the word "Viret" can be deciphered. On the reverse is a cross and the words "Dux Martel," and a few other letters which have been worn away. The symbolism of the hammer (Martel) and of the wings (doubtless those of the martin, whose hammerlike tail gained this bird its appellation) is curious. In 732 Charles, son of Pepin d'Heristal, Duke of Austrasia, achieved the celebrated victory over Abdu-r-rahman, Emir of Moslem Spain. This battle was fought between Tours and Poitiers, and obtained for the conqueror the surname of Martel, on account of the hammering he had given the enemy. Charles

Martel died in 741, between which year and the date of the battle above referred to the coin in question was struck. Would some of the readers of "N. & Q." learned in French numismatology inform me if this little coin is common?

R. STEWART PATTERSON.

Hale Crescent, Farnham.

**PHAETON.**—With respect to this word, Prof. Skeat, in his excellent *Etymological Dictionary*, thus remarks: "A kind of carriage (F., from L., from Gk.). Properly *phaethon*, but we took the word from French. Spelt *phaeton* (trissyllabic) in Young, *Night Thoughts*, l. 245 from end. From F. *phaeton*, a phaeton; occurring in a work written in 1792 (Littre)." The reference to Young is apparently wrong, at least I have failed to identify the passage. What evidence is there for deriving this word from French and not from the Latin *phaeton* (wrongly written for *phaethon*), which form seems to have been commonly used in England? Francis Holy-Oke, in his *Latin Dictionary*, 1610, gives *phaeton*, which form is given also in *The New World of Words*, 1658. Ash's *Dictionary*, 1775, has, "*Phaeton* (s. from the foregoing *phaeton*), a kind of high open carriage for pleasure." The word occurs in *A New Catalogue of Vulgar Errors*, by Stephen Fovargue, 1767, p. 176: "And I am credibly informed by those who understand it, that there is as much Pleasure in whipping a Negroe as in driving a *Phaeton* [sic] and Pair." When were phaetons introduced? Did we get them from France? If not, why should the name be of French origin?

F. C. BIRKBECK TERRY.

Cardiff.

**COYOTE OR CAYOTE.**—Why do English magazines and newspapers spell this word coyote? Coyote is the Mexican name of the American jackall. The Californian miners use the term coyoting to indicate tunnelling or driving into a hill as the coyote or jackall does. The inclination to adopt Spanish or Mexican terms, or terms derived from them, is shown also in *vamoose*, disappearing or running away.

J. McC. B.

**MERIDIAN OF GREENWICH.**—The warrant for the building of the Observatory at Greenwich is dated June 2, 1675, and the foundation stone was laid on August 10 following. The first *Nautical Almanac*, published by order of the Commissioners of Longitude, was for the year 1767, and all the elements were calculated for the meridian of Greenwich. By W. Emerson's *Mathematical Principles of Geography*, issued in 1770, the longitude of London is stated to be 16°, and is, therefore,

evidently reckoned from the meridian of one of the Canary Islands. In the same *Patagonia* is stated to be situated between longitude of 295° and 320°, hence at that date

the longitude was reckoned easterly round the world. When did the English first reckon the longitude from the meridian of Greenwich, and when was it first measured 180° easterly or westerly from that meridian? Was the mode of reckoning regulated by an Act of Parliament, or was it assented to by the astronomers and geographers of the day?

EVERARD HOME COLEMAN.

71, Brocknock Road.

**PORTRAITS OF DR. BUSBY.**—Some time during the year 1883—I regret I cannot supply the exact reference—Mr. G. A. Sala, in his well-known "Echoes of the Week," stated that Dr. Busby never permitted his portrait to be drawn. As regards his monument executed by Bird, Mr. Sala says that the likeness was obtained from a cast his friends had taken from his face after his death. Mr. Forshall, in his recent work, *Westminster School, Past and Present*, following the *Alumni Westmonasteriensis*, corroborates the statement, and adds that "there are also portraits of him in the Chapter House, and in the Common Room, where there is also a bust of him by Ryabraeck," all of which likenesses, including his portrait with Philip Henry by Riley, in the hall of Christ Church, were obtained from the plaster cast above mentioned. Is it an undisputed fact that the "plagueous orbilius" never sat for his portrait? At 6th S. iii. 167, information is sought with reference to the portrait by Riley, but the query has evoked no reply at present. Are there any more portraits or busts of him other than those mentioned here in existence; and, if so, where are they? There is an engraving of him in *Old and New London*, vol. iii. p. 474; from what portrait is it taken?

ALFUA.

**HERALDIC.**—Can any of your readers tell me to whom the following arms were granted: Per bend or and sa., a lion rampant counterchanged. Crest, out of a tower or a demi-lion ramp. guard. per pale or and sa., holding in dexter paw a sword at hilt and pommel of the second. They are assigned both in Burke and Berry's *General Armory* to the Simpsons of Yorkshire; but the registrar of the Heraldic College can find no record concerning them. A family of Simpson, however, who derive from Martin Simpson, living in 1669 at Castlebank, near Grayrigg, Westmoreland, claim the right to use them.

S. S.

**AUTHORS OF SONGS.**—Can any of your readers inform me of the author of the song *The Sailor Sings* ("The sailor sings as he strikes his native shore"); also *The Tar's Song* ("Our ship now goes in a pleasant gale")?

L. FINE.

**SON.**—Asplin, in his learned little tractate called *Alkibla*, a disquisition on worshipping towers—the east, in a note at p. 9, mentions a work, &



*Imperio Solis*, as by "one of the greatest of the present age," and says that the author undertakes to prove "*Solis Lunæque cursum, pro variis eorum stationibus, varia corpora nostra officere.*" By who was the book? A physician of that day, probably, who dealt in astrology. It is curious to find Asplin praising a man of this stamp, seeing that he himself adopts a very strong-minded view about this matter of worshipping towards the east, and on precisely the same ground that Mohammed did with his followers. They, in a fog, had prayed without knowledge of the Kebra, and were for repeating their prayers when the light returned; but Mohammed said it was not to be done, as God was everywhere. C. A. WARD.  
Haverstock Hill.

**REPORTED SPEECH OF PRUSSIAN RULER.**—Who was the Prussian ruler who gave utterance to the following words?—"I and my subjects perfectly well understand each other. They say what they like; I do what I like." ALPHA.

**OTTO ROQUETTE.**—Is there an English translation of the six songs of Otto Roquette which have been set to music by Tensen; if so, where is it to be had? S. W.

**KINGSTON-ON-THAMES.**—An English merchant of Aleppo, returning through Berne, in Switzerland, found a curious bequest, for cheapening corn and wine to the citizens, vested in the senate of Berne. He was so struck with it that he settled a sum for the purchase of coals for the poor in the same way at Kingston. What was his name? Has the charity lapsed; or does it still continue to be distributed? C. A. WARD.  
Haverstock Hill.

#### THE DEATH OF RAPHAËL.—

"His passion for the fair sex destroyed him in the flower of his age. For one day, after he had abandoned himself to excessive venery, he was seized with a fever, and, concealing the true cause of his distemper from his physicians, he was improperly treated, and so carried off."—*A New and General Biographical Dictionary*, Lond., 1765, vol. vii. p. 496.

"La Fornarina fut la maîtresse de Raphaël; cet amour, comme on sait, fut fatal au grand artiste et le conduisit au tombeau."—*Grand Dict. Universel*, Paris, 1872, vol. viii. p. 619.

"La veille de sa mort, il oubliait la gloire dans les bras de la Fornarina."—"Raphaël," *Revue des Deux Mondes*, 1843, p. 150.

Is there any real authority, besides the inaccurate Vasari, for these statements? J. MASKELL.

**CANDY: BERG.**—Information is wanted concerning the following artists:—

N. Candy.—I have a picture on millboard with this signature, and the date 1840. Subject, the interior of a fisherman's hut.

Frd. Berg (ny. Ferdinand Berg).—I have a pair of cattle pieces on oak panel signed thus. One of

them has the figures "93" under the name. Qy. 1793.

W. PALEY BAILDON.

Southport.

**STREET CRIES IN LEEDS.**—Dwellers in Leeds some forty years ago were familiar with the cry (now doubtless obsolete) "Holbeck Spaw watter!" (Green peas were always "cried" as "green hase" (I write phonetically). Can any one give the history of this word, or say whether "green hase" are still known by that name in the town?

WILFRED HARGRAVE.

**PIERRE D'HIBERNIE.**—Of St. Thomas d'Aquinas it is stated "à dix ans il fut envoyé à l'Université de Naples, et y apprit la dialectique sous Pierre d'Hibernie" (vide *Nouvelle Biographie Générale*, tome xiv. p. 209, Paris, 1866). Where can I find particulars concerning "Peter of Ireland"? Any information referring to him will much oblige.

II.

**THE RIGHT HON. SIR HERCULES LANGRISH, BART., M.P.**—Has this distinguished member of the Irish House of Commons left memoirs; and, if so, where are they preserved? B.

**WILLIAMS, BOOKSELLER.**—When, in 1765, he was pilloried for republishing *The North Briton* in forty-five volumes, he was carried with great acclamation from the King's Bench Prison, and the number of the couch was 35. In the site known of the pillory?

C. A. WARD.

Haverstock Hill.

#### Replies.

#### GIOCO D'OCCO: TABLES.

(6th S. E. 249, 276, 393.)

I very much doubt if Dr. BR. NICHOLSON, or any living inhabitant of this country, has ever played the *giuoco d'oca* (if we are to spell it quite correctly) mentioned by Henry Peacham. It is quite true that there was once, and may possibly still be, a game called *the game of the goose*; but there is no evidence, so far as I know, that it was played in Peacham's day, or that it was ever called *giuoco d'oca* (or *gioco d'oco*). It was, indeed, played with a table, or cartoon; and *oca* is Italian for a goose; but there, I think, the similarity to the *giuoco d'oca* ends. The description of *the game of goose* given by Strutt is too long to transcribe in these columns; but, briefly, the table, or cartoon, was divided into sixty-two compartments, arranged in a spiral form, with a sixty-third in the centre, and diversified with a bridge, an alehouse, a fountain, a labyrinth, a prison, a grave, a goblet, and a goose (at intervals), just as fences and gates, &c., appear in the more recent race-game. The players threw dice in turn and, according to the numbers thrown, proceeded along

the course, paying forfeits at the obstacles and being rewarded when they reached any of the geese. This game, in Strutt's opinion, came to us from Germany; it is, therefore, not likely to have come with an Italian name.

About the time when Peacham mentioned it, the author of the *Maison Académique* (1659) describes "le vray et fidelle jeu du Hoca de Catalogne," and states that it was introduced into France from Cataluña. In that case, the name would still be *oca* (or *Hoca*, as he spells it), for the Spanish for *goose* is the same as the Italian. This game was extremely simple. There were thirty numbers marked on a table, and thirty balls, in which were concealed thirty numbers on paper, corresponding to the numbers on the table. The balls were placed in a bag. One of the players was banker. Each of the other players staked what he pleased on any number or numbers on the table, subject to the banker's power of refusing an excessive stake. A ball was then drawn at random from the bag by one of the players, and opened; and the number concealed in it was declared by the banker. If a player had put his whole stake on the corresponding number on the table, he received twenty-seven times his stake from the banker; if he staked on two numbers, and either came out of the ball, he received thirteen and a half times his stake; and so on, up to ten numbers, when he received two and a half times his stake on any of them which came out. All the losers paid to the banker. It was a game, therefore, of pure chance, and large sums of money were frequently lost at it. Madame de Sévigné mentions the French queen's missing mass and losing 20,000 crowns before noon one day, on which occasion the king invited her to calculate how much that would cost by the year ("Lettre du 21 Nov., 1675"). The game remained in the *Maison des Jeux Académiques* so late as 1668, to my knowledge; but I am without the means of saying that it appeared in any later edition. It is not to be found in the *Diversions Innocentes* (1696), nor in any *Académie des Jeux* (that I have seen) after that date. There is doubtless another game, called *Hoc*, which runs through all (?) the editions of the *Académie*; but it was a card-game. It was never called *Hoca* (nor *oca*), and its name appears to have been simply the Latin word *hoc*, applied to every winning card when played, as much as to say, *this is sure*. *Hoc* was, therefore, in all probability, the game which Peacham intended; but why he should recommend it in *The Worth of a Penny*; or, a *Caution to Keep Money*, is more than I can explain. It would be hard to find a game, short of pitch and toss, more conducive to reckless gambling than his *goose d'oca*; and it is likely enough that herein lay the reason of its rapid fall from the popularity or fashion which it once undoubtedly enjoyed.

As to "Tables," Strutt, though one of the most

inaccurate of writers, is here probably correct. Our backgammon is the outcome, very little altered, of the game, or games, played on the "tables." Of these there were originally eight varieties,—the *ludus Anglicorum*, the *paume carie* (a name borrowed from the tennis-court, or *jeu de paume carrie*), the *ludus Lumbardorum*, the *imperial*, the *provincial*, the *barthe*, the *mylis*, and the *syria*, all described (or named) by the author of a MS. in the King's Library (13. A. xviii). The only varieties which survived in 1674, when Colton published his first *Complete Gamester*, were the games known as *Irish*, *backgammon*, *tick-tack*, *dubblett*, *sice-aca*, and *ketch-dolt*, and called "Games within the Tables." The varieties added to these at later dates will be found noted in my paper on Colton's and Seymour's *Gamesters* (6th S. ix. 381), which I need not quote here, but to which I beg to refer Dr. BR. NICHOLSON for a notice of the "little book" (*Games Most in Use*) which he cites,—a notice which seems to have escaped him. "Tables" came to be used as a generic name for all these varieties of "games played within the tables," and was probably so used by Peacham. JULIAN MARSHALL.

MEMORIALS TO SERVANTS (6th S. ix. 378; x. 46. 194, 295).—I have two copies of the little book *EMMENTA*. I mentioned the volume some years ago in "N. & Q.," and asked for aid—in epitaphs, not in money—towards a new and enlarged edition of it. A few friends of my own have supplied new epitaphs occasionally; otherwise hardly any such aid has been given, except by one gentleman at Brighton, to whom I am very largely indebted. He alone has sent me many scores of epitaphs on female servants, accurately and most neatly copied on the spot by himself; and to these my own searches have added from two to three hundred more. So Mr. JOHN LANE's surprise that there should be three hundred faithful servants in all England may at once subside into acquiescence. Let any one look in the obituary of the *Times*, or of some provincial paper, and he will find many instances of faithful service recorded by those to whom it has been given. Of these obituaries I have a small collection, which deserves to be increased. My own experience, too, is that there are still plenty of faithful servants in England. For instance, I am writing in a house where there are at least two such, and have just come from another household which contains a faithful servant of thirty years' standing. And did not my charming friend Mrs. — tell me lately the story of her own devoted servant Mary, who had been "keeping company" with a chemist of the graphic boardroom for sixteen years? He, with leave of her mistress, took her out one evening and brought her to the door again, whereupon Mrs. —, who valued her much, said sadly, "Ah,



Mary, this sweetheart of yours will be wanting to marry you some day!" But Mary smiled superior. "Oh, no, ma'am," she said; "he's not that sort of person." Nevertheless, and in spite of sweethearts like Mary's, the end of faithful service is probably not far off. School boards and modest helpful servant-maids cannot long exist together.

I may take this occasion of giving *in extenso*, if it be thought worth while, the epitaph in Stratford-on-Avon Church on Mistress Amy Smith, which I quoted in general terms from memory in "N. & Q." about a year ago:—

Here lyeth interred y<sup>e</sup> body of M<sup>rs</sup>  
Amy Smith who being about y<sup>e</sup> age of  
60 yeeres & a maide, departed th<sup>e</sup> life  
at Nonwuch, in Surrey, y<sup>e</sup> 13<sup>th</sup> day of Sep.  
A<sup>d</sup> 1628. She attended upon the  
Right Hon<sup>ble</sup> Joyce Ladic Carew, Count-  
tesse of Totnes, as her waiting gentle-  
woman, y<sup>e</sup> space of 40 yeeres together,  
being very deservous in her lifestyme  
that after her death she might be laid  
in this church of Stratford, where her  
Lady y<sup>e</sup> said Countesse also herselfe  
intended to be buried, & accordingly to  
fullfill her request & for her so long  
trou & faithfull servise, y<sup>e</sup> said Right  
Hon<sup>ble</sup> Countesse as an evident Token  
of her affection towards her, not onely  
caused her body to be brought from  
Nonwuch heither, & here honourably buried,  
but also did cause this monument and  
superscription to be erected in a  
gratefull memorie of her whome  
she had foun [*sic*] so good a servant.

The foregoing inscription is all in bold capitals. Above it, and above the figure of Mistress Amy at her *prieiden*, is a lozenge, containing, as I suppose, the arms of that family of Smith to which the waiting gentlewoman belonged. These are somewhat rudely given; but I venture to blazon them as follows: Argent, between eight cross crosslets sable, three greyhounds courant of the second.

A. J. M.

The following epitaph—a modern instance—appears on a tombstone in Brompton churchyard:—

Here  
Lie the remains of  
Charles Benstead  
Who after a painful and lingering illness  
Borne with fortitude and resignation  
Died on 29 Nov. 1833  
In the 23 year of his age.  
This inscription to his Memory  
Has been dictated by  
A Master to whom he was zealously attach'd  
And who laments the loss of his  
Faithful adherent.

R. W.

Brompton.

BEWICK BIBLIOGRAPHY (6th S. x. 305).—The points inquired into by A BEWICKIAN are full of interest to the members of our fraternity (for so I venture to describe those who are united in the

bond of admiration for the works, and of affection for the memory of the great Newcastle artist), and I ask permission to add only a very few remarks to them. It may, perhaps, be remembered that I drew attention some time since in "N. & Q." to certain variations observable in the two issues of Bewick's *Land Birds* which are dated 1797; and I am, therefore, glad to find the subject taken up *con amore* by another observer, who will, it may be hoped, have more time to carry out his investigations than at present falls to my share, for the 1804 edition of the *Land Birds* has puzzled me greatly. I have a copy of both volumes of this date (upon thick royal paper) in the original state absolutely; that is, put up in boards covered with bluish marble-paper, backed with cartridge, and red paper labels, thus, "Bewick's British Birds, Vol. I.," also having the edges entirely uncut, the size being 9½ in. by 6½ in. There is this typographical difference between the two volumes—in the first the sheets are designated "Vol. I.," in the second "Vol. II.†"; and as the small-paper copies of the *Water Birds* are without the dagger in this connexion, I infer that we have here a test which may distinguish a cut-down "royal" from a tall "demy." Until I saw A BEWICKIAN's note, I had not examined my own volume with greater care than was necessary to carry conviction that it is not the first edition with a new title-page. Comparison with my royal copy of the second issue (advertisement of fourth edition of *Quadrupeds*) soon settled that. But I have not the edition of 1805, so must content myself with mentioning one or two peculiarities which may possibly serve as "tests." The Table of Contents is on sig. E, and commences, "The Preface—The Introduction—Explanation of Technical Terms"; but in the 1809 edition these preliminaries are not indexed at all. The article upon the red-legged crow precedes that on the magpie, instead of following it, as in the 1797 edition; and the magpie has not only had both the stumps cut away, but the foreground has been (as I have before-time noted) entirely rearranged. Most important, however, is the appearance of a cut on p. 243, indexed as the "Second Pied Flycatcher," at the head of a seven-line article, which (both cut and article) have disappeared in the 1809 edition. Are they present in that of 1805? The too notorious tail-piece to the pheasant (p. 245 in the first edition) appears in 1804, in its revised state (with two extra bars), on p. 340 as the tail-piece to the turkey. On p. 363 is a vignette of a shepherd with crook in hand, who, wrapped in his plaid and accompanied by a dog, stands upon a large boulder-stone and watches a flight of birds. I do not recollect to have seen this cut elsewhere; it is evidently an amplification of the idea expressed upon p. 232 of the first edition. It is possible that a limited number of copies of the first volume may have

been struck off to range with the large paper of the first issue of vol. ii.; but it certainly seems strange that there should have been an entire reprinting for the simultaneous issue of the two volumes in 1805, and that the circumstances which led to this course should be so obscure. The 1801 edition of the *Land Birds* is certainly rare; my experience is not inconsiderable, and my own copy is the only one I have yet seen.

ALFRED WALLIS.

**PLACE OF MILITARY EXECUTION** (6th S. x. 307).—The stone at the north-east corner of Hyde Park, at the end of the old walnut avenue, shown in Reque's map, marked the site of many military punishments in the eighteenth century. Some account of it is to be found in Larwood's *London Parks* (no date), p. 87. Records of executions and whippings near this stone are to be met with in newspapers of the time of George I. and George II. Thus, under date August 6, 1715, "Two soldiers nearly whipt to death in Hyde park for having worn oak-boughs in their hats on the anniversary of the Restoration of King Charles II."; Jan. 9, 1717, "A soldier whipt in the Park for reflecting on the Government"; Sept. 5, 1722, "Mr. Geary of the Grenadier Guard whipt in Hyde Park for insulting the Earl of Albemarle"; July 17, 1725, "T. Dean of the 2nd Grenadier Guards whipt in Hyde Park the second time"; March 24, 1726, "A private of the foot guards shot in Hyde Park for desertion." The stone, it appears from Larwood, was situated in a hollow place, and when the ground was levelled it was not removed, but covered over with rubbish and earth. When and for what purpose the stone was originally placed there seems doubtful; probably it was an ancient land-mark; and probably, also, it was not used as a place for military punishments much before 1715.

EDWARD SOLLY.

MR. DOLLMAN will find a complete account of this in Thomas Smith's *Historical Recollections of Hyde Park*, p. 60. It was in the north-east corner of Hyde Park, and formerly called "Tyburn Meadow." It was a place of execution for criminals convicted in Middlesex, and was so used from at least 1388 to 1783. Military criminals were shot within the wall of Hyde Park, against a stone that was only found the other day again. It is the same as the Oselestone, about which Mr. Black presented a petition to the House of Commons in 1809, and which is alluded to in "N. & Q." (6th S. vi. 129), but whether, in its quarrelsome obliteration of business, the House has done anything or not I cannot say. Probably not.

C. A. WARD.

HEVERSTOCK HILL.

**DATE OF NEWSPAPER COMMUNICATION** (6th S. x. 129, 123, 225).—Allow me to thank you for your courtesy in inserting my inquiries, the result

of which you will perceive by the context has been the obtaining of the required information. JARDIN is in error in stating that the communication, of all events as it originally appeared in the *Times* was authenticated by the name and address of the writer. I have the publication before me as I write, and, whatever may have been the result of the subsequent repudiation by the authorities of the United States railways, no signature is appended to the paper to which I have referred. JARDIN apparently writes from memory, inasmuch as he adopts Mr. J. J. STOCKER's date (*ante*, p. 125), which is erroneous. The correct date of the publication in the *Times* is Wednesday, Oct. 15, 1856, not 1857. The correction, if not important to the general body of your readers, is not unessential to the credit of "N. & Q." for literary trustworthiness, and I have the authority of your valued correspondent MR. STOCKER, with whom I have been in very friendly communication on this subject, for setting him and you right; indeed, he is polite enough to say, in a private letter to me, that the correction will come with the greatest propriety from me.

I beg very sincerely to thank Mr. EDWARD H. MARSHALL. He was very warm, as children say at forfeits. The dates of the two reports of the man and dog fight in the *Daily Telegraph*, which his courtesy has enabled me to "hunt down," are Thursday, July 2, and Monday, July 6, 1874.

NEMO.

Temple.

**THE DEATH OF SIR CLOUDESLEY SHOVEL** (6th S. x. 88, 150, 250, 334).—The story that the admiral was cast on shore alive and then murdered by an old woman, who many years afterwards, when on her death-bed, stated this as a fact to the local clergyman, and in proof gave him an emerald ring which she had stolen and concealed, though preserved in the family of his grandson, the second Lord Romney, as an old legend, is more than improbable. The account given at the time in the *Mercurius Historicus* for December, 1707, p. 669, is clear. After describing the circumstances of the wreck of his ship, the writer proceeds:—

"Quelques jours apres on reçut avis, que des pêcheurs de l'Ile de Seint, ayant pêché et trouvé le corps de Chevalier Shovel sur les Rochers de Ste. Marie, ils l'avaient enterré, apres lui avoir attaché une belle Emeurade qu'il avoit au doigt: mais que dans le tems qu'ils dispoient à lui porter la Beguine, le S<sup>r</sup>eur Pacha, Gouverneur de l'Ile, s'étant couronné, et ayant été informé du fait, vint déterrer le corps, et le mit à bord de son vaisseau dont le Capitaine le fit embaumer, et l'envoya en suite à Plymouth, d'où il fut envoyé à Londres."

When Paxton saw the ring he at once recognised it as Admiral Shovel's ring; he inquired after the body from which it had been taken, and when that was found he at once knew and claimed the body. All the time he was used to invent the story of the dead and repudiation of the woman "many years afterwards," which Ch



noek in his *Biographia*, ii. 28, Cunningham in his *Lives of Eminent Englishmen*, vol. iv. p. 47, and Mrs. Markham in her *History of England*, have perpetuated. Mr. Hooper asks, Why Shovel? And this fairly leads to the counter-question, Why Shovell? So far as old records go the name appears to have been spelt quite as often, if not oftener, with one than with two l's. But the real question of interest, where he was born and what was his parentage—in a word, how he got the name—is very uncertain. The matter is very fairly stated by Col. Chester in *The Westminster Abbey Registers*, p. 281. In that most valuable book it is so rare to find an error, or even a misprint, that it may be worth while to note that Shovel, or Shovell, was not "knighted on board his ship in Bantry Bay, May 1, 1689." After the battle of Bantry Bay on May 1, Admiral Herbert returned with the fleet to Portsmouth, and King William went down to Portsmouth on May 16, 1689, and dined with the admiral on board the Elizabeth; he then declared his intention of making Admiral Herbert Earl of Torrington, and that day knighted Capt. Ashby and Shovel. It is much to be wished that the place of his birth could be ascertained. There are plenty of vague statements about it, but one fact would be better.

As Sir Cloudesley Shovel's wife has been brought into notice (*ante*, p. 334), "who, it seems, was drowned along with him," it may be as well to say that she certainly did walk in the avenue at May Place, near Crayford, in Kent, for years after his death, but it is to be noted that she was not drowned with him in 1707. Lady Shovel (previously Lady Narborough) survived Sir Cloudesley just a quarter of a century, and died at her house in Frith Street, Soho—then called Thrift Street—on April 15, 1732 (*Historical Register*, p. 19; *Gentleman's Magazine*, p. 724). There is a handsome monument to Dame Elizabeth Shovel in Crayford Church.

EDWARD SOLLY.

With reference to the mistake pointed out by Mr. Hooper, I may be allowed to state that, as my attention was chiefly occupied with the date of Sir Cloudesley Shovel's death and burial, I did not verify other dates appearing in Mr. Gregory King's official report. In that document (*Treasury Papers*, vol. ciii. p. 104) 1672 is distinctly given as the year of Sir Edward Spragge's death, but Mr. Hooper is quite right in asserting that the date should have been 1673. In the volume of the Lord Chamberlain's Warrants for 1671-4, the following appears, addressed to Mr. John Warner, Master of His Majesty's Barges:—

"These are to require you to provide and hire two Barges to bring up the body of Sir Edward Spragge from Goves house in Greenwich to the painted Chamber in Westminster upon Tuesday next. And this shalbe your Warrant. Given under my hand this 22 day of September, 1673, in the 25 yeare of His Mat<sup>ty</sup> Reigne."

The funeral would, therefore, take place on Tuesday, Sept. 23, 1673, about six weeks after the action in which Sir Edward Spragge was killed.

E. G. A.

"HORN" AS AN ENDING IN SOME PLACE-NAMES (6th S. ix. 28, 98, 279).—It is asked what is the meaning of *horn*, an ending of some place-names, as Kinghorn, Dreghorn, Culhorn, Millhorn, Distinghorn, &c. Kinghorn is in the kingdom of Fife, and on the north side of the Firth of Forth. It may be from the Gaelic *ceann* (c, hard), head, end, point of land projecting into the water; and *fearann*, land, an estate, a farm. The compound *ceann-fearann* has to become *ceann-shearann*, *f* ceases to be sounded; so that perhaps Kinghorn means the ground or land near the point. There is nothing impossible in this derivation. In such cases it is difficult to be a judge except one has seen and also taken accurate notice of the features of the locality. Kinghorn is of great historical interest, as it was here that in 1295 King Alexander III., on a dark and stormy night, lost his life by riding over the cliff. They were returning to the castle. If the horse had been left to choose his path, perhaps the accident would not have happened. About fifteen years ago a monument was put up to mark the spot.

THOMAS STRATTON.

Devonport, Devon.

SIMEON TRUSTEES (6th S. x. 229, 315).—Mr. E. H. MARSHALL's reply on this matter has two misprints (corrected on p. 310) and is not quite up to date. I am able to say, quoting from legal documents now before me, that the so-called "Simeon Trustees" are at present the following five persons, whom I name in the order of their appointment to the trust, viz., William Carus, Canon of Winchester; William Cadman, Canon of Canterbury and Rector of Holy Trinity, Marylebone; George Edward Tate, Vicar of Kippington; Field Flowers Goe, Rector of St. George's, Bloomsbury; Robert Payne Smith, Dean of Canterbury. These "Simeon Trustees" are not a corporation; they simply have an original deed of trust, wherein is described in general terms the sort of man whom they are to appoint to any benefice which they may acquire for the purposes of their trust, and every benefice so acquired is sucked in accordingly. By the end of this moribund and not wholly judicious century the Simeon Trust will have gathered to itself, in its small way, a certain historical interest, the interest, namely, which belongs to an early and ingenious effort towards narrowing the basis of the Church of England.

A. J. M.

Could the writer who gave the names of the above inform me if they are the same body known as the Church Patronage Society, and also where

communications can be sent so as to reach these trustees?  
W. S. B. H.

**CASTLE OF MINDELHEIM** (6th S. x. 327).—The town and territory of Mindelheim were after the victory at Blenheim, together with the title of Prince of the Empire, conferred on Marlborough by the Emperor Joseph I. At the peace of Rastatt, however, in 1714, Mindelheim was restored to Bavaria, without any compensation being granted to the family of the Churchills. The travelling handbooks make no mention of any castle there.

E. STURSON-BARKIN.

**WOOD PIGEON** (6th S. x. 328).—I have heard the rhyme in this county in a slightly different form, viz.:—

"Coo, coo, coo,  
Two sticks across,  
A little bit of moss  
Will do, do, do."

I never heard of the second line in Mr. SAXTON'S communication,

"Me and my poor two,"

and fancy it is a corruption. We have also a tale about the "stockdove" (as we call wood pigeons) and a Welshman, as follows. A Welshman was about to be hung for stealing two cows. Just before he was turned off he said it was all the fault of the bird with a white ring round its neck, which said to him over and over again:—

"Too-ôn coo-ônâ  
Tal-fy ta-dâe."

R. R.

Boston, Lincolnshire.

In the north-west of England the wood pigeons' rhyme runs thus:—

"Coo, coo, coo,  
I lay but two;  
The little wren  
Lays nine or ten,  
And I lay but two."

BOILEAU.

A very interesting version of this legend, in some respects similar to Mr. SAXTON'S, was given to me from Berkshire and printed in the preface to *Folk-lore of Rome*, p. xx.

R. H. BUSE.

**FRENCH HOUSEHOLD TROOPS** (6th S. x. 288, 334).—G. A. is mistaken in stating that the Gardes Françaises never belonged to the household troops; see Daniel's *Hist. de la Milice Française*, vol. ii, liv. x., ch. v.:—

"Après avoir traité de la maison militaire du roy, composée de cavaliers, je vais faire l'historique de l'infanterie, dont est formé le corps à pied, et commencer par le régiment des Gardes Françaises."

S. D. S.

**HUGH SINGLETON, THE PRINTER OF SPENSER'S "SHEPHERD'S CALENDAR"** (6th S. x. 86, 178, 333).—My reason for saying that no connexion has been traced between the Travers family of

Pille, in Devonshire, and the Lancashire family of the same name is because, when I was preparing my *History of Garstang* (in which parish is Nateby, the seat of the Travers family), I was exhaustively, as I thought, into the genealogy of the Lancashire portion of the family, without finding any trace of the connexion, and after I had nearly completed my work I came across a copy of "*A Collection of Pedigrees of the Family of Travers, or, Abstracts of Certain Documents collected towards a History of that Family*," by S. Smith Travers, Esq., arranged by Henry J. Sides, of the Bodleian Library," and I found that Mr. Sides and I came to almost exactly the same results. According to the pedigree of the Devonshire family given by Mr. Sides, Lord Travers's ancestors were living at Pille, in the parish of Bishop's Tawton, in the time of Edward IV; the connexion must, therefore, be sought for earlier than that, and I think I am right in saying that if ever discovered it has never appeared in print.

H. FISHWICK, F.S.A.

Rochdale.

**STAPLEY** (6th S. x. 329).—For a good deal of information about the old Sussex family of Stapley see the *Suss. Arch. Colls.*, vols. ii., iv., v., x., xiii., xix.

EDWARD H. MARSHALL, M.A.

**"MISTAKES OF DAILY OCCURRENCE"** (6th S. x. 327).—This amusing little brochure was published in 1856 by J. F. Shaw, 27, Southampton Row. The price was sixpence, and the name of the author was not given.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

In reply to the inquiry of G. S. as to the author and price of *Mistakes of Daily Occurrence*, I may inform him that there is no author's name to the little publication. It was issued in 1856 by John Farquhar Shaw, 27, Southampton Row, London, price sixpence. Singularly enough, a copy of it happens to be lying now on my table before me.

W. B. GRAHAM.

Bedford.

**"BRITTON"** (6th S. x. 328).—There is a copy of the first edition of this old law book in the Lincoln's Inn library. It is an octavo, and consists of 288 folios, a page and a half of "errata," a page containing the colophon, which runs as follows: "Imprinted at London in Fleet street by us Robert Redman dwelling in saynt Dunstons parish at the signe of the George," and terminating with a large woodcut containing an elaborate R. Then follow a preface to the Reader, of three pages, and "tabula" of six pages. There is no title-page or title, and the text is in black. With regard to the "Fom" (afterwards Bishop



preface to Robert Kelham's *Britton* (1762). It is perhaps worth noticing that in the first edition the author's name is most frequently spelt "Britton," though sometimes—as on the first folio, for example—it is spelt "Brietton."

Since writing the above I find that the British Museum also possesses a copy of the first edition, and that [1549] is the date assigned to it by the Catalogue. G. F. R. B.

LENGTH OF SOLOMON'S REIGN (6th S. x. 329).—With reference to this matter it may be mentioned that in *A History of the Ancient World*, by Philip Smith, B.A. (Murray, 1873), it is stated at p. 175, vol. i., that Solomon "died in a.c. 975, after a reign of forty years"; and Dean Milman records in his *History of the Jews* (Murray, 1866), pp. 307-323, vol. i., that

"Solomon succeeded to the Hebrew kingdom at the age of twenty and died after a reign of forty years, and with him expired the glory and the power of the Jewish empire."

HENRY G. HOPE.

Freogrove Road, N.

CAPT. DE L' (6th S. x. 209).—May not he have been a member of the family of Dalziel or Dalziel, the usual pronunciation of which name in Scotland is exactly represented by "de L'." The lineages of Canvath or Dalziel of the Bians might give information. WILLIAM DEANE.

ALLIBONE'S "CRITICAL DICTIONARY OF ENGLISH AUTHORS" (6th S. ix. 167).—I have just found the following in "N. & Q."—

"This excellent work sometimes startles one. Turning it over this evening, I lighted on the following entry: 'Stern, Daniel, 1. Nélida, Paris, 1846, 8vo., &c. J. D. C.'"

J. D. C., whom I thank for his compliment, will observe that he should have quoted, "Stern, Daniel, 1. Nélida, Paris, 1846, 8vo.," which is all right. Thanking you for your admirable periodical, to which I was one of the earliest subscribers.

S. AUSTIN ALLIBONE.

HOSIER FAMILY (6th S. x. 348).—In Burke's *General Armory* (1878) LAC will find the arms of "Hosier of Croukton, co. Salop," blazoned as "Per bend sinister erm. and ermines, a lion ramp. or. Crest, on a chapeau az., turned up or, a talbot sejant." This clearly relates to the family concerning which LAC inquires. And in *Misc. Gen. et Her.*, new series, vol. iii., for 1880, pp. 165, 168, in notes on the family of Prowse of Compton Bishop, Somersetshire, I find the same coat attributed to Charles Hosier, Esq., of Wicken Park, Northamptonshire, whose daughter, Anna Maria, married John Sharpe, Esq., of Grafton Park, Northamptonshire, and was mother of Elizabeth, wife of Thomas Prowse, Esq., of Compton Bishop, M.P. for Somersetshire, 1740-67. Mrs. Prowse was buried in 1780 at Axbridge, Somersetshire.

Another coat, given by Burke from an impalement on an Irish funeral entry of 1622, is of an entirely different character, and presumably, therefore, belonged to a family of a different stock from Hosier of Croukton. C. H. E. CARMICHAEL.  
New University Club, S.W.

Burke's *Gen. Armory* (edit., 1842) gives, "Hosier (Croukton, co. Salop). Per bend sinister erm. and ermines, a lion rampant or." This coat seems to be founded on that of Tudor Trevor, Lord of Whittington, co. Salop, A.D. 924, founder of the tribe of the Marches, and ancestor of many Welsh and border counties families.

JOHN HAMERTON CRUMP.

In a recent number of your most interesting periodical, which I have just received, I see some inquiries by LAC about the Salopian family of Hosier. Whether the family still exists in the male line I know not, nor can I give any information as to its coat of arms, though I have not the slightest doubt of its being of gentle blood. I descend from the Hosiers myself, through the Warings of Woodcote and the Hayes, whose eventual heiress, Dorothy Waring, married John Scott, of Shrewsbury. His grandson, Major Scott, the friend and staunch supporter of Warren Hastings, assumed the name and arms of Waring on succeeding to the large property of his cousin John Hill Waring, of the Hayes, co. Salop, and Ince, co. Chester. This Major Scott-Waring was my maternal grandfather. In a pedigree of the Warings I have now before me I find the Hosiers mentioned, and copy for LAC all I know about them:—

Sir Richard Corbet, = Eliz., dau. of Walter Devereux,  
of Moreton Corbet. Lord Ferrers of Chartley.

Elizabeth Corbet = Thos. Trentham.

Alice Trentham = Thomas Hosier.

John Hosier = Elizabeth or Cicely Philipps.

Margery Hosier = Richard Waring, of Woodcote, co. Salop.

If LAC should find a regular pedigree of the Hosier family in any of the histories of Salop, I should be greatly obliged if he would favour me with a copy of it. HENRY FRYE.

La Trappe de Mailleay, Loire Inférieure.

TERPASSEY, NEWFOUNDLAND: JACKSON FAMILY (6th S. x. 329).—In No. 9747, Add. MSS. fol. 30, appears a record of a commission, made out March 27, 1701, to John Jackson, clerk, to be chaplain in Newfoundland. The records of Newfoundland are preserved in the Colonial and Admiralty Series at the Record Office. See likewise "Plantations General" in the Colonial Entry Books. DUNSTON should also consult the copy-

ration records of Plymouth, Bristol, Poole, Wareham, Cork, Kinsale, Waterford, Youghal, Barnstable, Exeter, Dungarvan, &c. Many of these ports have since the time of Elizabeth had intimate connexion with Newfoundland; and the Jackson family, there, in 1722, are probably mentioned in such documents, which are, as a rule, carefully kept.

W. B. TOBIN.

217, Brompton Road, S.W.

**HOUR-GLASS : SAKER** (6<sup>TH</sup> S. x. 26, 119, 293).—A *saker* is, I feel convinced, unknown even by name to any but learned artillerymen, antiquaries, or readers of our old works. Hence the general rule holds the more that a description, like a definition, should be as precise as possible. The "cannon" and "demy cannon" of those days were special sized pieces, of much greater weight and calibre; and even now the word *cannon* suggests to the reader something much larger than was the *saker*. The phrase that "the *saker* ladle was used to convey the powder to the butt-end of the *saker*" is ambiguous, and, to my mind, of its two meanings rather conveys this wrong one, that the ladle with its charge was passed down to the butt-end. This idea I wished to dispel, and to state more precisely the correct one, that the ladle being wider than the bore of the *saker*, its spout only could enter the muzzle, and thence pour its charge down. In like manner each ladle was wider than the bore of the piece of ordnance for which it was intended, and the specific measurements given for the different ladles show that each was constructed to hold the precise charge apportioned to the piece for which it was destined. See Capt. John Smith's *Accidence for Young Sea-men*, &c.

BR. NICHOLSON.

**BLAKISTON FAMILY** (2<sup>ND</sup> S. vii. 68; 3<sup>RD</sup> S. ii. 7, 513; 4<sup>TH</sup> S. x. 329, 398, 479; xi. 27, 207, 290, 348, 372; 5<sup>TH</sup> S. v. 107, 216, 521; vi. 57, 118, 198; vii. 31; 6<sup>TH</sup> S. i. 243).—Can any one inform me if the following questions have ever been answered?—1. What is the evidence that Sir Matthew Blakiston, first baronet, was the grandson of the George Blakiston and Mary Bourchier, of Stapleton-on-Tees, mentioned by Dugdale? 2. What is the connexion of the above George Blakiston and his brother (?) John, who married Martha Bourchier, and is described by Dugdale as "of Newton, co. Pal.," with the family of Blakiston, of Blakiston?

H. E. D. BLAKISTON.

Trinity College, Oxford.

**BIBLICAL MISPRINT** (6<sup>TH</sup> S. x. 265).—I have "and the children of Israel" in Exodus xiii. 18, in my Polyglott Bible, published by "Samuel Bagster, 1831."

HENRY G. HORN.

Freemore Road, N.

**GRASS-WIDOW** (6<sup>TH</sup> S. viii. 268, 413; x. 333).—MR. CARDEW, at the last reference, quotes Klugel,

who gives *strohwiuwe*, mock widow. In my pocket edition of Hilpert's *Dictionary* (save me from having Teutonic pockets!) a *strohwiuwe* is stated to be "a widow bewitched (as when the bewitch, &c., is stuck out)"; and I must confess that the poetical elucidation is very mysterious to me. Strangely enough, *grass-widow* is omitted from the English-German half of the dictionary, where nevertheless, many much more unusual words may be found. It may not be irrelevant to note that Rogation week was called *Grass-week* in the law of Court, according to Bailey, as abstinence from flesh was then the rule.

JAMES HOOVER.

Oak Cottage, Streatham Place, S.W.

A *strohwiuwe* is a temporary widow—a widow for the time being. Thus, a lady will say, "Mein Mann ist verreist, ich bin strohwiuwe." But the term would never be applied to a false or mock widow—that is, a person who gave herself out as a widow without ever having been married. This interpretation is confirmed by Schuster-Regniers' excellent *French-German Dictionary*, which gives as a translation of *strohwiuwe*, "Femme dont le mari est absent, qui est temporairement veuve."

E. SIMPSON-BAINES.

Your correspondent at the last reference is mistaken; replies to the query of W. J. L. will be found at the second reference as given above.

F. C. BIRKBECK TERRY.

**LAMBERT OF DUNLADY, CO. DOWN, AND RAIZH LAMBERT, D.D., BISHOP OF MEATH** (2<sup>ND</sup> S. viii. 10).—I shall be glad if any correspondent can give me any information respecting the Lamberts of Dunlady. In an account of Bishop Lambert, which appeared in the *Down Recorder* some months ago, it was stated that he was "of the family of Lamberts of Dunlady, a branch of the Lamberts, Earls of Cavan," but neither Burke nor Foster shows any trace of the connexion. Robert Lambert of Dunlady had a daughter Ann (or heiress), who married in 1771 Richard, second Earl Annesley, and was ancestress of the present peer. She died June 30, 1822, and was, I am informed, buried in the churchyard of Dunderald, co. Down, where there are some tombstones to the Lamberts of Dunlady, but there is nothing to record the burial of the Countess Annesley. The burials of the following members of the Lambert family are recorded at Dunderald: Jane Lambert of Dunlady, died in the year 1748, aged seven or eight. Capt. Robert Lambert died in the year 1752, aged sixty-nine. Also Jane Lambert, grand daughter of the above, died 1756, an infant. And Robert Lambert Tate of Dunlady, Esq., died April 25, 1775, aged fifty-five years. The Capt. Robert and Jane Lambert were the grandparents of Lady Annesley, formed that the widow of one of them married Col. Robert McLeroth, of ]



was High Sheriff for co. Down in 1790. Mrs. Robert McLeroth's Christian name was Ann, and this being also the name of Lady Annesley, and the fact that Col. McLeroth resided at Dunlady, suggest that perhaps the lady whom the colonel married was mother of Lady Annesley, and Robert Lambert's widow. I shall be glad of any information on this point. Ralph Lambert, Bishop of Meath, had a sister Ann, who married Francis Hall, of Strangford, co. Down, and was mother of Catherine, who married (settlement dated Sept. 22, 1719) William Montgomery, ancestor of the Montgomerys of Grey Abbey, co. Down.

WALTON GRAHAM BERRY.  
Broomfield, Fixby, near Huddersfield.

CONGERS: COWCUMBER (6th S. x. 309).—Although it may be doubted whether "fifty years ago [= 1812] the fashionable pronunciation of the ..... word was *cowcumber*" (3rd S. ii. 307), yet the correspondent (*ibid.* 357), who expressed his disbelief that it "was ever written otherwise than *cucumber*, at least by persons of any education," was certainly in error. In old dictionaries, as a rule, the latter is the word used; in Barrett's *Aleazar* (1580) it appears as "a *cucumer*." The *cow-* prefix is deemed a vulgarism at the present day, and was considered so even in the seventeenth century by some; for we read in Westmacot's *Scripture Herbal* (1695), "*Cucumbers*, or *cowcumbers* as the vulgar stile them" (p. 110). Notwithstanding this assertion, the "vulgar" term found general acceptance in a large section of the community, if we may judge from the following extracts from works of the seventeenth and eighteenth centuries. Withal's *Little Dictionary for Children* (1608) contains "a garden of *cowcumers*." We find *cowcumber* in the *Gazophylacium Anglicanum* (1689), and *cowcumber* or *cucumber* in *A New English Dictionary*, by J. Kersey (1702). In *Praxis Medicinæ* (1632 and 1639), "written by that famous and worthy physician Walter Bruecl," I have counted fourteen examples of the word *cowcumber*, but have not found one of *cucumber*. The former I have met with in other medical works of the same period. At p. 47 of Westmacot's work is the line, "*Cucumbers* or *mutton cumbers*." The latter term is new to me, and I have been unable to find mention of it in any glossary or dictionary.

T. N. BRUSHFIELD, M.D.  
Badleigh Saltorton, Devon.

*Cowcumber* was the usual pronunciation of the word everywhere, and yet continues to be in this county. I never heard them called *congurs*.

"Black Mulberries, an overcharged vine;  
Green *cowcumbers*, that on their stalks decline."

Stanley upon *Anacreon*, 1851, p. 86.

Boston, Lincolnshire.

IRISH "NOTES AND QUERIES": THOMAS DOGGET (6th S. x. 349).—Thomas Dogget, one of the most celebrated actors of his day, and author of a comedy entitled *The Country Wakes*, published in 1696, was born, about the middle of the seventeenth century, in Castle Street, Dublin (not "near Dublin," "N. & Q," *ante*, p. 349). It is recorded in Gilbert's *History of the City of Dublin*, 1854, vol. i. p. 15, that "the name of Dogoit or Doget is to be found in the Anglo-Irish annals of the thirteenth century; and Gilbertus Doget is mentioned in connexion with Dublin in an unpublished Pipe Roll of the year 1261." Few particulars are known of Dogget's early life. His first appearance on the stage was in his native city; a failure there, he migrated to London, where he became a deserved favourite for his original and natural comic powers. He was a gentleman in his acts and bearing. Dibdin writes:—

"He was the most original and strictest observer of nature of all the actors then living. He was ridiculous without impropriety; he had a different look for every different kind of humour; and although he was an excellent mimic, he imitated nothing but nature."

In appearance "a little, lively, spract man," Dogget was remarkably prudent, and his natural intelligence was of a very high order. In conjunction with his townsman Robert Wilks, and Colley Cibber, he became joint manager of Drury Lane Theatre; but owing to a disagreement with his partners, on account of Booth being taken into the firm, he retired in 1712. He amassed considerable wealth by his profession, and died in 1721, and was buried at Eltham, Kent.

With regard to the coat and badge by which his name is now better known to the general public, it may be mentioned that Dogget being an enthusiastic Whig, and the accession of the house of Hanover dating from a 1st of August, on that day in 1716 he gave money for an orange-coloured livery, with a badge representing Liberty, to be rowed for on the Thames by six watermen; and he also left funds for the same race to be rowed annually, from London Bridge to Chelsea, "on the same day for ever."

"The coat and badge are still contended for; but, like his compatriot Sir Hans Sloane, founder of the British Museum, Dogget, while magnificent to strangers, left nothing to perpetuate his memory in his native country." There is an original portrait of Dogget in the Garrick Club. *Ida* Gilbert's *Dublin*, Webb's *Irish Biography*, and Doran's *Their Majesties' Servants*. HENRY G. HOPE.

Freegrove Road, N.

I remember seeing some years ago—in or about the year 1875, if I mistake not—a copy of the *Northern Whig*, published in Belfast, in which considerable prominence was given to "Notes and Queries," and which contained many interesting communications, mostly brief, on historical,

antiquarian, and other topics. I believe this paper is still in existence, but whether with or without this very useful feature I cannot say.

P. J. MULLIN.

S, Tennant Street, Leith.

**WOMEN IN ACTION ON BOARD SHIPS OF THE ROYAL NAVY** (6th S. x. 67, 196, 276, 330).—When writing on this subject before, I forgot to quote—as evidence against any probable custom of bearing women on ships' complements—an article from the old *Instructions for Service at Sea*. These were issued first in printed form in 1731, and remained practically unchanged till shortly after Trafalgar. They were the prototype of our present *Queen's Regulations and Admiralty Instructions*. In part ii., which sets forth the duty of the captain or commander, article xxxviii. runs thus: "He is not to carry any Woman to Sea, nor to entertain any Foreigners to serve in the Ship, who are Officers or Gentlemen, without Orders from the Admiralty." This article survives, though in a modified and much expanded form, in the *Queen's Regulations of to-day*. GEORGE F. HOOPER. Streatham.

**MILTON'S "DEFENSIO," LONDON, 1651** (6th S. x. 314).—The crest and motto described by Mr. W. E. BUCKLEY belong to the family of Cecil, Marquess of Exeter. W. D. SWEETING. Maxey, Market Deeping.

**EPIGRAM WANTED** (6th S. x. 309, 377).—The epigram on the Tichborne trial quoted at the latter reference is not correct. I have the authority of the author (the Hon. A. E. Gathorne Hardy) for saying that the following is the epigram which he wrote in court on Tichborne v. Lushington, and which is believed to be still in the possession of the Tichborne family:—

"We'll prove, say Baxter, Rose & Norton,  
The Claimant isn't Arthur Orton;  
They've only proved, what's less important,  
That he has done what Arthur oughtn't."

Garbled versions have from time to time appeared. That quoted by D. C. T. seems to dilute the wit, if it does not quite miss the point.

J. HUME DODGSON.

**"PEGGING AWAY"** (6th S. x. 410).—Would the following quotation be of use to DR. MURRAY?—"President Lincoln, when asked what we should do if the war should last for years, replied, 'We'll keep pegging away.'" (C. G. Leland's *Abraham Lincoln*, "New Plutarch," p. 198). The summer of 1864 is the date assigned.

GEO. L. ATTERSON.

Wimbledon.

**JOHN RUSKIN** (6th S. x. 404).—MR. HUNTER will find a short but hearty appreciation of Mr. Ruskin (with no list of his works) at p. 90 of *La Vie Publique en Angleterre*, par Philippe Daryl

(Paris, Hetzel, no date, but of recent publication), one of the best books on England ever written by a Frenchman. H. S. AINSIE.

**TOL-PEDN-PENWITH** (6th S. ix. 449: x. 95, 168, 236, 332).—A correspondent in "N. & Q." for October 25 appears to think there is some uncertainty as to the meaning of the name of the finest headland near the Land's End, in Cornwall. I know not what has been previously published in this journal, but if my explanation has been anticipated I pray you cast it aside. *Tol* or *toll* is Old Cornish for a hole or a perforation (see *Lexicon Cornu-Britannicum*, by the Rev. Robert Williams, M.A.; *Glossary of Cornish Names*, by the Rev. John Bannister, LL.D.). *Pedn* or *peden* is a head, summit, or extremity. Penwith is the name of the hundred in which this promontory is situated. The holed headland in Penwith is thus called from a broad perpendicular hole, of a funnel shape, which has yawned through all time in this turf-covered isthmus. A large metalliferous vein crosses this chasm from east to west, and it is evident that it has been formed chiefly by the operations of the ancient miners. Local tradition informs the wondering observer that the hole extends under the Atlantic to the Scilly Islands.

ROBERT HUNT, F.R.S.

**COLOUR IN SURNAMER** (6th S. x. 289).—The following remarks, from Camden's *Remains concerning Britain*, may possibly be not unacceptable to your correspondent:—

"Not a few from colours of their complexions, garments, or otherwise, have gotten names, as White, Black, Brown, Red, Green, and those Northern names, Bear, that is Red, Blunt or Bunt that is, Flaxen hair and from these Russel and Blundel, Gris, that is, Gray, Pigot, that is, Speckled, Blench and Blanc, that is, White; with those British or Welch names, who, whereas they were wont to depict themselves with sundry colours, have also borrowed many names from the said colours, as Gogh, that is, Red; Gwin, that is, White. Oca, that is, Black, Lloid or Plud, that is, Russel; names to be no more disliked than Albanus, Decianus, Flavius, Fulvius, Fuscus, Burthas, Cocceius, Rusticus, Rufus, Niger, Nigrinus, among the Romans, and Pirrhus, Chlorus, Leucogus, Chryses, Melanthus, &c. among the Grecians."—P. 137, J. Russell Smith, reprint, 1870.

Cf. also Bardsley's *English Surnames*, pp. 442-6, second edition, 1875. For the old "Atte Green," vide p. 131. F. O. BIRKBECK TRATT.

Colours as surnames are not peculiar to our English forefathers, we meet them wherever we go. In Italy it is commonly supposed that they have come from the bearers' ancestors having been partisans of factions distinguished by different colours. But I suppose no one can doubt that the same names have come to different people by different causes. Some Italian, at least, has a record the name Neri on the above account, while I reckon it has come to them as the nick



some warlike ancestor named Riniero. Dr. Ernst Forstemann (*Altdeutsches Namenbuch*, 2 vols. 4to.) traces back Weiss, Roth, Schwarz, Grün, &c., through an endless variety of forms. One colour, common elsewhere, is in England "conspicuous by its absence." J. H. Brady, *Critical and Analytical Dissertation on Names of Persons*, 1822, says, p. 57, "A Mr. Red we have never yet met with"; and most people will agree with him.

R. H. BUCK.

#### OUR CHRISTMAS NUMBER.

Will correspondents kindly intending to contribute to our Christmas Number be good enough to forward their communications, headed "Christmas," without delay!

#### Miscellaneous.

##### NOTES ON BOOKS, &c.

*The Political Memoranda of Francis, Fifth Duke of Leeds.* Now first Printed from the Originals in the British Museum. Edited by Oscar Browning, M.A. (Camden Society.)

THE political memoranda of Francis, fifth Duke of Leeds, a reprint of which is now included in the Camden Society's publications, are already known to historians. Little use has, however, been made of them, and the information they convey will be new to the great majority of students. Their acquisition, as a portion of the Osborne Papers, by the British Museum dates back no further than 1868-9. In few works which are accessible is a picture of the life and intrigues of a Court so trustworthy as this to be obtained. A pious man, old-fashioned in views, pompous, over-burdened with a sense of his own dignity, and attaching whimsical importance to his own opinions, but none the less manly, loyal, affable, straightforward, and conscientious, Lord Carmarthen, subsequently Duke of Leeds, was mixed up in politics during a period of exceptional interest. He kept a fairly close record of what took place under his own observation. Tied down to some extent by his responsibilities, his revelations and his comments are none the less full, interesting, and trustworthy. The space over which they extend includes the overthrow of Lord North, the ministry of Lord Rockingham and Lord Shelburne, the coalition ministry of Fox and Lord North under the Duke of Portland, and the administration of Pitt; the principal events being the recognition of American Independence, the outbreak of the French Revolution, the madness of George III., and the marriage of the Regent. Lord Carmarthen's personal share in politics was not especially active. He remained for some time in opposition to Lord North. In 1763 he was appointed by Lord Shelburne Ambassador Extraordinary and Plenipotentiary to France. In consequence of a further shuffling of the political cards he did not go. The following year saw him in the ministry of Pitt, — Secretary of State for Foreign Affairs. Pitt seems at one time to have wished to get rid of him. As Lord Carmarthen, and subsequently as Duke of Leeds, he retained his post, however, until 1791, when, on a question of foreign policy, he resigned his office. Among records of most general interest may be cited the passage in which, to the assembled cabinet, upon the removal of the king to Kew, Lord Sydney, "with the utmost emotion," asserts that "the king had actually been struck by one of his pages, and with great agitation said it was impossible such treatment could be

suffered, as the king had not only been shamefully treated, but actually betrayed." Subsequently the Lord Chancellor states his knowledge that "in a paroxysm he knew the king had hurt one of the pages extremely." Upon the recovery of the monarch Lord Carmarthen had an interview with him, in which "the moment the door was shut the king embrac'd me, put his cheek to mine, and with tears in his eyes thank'd me for my affectionate behaviour during his illness." An amusing account is given of a scene in the cabinet in which Mr. Pitt, Lord Chatham, and the Duke of Leeds on the one side are opposed by the Duke of Richmond, Lord Stafford, and Lord Grenville. Lord Camden says little, and the Lord Chancellor (Thurlow) remains through the debate asleep, or, as the Duke elects to assume, counterfeiting sleep. Even more amusing is the ultra-seriousness with which the intelligence of the Duke's intended retirement is received by his associates. Mr. Browning's notes and illustrations are admirable in all respects, and the supplementary matter with which he enriches the volume is judiciously selected. Especially excellent is the short introduction. The volume, indeed, takes a high place in the series to which it belongs, and is an eminently desirable possession.

*Painting, Spanish and French.* By Gerard W. Smith. (Sampson Low & Co.)

THE present volume concludes the series of histories of painting forming a portion of the "Illustrated Handbooks of Art History of all Ages and Countries," edited by E. J. Poynter, R.A., and Prof. Roger Smith. The purpose set definitely before the author has in this case been accomplished, and the *coup-d'œil* of the Spanish and French schools of painting is eminently satisfactory. When it is considered that between three hundred and fifty and four hundred different articles are dealt with in a volume of 236 pages, it will be seen that space for elaborate criticism is not afforded. Very sound and judicious are, however, the views expressed, and the numerous reproductions of different works add equally to the value and the attractiveness of the volume. As a means of widely disseminating information concerning the chief surviving painters no equally useful work is in existence. Especially good are the remarks upon such representatives of the later French school as Regnault, Rousseau, and Corot.

*Letters of the Rev. J. B. Mozley, D.D.* Edited by his Sister. (Rivingtons.)

WE cannot but think that this volume of Dr. Mozley's letters will, in one point at least, disappoint expectations which had been formed on its announcement. In the first two hundred pages there are only two letters which are not written to members of his family. In the latter part the Dean of St. Paul's appears as a very frequent correspondent, but when his letters and the family groups are subtracted the residue is insignificant. There are, we imagine, large portions of Dr. Mozley's correspondence which, from causes doubtless quite beyond the editor's control, are altogether unrepresented. The result is that many who knew him best will look for statements of opinions which they knew he held on such matters as the University Commission, and will look in vain. Taking the letters, however, as we find them, there is much that is interesting—interesting, at least, to all who know anything or care anything for Oxford politics of the forty years that are covered. We say Oxford politics, for though we are told on p. 2 Dr. Mozley was born and bred a Tory, there is hardly a reference to politics in general except so far as they concern the University or the Church; he is constantly speaking up of his position as distinguished from Conservatives on the one hand and Liberals on the other. We suppose Dr. Mozley had strong

opinions on various points; it is singular how little expression the letters give of them. We cannot fancy Mansel's letters without some strong expressions about the confiscation of the revenues of the colleges, or Keble's without the sturdy maintenance of the divine rights of the Church; but Mozley waits to form his judgment. The Gorham judgment was in 1860; he does not make up his mind till 1865, and then "entertains no doubt of the substantial justice of the decision made." As is natural from the position of his chief correspondent, the letters are in the main narrative. They are not addressed as arguments to persuade men to act, there is no fume or fret, no passionate outcry against intolerance of Vice-Chancellors or interference of Parliament; they are, for the most part, a simple statement of what is going on in Oxford, what other people are doing, what he is doing, what articles he is writing, what work he is editing. Occasionally we have a letter from the Riviera or from Rome, and when we have it is well worth reading.

*Some Famous Hamlets, from Burbage to Fechter.* By Austin Brereton. (Bogue.)

MR. BRERETON has written a book which, besides being critical and entertaining, is a work of much research. Of Burbage little can be said. Concerning Betterton, Garrick, and their successors, however, we have ample stores of information. These Mr. Brereton has carefully ransacked, and he has supplied in addition an excellent selection of criticisms on Hamlet, English and German.

*Johnsoniana: Lists, Opinions, and Table-Talk of Dr. Johnson.* Arranged by R. W. Montagu. (Hout & Son.) This selection from the works of Johnson—from Boswell's *Life* and other sources—may claim to be the cheapest production the centenary of the lexicographer has brought with it. The selection is ample and eminently judicious, and the volume constitutes a desirable possession.

READERS of Miss Mathilde Blind's *Life of George Eliot* and *The Prophecy of St. Owen* will be glad to hear that a novel by Miss Blind, with the title of *Tarantella*, will be published next week by Mr. Unwin in two-volume form.

MR. WALFORD's article on Dr. Johnson in the December number of the *Antiquarian Magazine* will advocate the foundation in his memory of a scholarship at Pembroke College, Oxford, the scene of the learned doctor's early struggles.

A curious work is announced by Messrs. W. Swan Sonnenschein & Co., entitled *The Wanderings of Plants and Animals*. It deals with the history of the migrations of cultivated plants and domestic animals from their original home in Asia to Greece, Italy, and the rest of Europe.

PROF. THOROLD ROGERS, M.P., has reissued as a people's edition certain chapters of his two-volume work *Six Centuries of Work and Wages*, omitting those portions which deal with political history and hygienic social conditions. Messrs. Swan Sonnenschein & Co. are the publishers.

#### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the

signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. R. VIVIAN.—1 ("Knocked into a cocked hat"). This question was answered *ante*, p. 100, and previously, 6th S. x. 128, 236. It simply means knocked until as limp as a cocked hat that can be carried under the arm.—2 ("First Use of 'Bankrupt'"). The earliest instance of the use of the word advanced by Prof. Skeat is from Sir T. More's *Works*, p. 881, and it is there spelt *banke route*. Hall, 11 Hen. VII., according to Richardson, has *banque route*, and Ascham, according to the *Encyclopædic Dictionary*, *bankroust*. These instances are all decidedly earlier than the quotation from Shakespeare.

FRATERNITY ("History of Masonry").—The best history of Masonry is that by Fluegel. It is unintelligible to all but Masons.

HAVEN STREET ("Marbles of the World").—In its present shape your query is not quite intelligible. What do you mean by marbles?

C. A. WARD ("King's Hall, Cambridge").—The Master and Fellows of King's Hall and Michaelhouse had, Oct. 29, 1546, to surrender their houses for the construction of Trinity College.

S. T. ("Engraved Title-page").—Your obliging communication has been forwarded to URBAN.

JOHN G. SYMES ("Viz=Videlicet").—The sign 3 was with mediæval scribes a familiar sign of an abbreviated termination. Thus *habet* was used for *habet*. *Viz* has been corrupted into "viz.," and in that form still survives. The question was discussed 1st S. i. 120.

C. J. M. ("Andrew Wilson").—Between 1811 and 1831, according to Mr. Graves's invaluable *Dictionary of Artists*, a painter of this name exhibited fourteen pictures at the British Institution.

J. MEAD ("Beauchamp").—The customary pronunciation is Beecham, with the accent on the first syllable. There is, however, no rule beyond custom. Beaumont, in like fashion, is frequently called Beaumont.

DEPRIS ("Mrs. Grundy").—This question was asked 6th S. ix. 288, and answered in an editorial note to the effect that Mrs. Grundy is a character mentioned in Morton's *Speed the Plough*. She does not appear, and is a kind of Mrs. Harris. Nothing additional in the way of information concerning her has since been obtained.

S. Y. W. L. ("Tis not in mortals to command success").—From Addison's drama of *Cato*.

J. D. ("Let sleeping dogs lie").—This question was asked 6th S. ix. 173, *a propos* of the Greek form *Μη κινῆς Κακῶν*. Scott in one of his early novels—*Guy Mannering* or *Rob Roy*—uses the English phrase.

J. BEARD ("B.A. Degree").—To obtain a degree of B.A. from either of the universities a residence for a certain number of terms is indispensable. For further information apply to the tutor of any college.

DELTA ("Work on Mythology").—The *Classical Dictionary of Lempiere* or Smith's *Dictionary of Mythology* will, assumably, answer your purpose.

THOMAS BIRD ("Bird Family").—Received. Will appear in due course as soon as space can be found.

#### NOTICE.

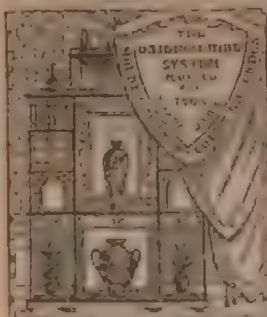
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5th S. X. Nov. 29, '84.]

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The great difficulty in such a task is to determine the principles upon which lives are to be admitted. Notwithstanding every effort to secure condensation of statement, the work must necessarily be of very great extent. Some selection is therefore necessary, but it seems to be impracticable to lay down any absolute fixed rule. The main principle has been to give all lives likely to be of interest to serious Students of History and literature. Though it is impracticable to supply all the information which might be desired by the more minute Students of Bibliography and Genealogy, the aim will be to give as much information as is possible within the necessary limits. The selection must, of course, be less exhaustive in modern times, when the available materials of biography become overwhelmingly voluminous.

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LONDON, SATURDAY, DECEMBER 6, 1884.

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## Notes.

## MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

The inquiry *ante*, p. 225, has led me to put together a number of these inscriptions, scattered through note-books on various travels.

I have the following in a childish journal, copied many years ago from a house at Louvain. I do not know if it remains. The very ornate façade was divided into nine ornamental panels or medallions, and the inscription was thus spaced:—

"In triumph phi die surge bat vul pecu la."

Texts and pious conceits are not unusual accompanying paintings of sacred subjects on cottages in South Germany. I remember one which I have met more than once in Tirol and also in Styria, but cannot say precisely where:—

"Wer auf Gott vertraut  
Der hat wohl gebau't."

There is a cottage visible from the railway at Steinach with an Assumption painted in the centre and a number of inscriptions in squares all round it. A friend gives me the following, written down from a house in the Oetzthal:—

"Die Engeln in dem Himmelreich  
Verwundern sich alle zugleich,  
Dass wo wir sind nur freunde Gäste  
Wir bauen unsere Häuser feste;  
Und wo wir sollen ewig seyn  
Da bauen wir gar wenig drein."

Among some notes of my father's I find an inscription which he and Robert Twiss sought for in vain at Stirling Castle when travelling together in Scotland in 1809, the former having copied it there thirty-seven years before. Curiously enough, a version of the second distich is given, *ante*, p. 292, as now on the house of the Earls of Mar:—

"Essey, Speik, furth, and, spair, noht  
Consider, veil, i, cair, noht.  
The, moir, I, stand, on, oppin, hitht  
My, faultis, moir, subiect, ar, to, stith. 1584."

From a bridge at Sunderland over the Wear, which they spell "Were," a single arch, 236 feet span, they copied the motto:—

"Nil desperandum Auspice Deo";

and at the Derby porcelain works, this line from the *Ars Poetica*:—

"Currente rotâ cur urceus exit!"

They do not seem when at Linlithgow to have taken notice of a quaint little old figure of an angel, which, however, is still in the main street, surmounting a fountain, and a stone inscribed:—

"St. Michel is very kind to strangers."

A few miles from St. Andrews is an old château called Earlsall, embowered in the finest growth of ivy to be seen anywhere, but so dilapidated that you are afraid to trust yourself on some of the floors. A large hall in the highest story has had the panelling of its ceiling covered with coats of arms and its walls with inscriptions. These are now mostly undecipherable. I copied the following a few weeks ago as well as I could under difficulties:—

"Be . merrye . and . glaid . honest . and . vertuous .  
For . that . . . fficet . the . anger . of . the . inviouus ."

"Try . and . put . trust . eter . gude . assurance . Bot .  
trust . not . or . ye . try . for . fear . of . repentance ."

At Edinburgh I was told of one over the "strait gate" of a tall house in the Canongate, "Sic itur ad astra."

The following was given me as from the roof of the hall at the old castle of Rockingham, Northamptonshire:—

"The house shal be preserved and never will decaye  
Where the Almightye God is honoured and served  
daye by daye."

And the following from some old glass let into the porch of an English country house:—

"Travel east, travel west,  
A man's own house is still the best."

In the dining-room at Haddon Hall:—

"Drede God and honor the king."

I recently copied an inscription from the mantel-piece in a room at Hardwick Hall, but having mislaid it a friend supplies the following version, which I do not think is quite the same:—

"The conclusion of all thinges is to feare God and keepe his commandments."

This other, from old Hardwick, however, is delightfully quaint:—

"As fainting stagge the waterbrooks desireth  
Even so my soule the living Lord requireth."

At Ham House, Surrey, "Vivat Rex. 1610."

One of the farms of which my father was  
lay impropiator in Radnorshire was called  
"Labour-in-vain." (This will match M. H. R.'s  
"Wise-in-time.") It ought to have a story, as it  
was the only one bearing an English name.

There are two curious chimney-pieces at Scars-  
dale House, Kensington, each bearing the Zouche  
motto, "Let Curzon holde what Curzon helde."

On the stone piers of a *porte cochère* at Lou-  
vigny, near Caen, is inscribed, on the left side :—

"Timor Dei summa securitas."

Still better expressed in French on the right :—

"Qui craint Dieu n'a rien à craindre."

On the turret of the Palais de Justice, Paris,  
where originally was a sundial :—

"Machina quæ bis sextam justè dividit horas  
Justitiam servare monet legesque tueri."

The old monition of the abbots of Cluny, "Serve  
mandata," still remains on the exterior wall of the  
staircase of the Musée de Cluny, Paris.

Gustavo Doré had on his villa near Paris a stave  
of music with the notes C E B A C D (or, do mi ai  
la do re), making "Domicile à Doré," the same  
having been adopted by a home-loving individual  
with the meaning "Domicile adoré."

On the chateau of Lavoulte, on the Rhône, is  
carved, in fifteenth century letters,—

"c'ï'a pretereunt pretor amaro Deum [sic]."

On the pilgrimage church of Beauvoir, above  
Moustiers, is the following jumble :—

"Belvieuira vocor; diffundit lumina; lumina nostra  
petens; lumina nostra petat."

Paraphrased in local doggerel :—

"Je m'appelle en ce lieu la vierge de Beauvoir  
Pour reprendre à mon nom je repands la lumière  
Sur ceux qui pour leur salut veulent en recevoir."

On the pulpit of the church of St. Pierre, at  
Avignon, is :—

"Afin que mieux cette chaire ci  
A Dieu du ciel li soit plaisante  
Jacques Malto li cry mercy  
Et de bon cuer la luy presente."

Puget, the noted French architect, inscribed on  
the house he built for himself in Marseilles, his  
birthplace, and on which he had not spared labour  
or money, "Nul chef-d'œuvre sans travail."

Over the little burying-place of the mountain  
town of Vence, in the Maritime Alps :—

"Hic pauper, pro vitam æternam paupertatem suam  
convertit."

On the entrance to the cemetery at Madrid :—

"Templo de verdad es el que miras;  
No domjas la tñ que te aleviorta  
Que todo es ilusion menos la muerte."

The only other Spanish one I recall is "Quita-  
pesares," on one royal and some private villas.

This is more expressive than "Sans souci" de-  
noting where all that weighs on the mind, all  
burdens, are cast aside, or the Italian form quoted  
below.

In Italy one meets mottoes and conceits every-  
where; but with the proverbial neglect familiarity  
engenders, I have neglected to take many, and  
some of these I fail for the moment to find.  
At the little fishing town of Cogoletto, one of  
the places which claim to be the natal town of  
Columbus, there remained a few years ago, on the  
house where tradition says he was born, part of  
an inscription, dated 1576 :—

"Con generoso ardore.....  
Ubbidente al voler Colombo  
Corro, s'aggira....."

Another, dated 1826, says :—

"Hæpes sisto gradum fuit hic lux prima Colombo  
Orbo vero majori heu nimis arcta domus.  
Unus erat mundus, duo sunt, ait iete, fuore."

On the walls of the deserted cloister of Laceto  
found :—

"Quo an di tristi fu atra  
s guis rus do nere vit.  
Ho san mi Christi vul la  
Quo tu tenta morta sor pare  
s ne tor li te mit."  
Ho nu salva crude mor reale

It should be observed in this that every word in  
each distich rhymes with the next line.\* On the  
entrance of the splendid hospital of Siena, founded  
by a cobbler, Bô. Sioror :—

"Jam auctor ultra crepidam."

After descending three hundred almy steps and  
threading many dark passages in a copper-cone in  
Tuscany, the words "In thy hands, O God, are all  
my ways" struck me as calculated to impress the  
miners, though why I did not take it down in the  
original is more than I can say. R. H. B. E. C.

(To be continued.)

#### SHAKESPEARIANA.

"PASSIONATE PILGRIM," 1599.—Prof. Dowden's  
preface to the facsimile reprint of the *Passionate  
Pilgrim* issued by Mr. Griggs concludes with  
this paragraph : "The facsimile following is from  
the original in Trinity College, Cambridge. The  
Duke of Devonshire's copy wants a few letters."  
As I had always believed that only two copies of  
the edition of 1599 were known to exist—one in  
the Capell Collection at Trinity College, Cam-

\* I have also this variant, equally preserving the  
rhymes :—

"Quo an di tris mul pra  
s guis rus ti codine vit;  
Ho san mi Chris dul la  
and this other, which I am told exists at Winchester  
"Quo an tris di c vul atra  
s guis " " " " " u i-



bridge, and the other in the library of Sir Charles Isham at Lamport Hall, where it was discovered in 1867 by Mr. Charles Edmonds—I was puzzled by this reference to a third, which had never before been heard of. Mr. Griggs, on being appealed to, declared that he knew nothing of a copy in the Devonshire Library, and the statement made by Prof. Dowden appears to be due to some inaccurate information he had received. It is desirable that a correction of this statement should be placed on record, in order that others should not be put to the same trouble as I have been in ascertaining that it is an error.

W. ALDIS WRIGHT.

Trinity College, Cambridge.

"2 HENRY IV., III. ii. 337.—Falstaff says of Justice Shallow in his youth, "A' was so forlorn, that his dimensions to any thick sight were invincible." In any other author than Shakespeare *invincible* would have been at once admitted to be a blunder for *invisible*, which Rowe, therefore, substituted for it. But the original text, if adopted, must be explained; and Dr. Schmidt, in his *Shakespeare Lexicon*, accordingly interprets *invincible* as "not to be evinced, not to be made out, indeterminate." From *unconquerable* (which is the meaning of *invincible* everywhere else in Shakespeare) to *indeterminable* is rather a long journey. Perhaps the following quotation from a contemporary work, *Wits, Fats, and Fancies* (1614), p. 173, may help to show that the substitution of *invincible* for *invisible* was not only a blunder, but a recognized blunder in Shakespeare's time. The chapter from which it is taken is "Of Improper Speech": "One telling a plaine fellow, that diuers were in such a place talking euill of him, he said: O that I had now but an *Invincible* cloake, that I might but stand amongst them and not be seene." The question then arises, Whose blunder is it? Not Shakespeare's, for he uses the word elsewhere with propriety. Nor can it be an intentional blunder, put by him into the mouth of one of his characters, for the speaker is not Mrs. Quickly, but Falstaff. It must, then, be due to the printer, who was, no doubt, "a plaine fellow," like the man in the story.

W. ALDIS WRIGHT.

Trinity College, Cambridge.

TWO VERSIONS OF A SUPPOSED "MACBETH" STAGE INCIDENT.—1. In the London diary of Th. Isham, aged sixteen, quoted in the second edition of Dr. C. M. Ingleby's *Centurie of Prayse*, p. 355, is the following, the English version of the Latin original being here given: "20 [August, 1673]. It is reported that Harris has killed his associate actor, in a scene on the stage, by accident. It was the tragedy called *Macbeth*, in which Harris performed the part of Macduff, and ought to have slain his fellow-actor, Macbeth; but during the scene it

happened that Macduff pierced Macbeth in the eye, by which thrust he fell lifeless, and could not bring out the last words of his part, 'Farewell, vane world, and what is worse ambition'" (an erroneously worded quotation from the so-called *Durham Macbeth*, first published in 1674). In this seemingly circumstantial account there is but one small phrase which might throw a doubt on its correctness, and up to this it has not. This phrase is, "It is reported"; in the original, *Ad nos perlatum est*.

2. In Downes's *Romeus Anglicanus*, p. 31, we, however, find this version of the story:—

"*The Man's the Master*, Wrote by Sir William Davenant, being the last Play he ever Wrote, he Dying presently after. ... Note, Mr. Cademan in this Play not long after our Company began in Dorset Garden; his Part being to fight with Mr. Harris was unfortunately with a sharp Foil pierced near the Eye, which so maimed both his Hand and his Speech, that he can make little use of either; for which Mischance he has receiv'd a Pension ever since 1673, being 35 years a goe."

That the same occurrence is spoken of by both is proved by the facts that Downes gives no such mischance as occurring during the performance of *Macbeth*, that Harris was in both stories the unlucky thruster, that the wound was "in the eye" or "near the eye," that it affected the speech, and that it occurred in 1673. In favour of Downes's version are these—that it was not "reported" to him, but that he, being their prompter and companion, saw the accident; that he testifies to the sufferer Cademan being alive thirty-five years after, and to Cademan's receipt of a pension on account of the accident; while his statements are somewhat more circumstantial, and only made *à propos* of the mention of *The Man's the Master*. Again, on reference to the list of actors prefixed to the *Macbeth* quartos of 1673, 1674, 1697, 1698, we find that "Cademan acted Donalbain," and was not, therefore, at all likely, on any emergency, to have taken Betterton's rôle of Macbeth. Hence we are entitled, I think, to take the Isham report as "a mere report with a circumstance." Against, however, the Downes statement there is this objection, though not an insuperable one, that in *The Man's the Master* there is no such duel or fight as would be likely to occasion such a mishap. The nearest approach to a combat is when the cowardly servant who represents his master, having appointed to meet his adversary in a room, then, in order to avoid a duel, puts out the light, and thrusting at first at a distance, and then nearer, wounds his would-be opponent's hand, apparently—both from the servant's after remark, and from the desire both of his opponent and of his opponent's uncle that the combat should be continued—his left hand. In such a situation it seems all but impossible—unless one of the actors was drunk—to make so mistaken a thrust, for though the light on the stage was out, and they

were supposed to be in utter darkness, such thrusting must have been as visible to the actors as it was to the spectators.

It is a good example of how one should scrutinize contemporary reports. The first words of Th. Isham alone reveal that it was a report; his account is otherwise so circumstantial, even to the quotation, "Farewell, vane world," &c., as to lead to the belief that if he were not himself present, he had his account from an eye-witness.

I would add that Davenant died in 1668,—that between this and 1673 the so-called Davenant *Macbeth* of 1673 was played; in other words, the first folio version with all its errors save one, and with more than all its errors, but with two new witch songs substituted for those written by Shakespeare,—and that, contrary to the received opinion, this notice of Th. Isham is the earliest intimation we have of the performance of the altered version of 1674.

BR. NICHOLSON.

"HAMLET," I. i. 62.—

"When in an angry parle

He smote the sledded Polacks on the ice."

I have consulted a dozen Shakespeares, and can find no emendation of this palpably corrupt passage. How could he smite the Poles in an angry *parle*? Either *parle* is corrupt for some word meaning *mood*, or the second line is corrupt for, probably, "He smote his ledled (or leaded) poleaxe on the ice," an easily understood sentence. Has this emendation struck any editor of Shakespeare? Has the passage come before the New Shakspeare Society; and if so, how has it been treated by the experts?

M. L. FERRAR.

Esch, N.W.P.

[So far from being "palpably corrupt," the passage is held to be palpably genuine. Mr. Ferrar has not looked at the one best *Hamlet*, Furness's, or he would have found nearly two pages of notes on the passage. In a *parle* men can quarrel. Motke and Eslet Browne read *ledled* for "sledded," and take "Polacks" as *poleaxe*. But "sledded" is a poleaxe with a *sled* or projection at its back. The more general interpretation is that *Polacks* are Poles, and *sledded* is travelling in sleds or sledges.]

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(Continued from 6th S. vii. 224.)

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1846. Stanhope (Lady Hester). Memoirs, as related by herself in conversation with her Physician. Anecdotes of Remarkable Persons of her Time. 3 vols. 8vo. Engravings.

1847. Stewart (F. W. R.), Viscount Castlerough, &c. Journey to Damascus through Egypt. Arab, a Patriarch, Palestine, and Syria. Plates. 2 vols. 8vo. (H. Colburn.)

1847. Tischendorf (C.). Travels in the East, translated from the German by W. R. Shuckard. Crown 8vo. Pp. 287.—No illustrations.

1855. Allen (Captain William) R.N. The Dead Sea, a New Route to India, with Fragments and Geology in the East. Many plates coloured, also woodcuts. 2 vols. 8vo.—Especially Lucia, Rhoda. Careful map of respective levels from Acro to Arabia.

1855. Wharmistead Lord. Sketches in Egypt and the Holy Land. 17 plates tinted. Folio.—I should be glad to see this work.

1855. Galsby (John), publisher. Wanderings. Travels in the East 1840-1841. Woodcuts, maps, &c. 1 vol. London J. Galsby.—Published in parts, with illustrations from Lane.

1855. Heath (Rev. D. D.). The Kadesh Papyrus, with an Historical and Critical description by Miss F. Gurnea. London.

1855. Kennard. during a W. 1875 1 8vo. (Lancaster.)



1856. Bromfield (William Arnold), M.D., F.L.S. Letters from Egypt and Syria. (London.) (Not published.)—"The unstudied communications of a brother to a sister" (prefatory note).
1856. Wortabet (Gregory M.), of Bayroot, Syria. Syria and the Syrians; or, Turkey in the Dependencies. 2 vols. 12mo. (London, Madden.)
1857. Hamilton (James). Sinai, the Hedjaz and Soudan, Wanderings around the Birthplace of the Prophet, and across the Ethiopian Desert from Sawakin to Chartum. 8vo. (Bentley)
1858. Farley (J. Lewis). Two Years in Syria. (Dedicated to Consul N. Moore.) 8vo. (Saunders & Olley.)
1858. Bridges (G. W.). Palestine as it is. Photos. Parts i.-v. Folio.—I should be glad to see this work.
1858. Graham (C. C.). The Ancient Bashan and Cities of Og.—Pp. 127-104 in "Cambridge Essays." 8vo.
1860. Prime (William C.). Tent Life in the Holy Land. 8vo. Pp. 498. (New York.)
1860. Bourassé (J. J.). La Terre-Sainte, Voyage dans l'Arabie Pétrée, la Judée, la Samarie, la Galilée, et la Syrie. Plates. 8vo.—Several illustrations, fair.
1862. Wagner (Rev. G., author of "Sermons on the Book of Job"). Wanderings of the Children of Israel. 8vo. Pp. 378. (Nisbet & Co.)
1863. Daumas (M. J. E.). The Horses of the Sahara, and the Manners of the Desert, with Commentaries by the Emir and Abd-al-Kader. 8vo. (London.)—A book on Arab horses, also ostrich and gazelle hunting.
1864. Sandie (George). Horeb and Jerusalem. 8vo. Maps of Sinaitic Peninsula, and 6 plans of Jerusalem. (Edmonston & Douglas.)—Front., a fancy picture of the Crucifixion; also fancy pictures of Jerusalem in time of the Kings and of Christ.
1866. MacCaul, afterwards Finn (Mrs.). Home in the Holy Land: a Tale illustrating Customs and Incidents in Modern Jerusalem. 8vo. (Nisbet & Co.)—Illustration, p. 203, of camels laden with Hebron pine, such as is used at Jewish Feast of Tabernacles.
1867. Bush (Rhea C.). My Pilgrimage to Eastern Shrines. 8vo. (Hurst & Blackett)
1870. Lennop (Rev. H. J. Van), missionary. Travels in Asia Minor, with Illustrations of Biblical History and Archaeology. Map, woodcuts. 2 vols. in 1, 8vo. (London, John Murray.)
1870. Webb (F. C.). Up the Tigris to Bagdad. Front. Pp. 68. 8vo. —Illustrations of the ruins of Tekkesra, Korna, Bagdad.
1871. Wilkins (Augustus S.), M.A. Phœnicia and Israel (Barney Prize). Pp. 303. 8vo. (Hodder & Stoughton)
1873. King (C. W.). Early Christian Numismatics and other Antiquarian Papers. 8vo. London.
1875. Knox (Thomas W.). Backsheesh; or, Life and [Humorous] Adventures in the Orient. 8vo. (Hartford, Connecticut.)
1875. Thielmann (Baron). Journey through the Caucasus to Tabreez, Kurdistan, down the Tigris and Euphrates to Nineveh and Babylon, and across the Desert to Palmyra. Translated by Chas. Henning. Illustrations. 2 vols. 8vo.
1876. Berners (Charles H.), of Yoxford. Two Months in Syria in 1875; or, Reminiscences of Tent Life. 8vo. (Ipswich, Hunt & Co.)
1876. Newman (John P.), D.D. The Thrones and Palaces of Babylon and Nineveh (from Aleppo down the Tigris, Persian Gulf, Gulf of Oman, to Bombay). Many illustrations. 8vo. New York.
1876. Warren (Charles), Captain R.E. Underground Jerusalem: an Account of some of the Difficulties encountered in its Exploration and the Results Obtained. 8vo. Illustrations. (Bentley & Son.)
1876. Martin (Wm. Young). The East: being a Narrative of Personal Impressions of a Tour in Egypt, Palestine, and Syria, with Numerous References to..... Current Events. (Tinsley Bros.)
1877. Apploton (T. G.). Syrian Sunshine: a Record of Syrian Travel in 1875. Cr. 8vo. Pp. 308. (Macmillan.)
1877. Gosse (P. H.), F.R.S. Sacred Streams: Ancient and Modern History of the Rivers of the Bible. 8vo. 44 engravings. Pp. 430. (Hodder & Stoughton)
- [1878.] Bartlett (S. C.), President of Dartmouth College, lately Professor. From Egypt to Palestine through Sinai, the Wilderness, and the South Country..... a Journey made with Special Reference to the History of the Israelites. 64 maps and illustrations. Pp. 355. 8vo.
- [1878.] West and East: a Tour through Europe and the Holy Land. Cr. 8vo. (Cassell.)
1879. Burton (R. F.). The Land of Midian Revisited. Some wood engravings and chromo-lithographs. 2 vols. (C. Kegan Paul & Co.)
1881. Thomson (W. M.), D.D. The Land and the Book. Edition in imp. 8vo., 2 vols., each complete in itself. 1. Southern Palestine and Jerusalem. 140 illustrations. Pp. 542. 2. Central Palestine and Phœnicia. 130 illustrations. Pp. 714. —For crown 8vo. edition see 1901. 8vo. S. iv. 124.
1891. Wyhe (J. A.), author of "The Papacy," "Modern Judaea," &c. Ruins of Bible Lands: a Journey over the Region of Fulfilled Prophecy. 8vo. (Glasgow printed.)
1892. Bonar (Andrew A.). Palestine for the Young. Map, illustrations. (R.T.Soc.)
1892. De Leon (Edwin). Egypt under its Khedives; or, the Old House of Bondage under New Masters. 8vo. Pp. 243. (Sampson Low.)
1892. Hope-Edwards (Miss E. C.). Eau de Nil: a Chronicle. (Bentley.)
1893. Lane (E. W.). Arabian Society in the Middle Ages: Studies from the Thousand and One Nights. Edited by S. Lane-Poole. (Chatto & Windus)
1893. Cave Tombs in Galilee. By Laurence Oliphant. *Fortnightly Review*, July. Pp. 9. (Chapman & Hall.)—Discovered by Capt. Conder between Nazareth and Mount Carmel.
1893. Boret (Felix). Egypt, Palestine, and Syria: a Visit to Sacred Lands. Translated from the eighth French edition by Canon Lyttelton. 8vo. Pp. 412. Map only. (Hodder & Stoughton.)

May I be allowed to refer all readers of "N. & Q." to the remarks I made at the conclusion of my "Addenda et Corrigenda, No. VI."?—specially with regard to privately-printed books and series of photographs.

WILLIAM H. SWEET.

Yaxley Vicarage, Suffolk.

QUEEN ELIZABETH: "KING'S HEAD" TAVERN, FENCHURCH STREET. (See 2<sup>nd</sup> S. xi. 37, 459.)—Another of those apocryphal traditions so irritatingly hard to kill reared its very far from ugly head in the upper room of the Stocking Frame Knitters' allotted mansion in "Old London" at the "Healtheries." The London Taverns Company (Limited) lent for exhibition the pewter platter and cover from which Queen Elizabeth is said to have dined on pork and peas at the "King's Head" Tavern in Fenchurch Street, on her release

from the Tower, after her incarceration, on suspicion of complicity in Wyatt's rebellion, on the Saturday in Whitsun week, May 19, 1554. The above firm have evinced their adherence to the ancient legend by an inscription above the portal of the aforesaid inn, and have also, with unquestioning faith, circulated the story in a little pamphlet advertising their establishment in the vicinity of the old tower, still standing, of the parish church of All Hallows Staining, a structure reproduced, appropriately standing opposite to the Stocking Frame Knitters' apartment, in which the reputed relics were displayed. The legend variously runs that to this church, on her release, the illustrious princess repaired to return thanks for her preservation from the destruction devised by her enemies, and that she gave no noble a gratuity to the parish clerk that, after her accession to the throne, he commemorated the event by a feast given at the neighbouring tavern annually to his friends, on the anniversary of her Majesty's birth, Nov. 17 (Maitland's *History of London*, p. 1058). Other accounts state that, after her pious acknowledgments, she herself repaired to the tavern to partake of the refreshments indicated. Your references above cited, to which I may add the letter, quoted by Froude, of Simon Renard to his sovereign, the Emperor Charles V., *History of England*, vol. vi., note on p. 227, and Nares's *Life of Burleigh* (a note), prove the impossibility of the accuracy of either version of the story; but the truth of the tradition in one of its forms is still insisted upon by the inscription in the room, which was the cynosure of all visitors, by enshrining her virgin Majesty's first pair of silk stockings, and any insinuation of the mythical character of the legend, even if uttered *subto voce* to a companion, was (if overheard, and it always was overheard) resented warmly by the very intelligent curator in charge of the apartment. I have no wish to disturb this bit of romance; but as a matter of literary curiosity I should like to collect from your contributors any scraps of information that they may be enabled to furnish that will aid me in tracing the origin of the fable. Is it possible that on some other occasion, in one of her Majesty's numerous progresses, or, say, in travelling east to harangue her troops on the very memorable occasion at Tilbury Fort (you will observe that the "King's Head" is very near the London terminus of the Tilbury and Southend Railway, which, however, I admit, like Westminster Bridge in the charming old Guy Fawkes ballad, "wasn't built till arter that"), England's renowned maiden monarch may have availed herself of the then, as now, indubitably excellent hospitality of the "King's Head" at the corner of Mark Lane?

Temple.

NEMO.

**PARTY.**—It seems to be still commonly believed, even in well-informed quarters, that this word

when applied to a single individual is a modern vulgarism. Thus the *Saturday Review*, of Oct. 18, p. 492, says: "The parties, to use the beautiful English of the reporters, 'the parties performing' do not require a prompt book." But "party, a person" (Bailey, 1753), has been so used for three centuries, probably longer, and denotes correctly enough one parted (Fr. *parti*), severed, or distinguished from the aggregate, an individual; or perhaps the original idea was that of a person concerned in an action, corresponding to Fr. *partie*, "a party, client, or actor in law" (Cotgrave). Bp. Andrews speaks, in a sermon preached in 1697, of "the party that going from Jerusalem to Jericho was spoiled and wounded and lay *dying on*" (*XCVI. Sermons*, 1628, p. 340). What does this last expression mean? Apparently, "approaching death," "in a dying state." On the next page he says: "Not only it is we that have pierced the *Partie* thus found slain, but this *Party* whom we have thus pierced is.....even the Only begotten Son of the most High God" (p. 341).

A. SMYTHE PALMER.

Woodford, Essex.

**TO SECULARIZE.**—The following note from Koch's *History of the Treaties of Peace* (Paris, 1817, vol. i. p. 238) will serve to throw light on the history of the above English verb: "Ce fut pendant les négociations de Munster, qu'on se servit, pour la première fois, du mot de 'Seculariser'; les ministres de France en enrichirent la langue."

H. KREBS.

Oxford.

**DEVIL AND BEST TUNES.** (See 6th S. ii. 369.)—At the above reference I asked who the French Huguenot was to whom the *Times* attributed the saying that there was no reason why the Devil should have the best tunes. No reply has as yet appeared, and since then I have noted that Sir W. Scott, in *Demonology and Witchcraft*, cap. vii., refers the mot to Whitefield; but Charles Reade, in chap. lv. of *The Cloister and the Hearth*, makes Gerard, the son of Eli, say, "Oh! Margaret, note the sly malice of the Evil One! Still to the scurviest matter he weddeth the tunablest ditties." I have also heard that Rowland Hill, the preacher, invented the saying. Very likely he borrowed it.

JAMES HOOPER.

**MADE AT WATERINGBURY.**—A friend has just made me a rough sketch of an ancient wooden nance kept in the vestry of the parish church of Wateringbury, near Maidstone, and known there by the name of "the dumb boss'lder." It is represented as being between two and three feet long, with a steel spike of a further length of six inches projecting from the head. My informant understands that it was used officially by the ancient barholders of the place, and that one purpose of the spike was to open closed doors by



force, the borsholder—as the chief police authority “of the period”—having the right to break into houses whenever the ends of justice required it. I have no data as to the age of this representative of an Anglo-Saxon institution. Readers having a special interest in maces, or a special knowledge on the subject, which I have not, may be glad to be put upon the traces of this specimen, especially if it be true, as stated to me, that only one similar “dumb borsholder” is known to be in existence.

JOHN W. BONE, F.S.A.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**BENJAMIN WRIGHT.**—No notice is found in the histories of fine arts of Benjamin Wright, who was a very distinguished engraver, and lived in the commencement of the seventeenth century. His signature is “Beniaminus Wright, Londinensis, Anglus.” He lived long in Mantua, entertained by the Cardinal Ferdinando Gonzaga, whom he accompanied to Rome. Later, we find him in Bologna, where he engraved for Dr. Magini the copper-plates of his *Italia*. Is this Benjamin Wright well known in England? Which are his chief works?

EDITOR OF THE *GIORNALE DEGLI ERUDITI E DEI CURIOSI*.

Padova.

**CROMWELL AND LONGFELLOW FAMILIES.**—In looking through the parish registers of the church of St. Cyriac, Lacock, Wilts, recently, I met with the following entries:—Burials: “1666, December 26th. Bartholomew Cromwell was buried ye 26th day of February.” Baptisms: “1741–42, Feb. 22. Anne, dau. of John and Anne Longfellow; Sarah, dau. of John and Anne Longfellow.” Is anything known as to whether any part of the Cromwell family were living in Wilts? William Longfellow, who was born in Hampshire or Wiltshire, in 1651, and emigrated to Newbury, in New England, some time before 1676, was the direct ancestor of the poet Longfellow. The dedication of the church at Lacock is unusual. SS. Cyriac, Large, and Smaragde were martyred at Rome at the commencement of the fourth century, and their feast day is August 8. Is there another church in England dedicated to St. Cyriac?

WALTER MONEY.

Herborough House, Newbury.

**FEVRE: FAVOUR: FABER.**—These seem varieties of the same name, and show Puritanic origin, Lutheran or Anti-Catholic. I have long wished to connect them. I find a John Faber expelled in 1564 from a prebend in Wells Cathedral, probably

because married, and a John Favour, born at Southampton about 1555, afterwards Fellow of New College, Oxford, and in 1593 Vicar of Halifax. I also find one Abraham Favor, son of Wm. Faber, married in York Minster in 1683; and a Wm. Favour, citizen of London, who married into a Halifax family about 1623. Can any of your readers enable me to connect these? It is to me of importance, as I am writing a history of the clergy of Halifax.

T. C.

**KILBURN PRIORY.**—From “Notices to Correspondents in 6th S. x. 20, I note that the date of this priory is said to be unknown, but from *Notitia Monastica* (T. Tanner, B.A., 1695), in my possession, I find a priory of the Order of St. Benedict was founded at “Kylburn by Herbert, Abbat of Westminster, about A.D. 1139. In Stevens’s *History of Ancient Abbeys*, &c., 1722, under “Kilburn,” we are told, “Here was an old hermitage built by one Godwin, which was made a cell for nuns of the Order of St. Benedict,” and confirms what Tanner says. I should like to know if this is incorrect, because I have hitherto placed every confidence in Tanner. ALFRED CHAS. JONAS.

St. James’s Crescent, Swansea.

[The authority for our statement is the *Handbook to the Environs of London*, by James Thorne, F.S.A. (John Murray, 1876). We are willing to be further enlightened.]

**RICHARD WHALLEY BRIDGMAN.**—He published several law books and a *Short View of Legal Bibliography* between the years 1798 and 1811. Are any particulars of his life preserved? What was his profession, and what are the dates of his birth and death?

C. W. S.

**SERVIVS TULLIUS** is said by Wm. Preston, in his *Illustrations of Masonry*, p. 120 (1804), to have been the son of a sculptor. Lempiere says he was the son of Verisia, a slave, by Tullius, who defended his country against the Romans, and was slain. Others say he was the son of a god and Verisia. Whence did Preston get his tale?

O. A. WARD.

Haverstock Hill.

**RICHARD CRASHAW.**—Where can I find any portraits of this poet? I am interested in him and his work, as being at one time at Pembroke College, Cambridge. By the kindness of Mr. J. E. Bailey I possess a copy of his works, edited by Grosart, but should be glad to hear of any magazine articles, pamphlets, and other literature about him.

T. CANN HUGHES, B.A.

**PENICOCKE OR PENICOCK.**—In 1443 Henry VI., by letters patent, granted to John Penicoke, one of the “Valets of his Robes” in special tail to wit, to his heirs male, the manor of Swallowfield, Berks. In 1466 a John Penicock was Sheriff of Berks. I cannot find any other mentions

of this name; but in Barford Church, Oxford, there is, on a gravestone, "John Pynnok Marcator & Elein his Wyf, 1474." Can this be the same name? and are Pocock and Peacock, both of which names I find in Berks in the sixteenth century, another form of the same name?

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

**STONE.**—Nicholas Stone, the famous master mason under Inigo, lived for three years in London before he went to Holland with Isaac Jones, his master. Jones is a common name, but it is

curious that he should again be employed in later life under the great Inigo Jones. Jones's father, however, was a clothworker in the neighbourhood of St. Paul's. Some MSS. which were in Stone's keeping were destroyed in 1720. Where can one obtain any knowledge of them? Was it by fire they perished?

C. A. WARD.

**FAMILIES OF WARDELL AND HARRISON, OF WHITBURN, &C., CO. DURHAM.**—I should be glad if any correspondent could give me information as to the ancestry and descendants of this family of Wardell:—

John Wardell, of Ketton, co. Durham, Gent. = Elizabeth —.

John Wardell, sometime of Barmton, and afterwards of Whitburn West House, co. Durham, Esq., bapt. at Aycliffe, July 28, 1742; mar. first Elizabeth Harrison, of Barmton, by licence, dated March 21, 1764 (?); he was buried at Whitburn, Nov. 6, 1784.

Jane, dau. and h. of Christopher Harrison, of Whitburn and Cleadon, Gent., by Jane, dau. and h. of Jacob Wilson, of Whitburn, Gent., second wife; mar. at Whitburn June 23, 1768, and there buried Jan. 6, 1795. Aged 21 at date of marriage bond.

Bayles Wardell, bapt. at Aycliffe Dec. 5, 1743.

Isaac Wardell, bapt. at Aycliffe, Apr. 21, 1745, bur. Feb. 15, 1762.

Jacob Wilson Wardell, Esq., eldest son and heir; admitted to copyholds in Whitburn and Cleadon May 13, 1808; bapt. at Whitburn, July 5, 1770.

Bayles Wardell, of Weymouth, Esq., second son; bapt. at Whitburn, March 15, 1778.

Christopher Wardell, of Gainford, co. Durham, Esq., third son; bapt. at Whitburn Feb. 21, 1781; took by royal licence in 1802 the name and arms of Harrison only.

Richard Steward Wardell, Esq., cornet 5th Dragoons, only son and heir, living June 7, 1830.

The earliest entries of the name in the Aycliffe registers are—1717, Jan. 10, Isaac Wardell buried, and 1738/9, Feb. 10, John Wardell, of Ketton, buried. The latter's will was proved at Durham Dec. 8, 1739. Information as to the family of Harrison of Whitburn would also be acceptable.

JOHN HAMERTON CRUMP.

Malvern Wells, Worcestershire.

**KING ARTHUR.**—Near Camelford, in Cornwall, by Slaughter Bridge, King Arthur's last battlefield, there is a large grave among the trees, popularly known as King Arthur's tomb. There is an inscription in strange characters on it. Can any one who has studied it give the meaning? In Dr. Etheridge's *Life of Dr. Adam Clarke* (the learned linguist, antiquary, and commentator early in this century) it is said, p. 299: "He contributed some minor pieces of an antiquarian character to various periodicals. One was, 'An Attempt to Explain an Inscription on what is called Arthur's Tombstone, near Camelford.'" Can any one state where this paper is to be found?

A. J.

13, Marlborough Buildings, Bath.

**"EL DORADO."**—This phrase has long been used for a country productive of wealth; but as the words are in the masculine gender, and mean "the gilt one," they cannot have been used in that sense originally. An early traveller in South America relates that the prince of some district

was every morning bathed and anointed from head to foot, and powdered with gold-dust blown over him through a reed, and that thence he was called "El dorado," the gilt man, from *Sp. dorar*, to gild. It is many years since I read this, and I forget where. Can you tell me where to find it?

R. C. A. PRIOR.

**PIKLETT.**—This word, applied to a species of muffin, is omitted from many English dictionaries. What is its derivation?

F. J. OVERTON.

Walsall.

**JAMES NORRIS BREWER.**—Wanted biographical particulars of this author, who is best known by his contributions to the *Beauties of England and Wales*. Lists of his writings are given in Watt's *Bibliotheca Britannica* and the *Biographical Index of Living Authors*, 1816.

C. W. S.

**HATI.**—A native of Golconda who was in Paris in 1783 stated that he belonged to the sect of Hati, and was not an Israelite. In what country did that sect exist; what is its faith; and what works supply information concerning it?

A. DENIS.

**SONG WANTED.**—Mr. Serjeant Ballantine, in his new book, *The Old World and the New*, relates that Mr. Serjeant Hayes worked and laboured in vain, neglected on occasion Lord Co was present wh



song of his own composition, entitled *The Dog and Duck*, founded upon a defence made by a barrister named Miller. Can any of your readers say whether this song is in print; and, if so, where it may be found? W.

**EPISCOPAL BURIAL PLACES.**—I should be glad to hear where the following lie interred, and should be grateful for copies of their tombstones:—

William Lyndwood (St. Davids), 1434.

John Langton (St. Davids), 1446.

Thomas Langton (Winchester), 1493.

Richard Foxe (Winchester), 1590.

Roger Laybourne (Carlisle), 1504.

William Smith (Lincoln), 1445.

Nicholas Ridley (London), 1550.

Richard Cheyney (Bristol), 1562.

John Younge (Rochester), 1577.

Lancelot Andrewes (Winchester), 1618.

Thomas Dove (Peterborough), 1690.

Roger Dod (Ment), 1605.

Rauldolph Barlow (Tum), 1629.

George Coke (Bristol), 1636.

Theophilus Field (Hereford), 1635.

Ralph Brownrigg (Exeter), 1612.

Edward Stone (Chichester), 1478.

John Christopherson (Chichester), 1557.

Anthony Watson (Chichester), 1586.

Any information as to portraits of the above or works by them will be very acceptable.

T. CANN HUGHES, B.A.

The Groves, Chester.

**"OMNIBUS GATHERUM."**—The dictionaries which I have consulted give this expression as colloquial, but have no quotation for the use of it. I have recently met with it in R. Broms's *Dramatic Works*:—

"Mut. All's too well me thinks.

But heark, before you break up school, let's have

One freak, one fling now, one criering dance,

And then pack up.

Omni. Agreed, Agreed, Agreed.

Sir. Play then *Les tous crieriales*.

Ned. That's the French name on't, Uncle, 'tis in

Dutch call'd All-to-mall; and I call it in English

*Omnibus Gatherum*, 'tis the daintiest dounce,

We had it here to-day."

*The New Academy*, 1658, vol. ii. p. 110.

J. Pearson, reprint, 1873.

I shall be obliged for earlier instances of the use of this expression. F. O. BIRKBECK TERRY.

Cambridge.

**BUST OF CICERO.**—As we have no contemporary bust of Cicero, no antique standard to refer to, there is some diversity, more or less, among existing busts. In one he is represented with a wart upon his cheek—*verrucus orator* in the literal sense. Is there any authority for this?

R. W.

Brompton.

**ECCLESIASTICAL HISTORY OF THE ISLE OF WIGHT.**—From what sources can detailed and trustworthy information be obtained relative to

the ecclesiastical history of the Isle of Wight, and its various parishes and churches? G. W. N.

DOCTOR JOHN CLARKE, living about 1700, was grandson to Sir Gabriel Cross, and great-grandson to Sir Arthur Brooke. Do any pedigrees show reference to above? R. S. O.

**COOK'S FIRST VOYAGE.**—A *Journal of a Voyage Round the World in His Majesty's Ship Endeavour in 1768, 1769, 1770, and 1771*, Lond., printed for Becket and De Handt, 1771, 4to. Respecting this journal, Kippis says, in the fourth volume of his *Biog. Brit.*:—

"This was the production of some person who had been upon the expedition, and though his account was dry and imperfect it served in a certain degree to relieve the eagerness of enquiry."

Has the author's name ever been traced, or have any reasonable conjectures been thrown out?

ALEXTOR.

[In the *Dictionary of Anonymous and Pseudonymous Literature* the work is assigned to Capt. James Cook.]

**PRIZE ESSAY ON ARTISANS' DWELLINGS.**—I should be much obliged for information as to a prize offered this year for an essay on artisans' dwellings. R. S.

**THE FALLS OF NIAGARA.**—I have lately passed three of the most memorable days of my life in contemplating perhaps the most remarkable freak of nature to be seen on the surface of our globe—the Falls of Niagara. It would be extremely interesting to know the name of the first European traveller who struck on these falls, and to read his description of them, together with the impression which this wonderful phenomenon produced upon his mind. By whom is the earliest known reference? E. O.

### Replied.

#### CHANTRIES.

(6th S. x. 327.)

Whether these were ever founded on the Continent, I am unable to say. From a very good article in Knight's *Cyclopaedia of Arts and Sciences* I transcribe the following:—

"When the taste for founding monasteries declined, about the close of the twelfth century, the disposition to secure the same object by the foundation of chantries began to prevail, and it continued with unabated zeal to the very eve of the Reformation, when all such foundations were swept away as superstitious. . . . In churches which consisted of only nave and chancel with side aisles, the eastern extremities of the north and south aisles were often used for these foundations; in the larger churches, having transepts, these were generally devoted to a similar use. In the great conventual churches and the churches of monasteries it would appear as if provision had been expressly made for these private chantries in the original construction of the edifice."

each window looking outward being often made to light a small apartment just sufficient to contain an altar and a little space for the officiating priest. It was by no means unusual to have four, five, or six different chantries in a common parish church; while in the great churches, such as old St. Paul's in London, the Minster at York, and other ecclesiastical edifices of that class, there were at the time of the Reformation thirty, forty, or fifty such foundations."

Chanting appears to have been in use in the time of St. Ambrose, about A.D. 350. St. Gregory the Great established schools of chanters about A.D. 602 (so Haydn's *Dictionary of Dates*). But if, as aforesaid, provision was expressly made for chantries in the original construction of conventual and monastic churches, chantries would probably date from a much earlier period, for, according to Haydn, monasteries were founded so early as the third century. Lingard (*Anglo-Saxon Hist.*) says that St. Gregory reformed and improved chanting, and that some years later Pope Agatha sent John, arch-chantor of St. Peter's, to England, who gave lessons in chanting, not only to the monks of his monastery at Wearmouth, but to deputies from most of the churches in Northumbria, and that

"subsequently schools were everywhere established; both clergy and monks strove to distinguish themselves by the excellence of their choirs; and of the importance attached to such excellence we may judge from the fact, that in many instances we find the office of head teacher actually discharged by the bishop or the abbot himself."

So far as to chanting and chantries. Prayers for the dead seem certainly to date from the beginning of Christianity itself. Thus, Tertullian, in the second century, speaks of oblations for the dead: "We offer on one day in every year oblations for the dead as birth-day honours" (*De Corona*, 3), and says: "Every woman prayed for the soul of her deceased husband, desiring that he might find rest and refreshment at present, and a part in the first resurrection, and offering an annual oblation for him on the day of his death." In like manner he says the husband prayed for the soul of his wife, and offered annual oblations for her. St. Cyprian, in the third century, often mentions the same practice, both when he speaks of martyrs and others. For the martyrs, they offered the oblation of prayer, and of praise and thanksgiving; for others, prayers chiefly. Those for martyrs he calls "oblations" and "sacrifices of commemoration"; which they offered especially on the anniversary days of their martyrdom, giving God thanks for their victory and coronation. Origen, who flourished in the third century, says, "They thought it convenient to make mention of the saints in their prayers, and to excite themselves by the remembrance of them."

St. Cyril of Jerusalem, who flourished in the fourth century, in describing the prayer after consecration, says:—

"We offer this sacrifice in memory of all those that are fallen asleep before us.....We pray for our holy

fathers and bishops, and all that are fallen asleep before us, believing it to be a considerable advantage to their souls to be prayed for whilst the Holy and tremendous sacrifice lies upon the altar."

Epiphanius, who also flourished in the fourth century, says

"they had many good reasons for mentioning the names of the dead, because it was an argument that they were still in being, and living with the Lord; because it was some advantage to sinners, though it did not wholly excuse their crimes; because it put a distinction between the perfection of Christ and the imperfection of every other man; therefore they prayed for righteous men, fathers, patriarchs, prophets, apostles, evangelists, martyrs, confessors, bishops, hermits, and all other men. It appears from all the ancient liturgies under the names of St. Basil, Chrysostom, Gregory Nazianzen, and Cyril that they prayed for all saints, the Virgin Mary herself not excepted."

St. Chrysostom, who also lived in the fourth century, says expressly, they offered prayers for the martyrs. As, for instance,—

"Not in vain are the oblations made for the departed, not in vain the prayers, not in vain the almsdeeds, and those things hath the spirit ordered wishing us to be benefited one by the other. See, he is benefited, that is benefited. What thinkest thou of the oblation made for the martyrs, of the calling made in that their names though they be, yet even for martyrs."—*Hom. 21, on Act.*

And so in his Greek liturgy:—

"We offer unto thee this reasonable service for the faithful deceased, our forefathers, fathers, patriarchs, prophets, and apostles, evangelists, martyrs, confessors, righteous persons, and every spirit perfected in the faith, but especially for our most holy, immaculate, most blessed lady, the mother of God, and ever Virgin Mary."

The above extracts from some of our earliest Christian writers seem to shed much light on this passage in the Epistle to the Hebrews (xiii. 7). "Remember them which have had the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation," &c. The following is the note on this passage in the Bishop of Lincoln's Greek Testament: "Remember your spiritual guides. In bidding them to remember them, and to consider the end of their conversation, he is referring (as Theodoret says) to those who had died for Christ at Jerusalem, particularly to St. Stephen, the first martyr, and to his preaching (Acts vi. 7), and to St. James, the first martyr apostle (Acts xii. 2), and to St. James, their first bishop, whose memory might well be revered by St. Paul, because the death of St. James was a consequence of St. Paul's own deliverance from the Jews about three years (as is probable) before the date of this epistle. (See *Evangel.* ii. 2)

"Remember them, the spiritual guides of former times, and as a memorial of their lives, so as to excite in us a desire to imitate them, and to follow them. They are those who have spoken unto us the word of God, whose faith follow, considering the end of their conversation. They are those who have spoken unto us the word of God, whose faith follow, considering the end of their conversation. They are those who have spoken unto us the word of God, whose faith follow, considering the end of their conversation."



Remember not only their goodly teaching and pious Christian example; remember their constancy and perseverance in the faith, which they finally sealed with their blood, ever remembering the promise, "Be thou faithful unto death and I will give thee a crown of life" (Rev. ii. 10); and remember them also in your prayers to Heaven according to primitive Christian practice. Such I take to be the meaning of the passage, "*Consecutio optimus legum interpres; contemporanea expositio optima*" (Lord Chief Justice Coke).

H. W. COOKES.

Astley Rectory, Stourport.

In answer to E. L. G. I give an instance of a chantry founded before 1366. In the *Dunstable Chronicle*, under date 1273, I find the following:

"Eodem anno concessimus Bartholomæus Juvenet et Ricardus filio suo, quod habeant una perpetuo cantariam in capella quam idem Bartholomæus prius excoherat apud Hunbristele salva immunitate matricis ecclesie de Stadham; post quorum decessum cantaria mox cessabit."

And again:—

"Eodem anno [1273] concessimus eandem gratiam celeberrimo domino Petro de Loring apud Cuslgrave, et Petro filio suo."

The custom of founding and endowing chantries both before and after death was not at all uncommon previous to the Reformation, and instances could doubtless be easily multiplied. They were usually, I imagine, founded and endowed by the founders themselves, to ensure masses being sung for the repose of their souls and the souls of their ancestors. I have assumed that E. L. G. asks for English examples.

F. A. BLAYDES.

Bedford.

Chantry is mentioned by Chaucer in his prologue:—

"He sette not his benefice to hire,  
And lette his shepe accombre in the mire,  
And ran into London unto Seint Pouls,  
To seken him a chanterie for soules."

Drayton, Shakspeare, and others also use the word. Chantries were dissolved by 1 Ed. VI., 14. Of their extent in England at that time some estimate may be formed from the number returned to the king's commissioners by the Dean and Chapter of St. Paul's. There were no less than forty-seven chantries in that single church.

GEO. H. BRIERLEY.

Oswestry.

Does E. L. G. quite mean what we now mean by chantries or family chapels? He seems to mean something more exalted and imposing. I find from Canon Raines's *History of the Lancashire Chantry*, suppressed by Henry VIII., Edward VI., and Mary, that they numbered above 140, some few founded before 1235 and many in the succeeding century. Of these Henry, Duke of Lancaster, founded one in 1361, and John, Duke of

Lancaster, one in 1369. The De Grellys and Stanleys are also named as founders. The rest were founded by the knights and squires and lords of manors whose descendants now represent the old gentle blood of Lancashire, and whose representatives generally regard the chantries yet as their own special corner in the parish church. The founding of chantries went on till the time of Henry VII. P. P.

A VULGAR ERROR (6th S. x. 382).—Girlyle somewhere says it is hard to make a lie live; but my own experience has taught me that it is harder to deprive a lie of life. I have done my "level best" to destroy the credit of one nest of forgeries and falsifications, and have let slip no opportunity of correcting any mistake into which others have been betrayed respecting that remarkable cluster of spurious manuscripts and falsified transcripts with which we were inundated for ten or eleven years before, and for as long after, the establishment of the Shakespeare Society. Mr. Henry B. Wheatley lately contributed to the *Bibliographer* an excellent list of condemned and suspected Shakespeare documents falling within the specified period, with a complete bibliography of the question. The former list, however, is not complete; and among the omissions, with some of which Mr. Wheatley was not bound to be acquainted, are several which I think he ought to have known of, and would certainly have recorded had he been an attentive reader of the *Academy*. The same remark applies to Mr. C. C. Osborne, who now favours the readers of "N. & Q." with an extract from a spurious, or pseudo-antique, ballad on the subject of *Othello*, and founds upon it an argument in support of his unproved assertion that Shakespeare makes Othello stab Desdemona. He writes:—

"In the Egerton papers exists a ballad (the authenticity of which has never been questioned, I believe) describing\* the first representation of *Othello* before Queen Elizabeth at Harefield. The authorship of the verses is unknown, but they must have been written\* by some one who was present and saw Barbaque in the part of Othello, for the appearance and bearing of the great actor are described."

MR. OSBORNE is already knee-deep in forgeries. 1. The very fact of a representation of *Othello* at Harefield is derived from a forged sheet of accounts, in imitation of the hand of Sir Arthur Maynwaring, inserted into the volume of Sir Thos. Egerton's household expenses at Harefield—a volume which is preserved at Bridgewater House. This sheet was printed as a forgery by both Mr. N. E. Hamilton and myself, with the concurrence and authority of the leading record-readers of the day. 2. The verses are from another rank forgery, and are

\* These are my italics, adopted in order to emphasise two pure assumptions.

and a very different view of the whole question of the tragedy. I have written and sent you a paper which I have submitted to a Society of which I am a member, and which is published in the *Academy* for April 2, 1883. I would have been glad to have seen it. N. & Q. 1883. I am, in respect to Hamlet's "To be, or not to be" speech, I only say once on this and never make mention of Mr. Collier. I do not intend at present to contest Mr. Collier's view as to the source employed by Othello in "put out the light" of his antagonist's eyes—I cannot dispute with Collier my own opinion as to which he means, and I continue with the conjecture that the blood on Othello's hand, among other things, written in order to support the hypothesis that in representing that play Othello should use the dagger to give him the coup de grace.

C. M. LINTHICOT.

Horseshoe Hall, Norfolk.

I do not intend to quarrel your correspondent's contention that Desdemona, in addition to being smothered, is afterwards strangled by Othello, as on the stage undoubtedly she is, therefore any one having seen the play must know that strangled she always is; but may not those who have only read the tragedy be justified, and by the text, in their belief that Desdemona's death was caused by suffocation only? True, Othello says, "I would not have thee linger in thy pain; so, so." If he then strangled her, why are not these words, "He strangles her," added in parenthesis, as are "He stifles her," after Othello has said, "It is too late"? If he meant to end Desdemona's pain effectively by strangling her, it does not seem that he accomplished his purpose, as subsequently she gives evidence, by speaking, that she is still lingering in her pain. Again, Othello afterwards says to Gratiano, "There lies your niece, whose breath, indeed, these hands have newly stopp'd." The words "These hands have stopp'd" seem to indicate death by stifling rather than by stabbing—at least such is my impression. However, your correspondent's strongest fact is this, that there is "positive proof that the dagger was used in the time of Shakespeare,"—and has been ever since, I suppose may be added. I only plead for those who have never seen the tragedy acted, and who, in their belief that Desdemona's death was caused by suffocation, can scarcely be said to indulge a "vulgar error." Even Charles Lamb, in his *Tales from Shakespeare*, says, "As Desdemona was proceeding to clear herself, Othello would hear no more, but, covering her up in the bed-clothes, stifled her till she died." According to your correspondent, even Lamb gave currency to a "vulgar error."

FREDK. RILEY.

Ashford, Kent.

P.S.—Othello soliloquizes thus:—

"Yet I'll not shed her blood;  
Nor scar that whiter skin of hers than snow."

The fact it may be said, be suddenly changed to snow, and becomes more than whiter—namely, "bluer," the whiter whiteness of the whiter in snow.

ALFRED ALLENDALE. Essay 1883. S. x. 360.—*Cambridge Daily Mail* has a reference to Thomas Wain and Henry Wain, p. 126 (January 1883), that Thomas Wain's first novel, published in 1870, was entitled *The Man in the Moon*, and not *The Man in the Moon*; and further, that it was produced under the pseudonym of "Alfred Aldendale Esq.," and not as stated in "N. & Q." on p. 126. In the *Monthly Review* (by the way), I proved an error further.—

As in the last *Monthly Review* novel, everything that happens is brought about by accident—luck, and chance—and the events of the story are shaped neither as I would wish, everything is all but done, and is prevented or changed upon a moment's caprice. The minor openings have been well described in the *Quarterly Review*, where, the hero and his mother having eloped to Greece, the walter takes the order for a couple of mounted female, and a parcel at the same moment. The female is put to the fire—the hand which appears—the ceremony has just reached its essential point—when a chair dashes up to the door, and out springs the heroine's mother and the rival," &c.

HENRY G. HARRIS.

Peacogrove Road, N.

RECTORS OF PARISHES KEEPING BULLS AND BOARDS (6th S. x. 365).—If D. G. C. E. had looked at the General Index, Fifth Series, he would have found that Mr. E. WALTON started the parish bull as a subject of inquiry at 6th S. x. 248, and that sufficient answers, producing a small cloud of witnesses to the practice, appeared 6th S. x. 354, and xi. 16, 37. It can scarcely be necessary to reopen the subject.

NONAM.

[Several communications on this subject are accordingly omitted.]

RECORDS OF CHANGE OF NAME (6th S. x. 318).—As it is not necessary that a change of surname should be registered, there have been, no doubt, many instances where no registration has been made. If the change of surname has been with the permission of the sovereign (evidenced by sign-manual), the document recording the change will be found in the College of Arms. If, however, the surname should have been voluntarily changed, without the royal licence, it is likely that the instrument of change has been enrolled in the Enrolment Office of the Chancery Division of the High Court of Justice. This office was formerly in Chancery Lane, and is now, I believe, in the Royal Courts of Justice.

F. SIDNEY WADDINGTON.

Bedford Park, Chiswick.

SITE OF BULL (6th S. x. 316).—The passage which Mr. C. A. WAIN desires a reference to be found in Sandys.

W. A. RILEY.



a Journey begun in 1810 : four books containing a description of the Turkish empire, of Egypt, of the Holy Land, of the remote parts of Italy and Islands adjoining, of which the first edition appeared in 1815. I am now quoting from the fifth edition, London, 1852, folio, and it there occurs in lib. i., p. 46. The whole narrative is delightful reading, and well deserved its popularity. The context of the passage must be given to make it clear. He has just described Constantinople, and then proceeds to give an account of the Muslims, their religion, manners, &c. :—

"Now their opinion of the End of the world, of Paradise, and of Hell, exceed the vanity of dreams, and all old wives fables. They say, that at the winding of a horn, not only all flesh shall die, but the Angels themselves: and that the earth with earthquakes shall be kneaded together like a lump of dough, for forty days so continuing. Then shall another blast restore beauty to the world, and life unto all that ever lived. The good shall have shining and glorified faces, but the bad, the countenance of dogs and swine, and such like unclean creatures. Moses, Christ, and Mahomet, shall bring their severall followers to judgment, and intercede for them. Cain that did the first murder shall be the ring-leader of the damned; who are to passe over the bridge of Justice, laden with their sins in satchels: when the great sinner[s] shall fall on the one side into hell; where they shall consume in fire, and be renewed to new torments. Yet God will have pity upon them in the end, and receive them into mercy: and the devil shall cease to be, since his malice is such as he cannot be saved. I was told by a Sicilian Renegade an Eunuch, and one greatly devoted to their superstition, that the burning globe of the Sun (for such was his Philosophy) was the continent of the damned. These that tumble from the other side of the bridge, are laden with lesser sins: and doe but fall into Purgatory: from whence they shall shortly be released, and received into Paradise. But as for the women, poore soules! bee they never so good, they have the gates shut against them: yet are consigned to a mansion without; where they shall live happily; as another repeat with all misery for other."

This interesting statement of Mohammedan eschatology concludes with an account of Paradise as set forth in the sensual ideas of Mohammed and as taught by Avicenna in the light of spiritual pleasures.

GEORGE F. HOOPER.

Streatham.

In Sandys's *Travels*, bk. i., treating of the Mohammedan religion, the author says, "I was told by a Sicilian Renegade, . . . one greatly devoted to their superstition, that the burning globe of the Sonne . . . was the continent of the damned." The same theory is maintained, and argued out with considerable show of learning, in a book published in 1728, entitled *An Enquiry into the Nature and Place of Hell*, by one Tobias Swinden, Rector of Cuxton, in Kent. It is a very curious book altogether, and not now, I believe, easily met with.

C. S. JERRAM.

[S. D. S. obliges with the same quotation.]

FRENCH WORDS SURVIVING IN LOWLAND SCOTCH (6th S. x. 165, 276).—The following are very

commonly met with: *asiet* (*assiette*), used for a large dish, on which a joint is placed; *carafe*, a water-bottle; *armry* (*armoire*), a cupboard; *gigot* (pronounced *jigot*), a leg of mutton; *geel'd* (*gole*), as, e.g., in "I am just *geel'd* with the cold"; *pelti-coat tails*, a name given to a certain kind of small shortbread cakes = *petits gâteaux* (? *petites gâtelles*); *kickshaws* (derived from *quelquechose*); *fash* (*fâcher*), "Dinna fash yersel"—don't bother yourself. German words are also met with: *fremyt*, strange; *shed* (*scheide*), the parting of the hair; *mengyie*, a mass or crowd, &c. J. M., Jan.

THE MAHDI (6th S. ix. 149, 198, 258, 431; x. 359).—It may, perhaps, interest your readers to learn that in the *Nouvelle Revue*, May 15, 1884, there is an interesting article by M. A. Gagnière about "Un Mahdi au XVIII<sup>e</sup> Siècle," telling how a certain Italian monk, Boetti, became a Mohammedan prophet, ruled Armenia, Mingrelia, Circassia, and the neighbouring countries from the year 1785 till 1791, and defeated all his enemies until made a prisoner by the Russians.

HENRI VAN LAUN.

DINNER AT CASTLE INN, SALT HILL (6th S. x. 347).—The following extract will explain the allusion:—

"During the course of the month past a very remarkable affair has been agitated in the papers, of which the following is a true relation. On the 29th of March the Commissioners of Colnbrooke Turnpike met at the Castle Inn at Salt Hill, when the Hon. Mr. O'Brien, Capt. Needham, Edw. Mason, Esq., Major Mayne, Major Cheshire, Walpole Eyre, Esq., Capt. Salter, Mr. Isherwood, Mr. Benwell, Mr. Pote, sen., and Mr. Burcombe attended and dined together. The dinner was soup, jack, perch, and eel pitch cock, fowls, bacon, and greens; real cutlets, ragout of pigs' ears; chine of mutton and salad; course of lamb and cucumbers; crawfish, pastry, and jellies. The wine Madeira and Port of the very best quality. The company eat and drank moderately. No excess in any respect appeared. Before dinner several paupers were examined, and among them one miserable object that was remarkable. In about ten or eleven days after, every one of the company, except Mr. Pote, who walked in the garden during the examination of the paupers, were taken ill, and Capt. Needham, Mr. Eyre, Mr. Isherwood, and Mr. Benwell soon died; Mr. Burcombe languished a short time, and is since dead; the rest are still alive, but not yet out of danger. From every circumstance that can be collected, some infection from the paupers must have occasioned this fatal catastrophe, as Mr. Pote, who was absent at their examination, was the only person who escaped unaffected, tho' he eat and drank exactly in the same manner as the rest did."—*Gentleman's Magazine*, 1773, vol. xliii. p. 201.

GEO. B. STRETT.

Through the courtesy of a gentleman living in the neighbourhood of Slough I am enabled to answer my own query. The coach running between London and Oxford used to stop for dinner at the Castle Inn, and on the day in question some fourteen passengers ate soup which had been

allowed to stand in an improperly seasoned copper vessel. Some of the number recovered from the effect of the poison, but seven or eight died.

EDMUND M. BOYLE.

[MR. JOHN J. STOCKER furnishes the same quotation, and A. C. K. supplies from the *Annual Register* for 1773, p. 96, an extract which is identical with that we publish. MR. C. F. S. WARRIES, M.A., compares the circumstances with the well-known Black Azides, and asks if the matter has ever been medically and physiologically investigated. F. G. S. and W. J. oblige with information to the same effect.]

COLLATION OF ALLOT'S "ENGLAND'S PARNASSES" (6th S. x. 349).—I beg to furnish MR. W. R. SLATER with the collation of my copy of Allot's *England's Parnassus*, 1690. The volume is a small octavo; signatures in eights. Warton says the book is in duodecimo. Most copies, as mine is, are cut close. The paper is poor, and the printing indifferent. Title:—

England's | Parnassus; | or, | The choyssest Flowers of  
our moderne | Poets, with their Practicall comparisons. |  
Description of Bewties, Personages, Castles, | Palaces,  
Mountains, Groves, Seas, | Springs, Rivers, &c. | Where-  
unto are annexed other various discourses | both Plea-  
sant and profitable. [Woodcut.] Imprinted at London  
for N. L., C. B., and T. H. 1690.

The initials are for Nicholas Ling, Cuthbert Burby, and Thomas Hayes. The woodcut is the same as that upon the *Hamlet* of 1603; the fish for Ling, the grotesque border of boys, and the flowers. "Dedicatory Sonnet to the Right Worshipful Syr Thomas Mounson, Knt.," signed "R. A." Warton says he has seen a copy with "R. Allot," instead of "R. A." "Sonnet to the Reader," signed "R. A." Table of all the special matter, three leaves, with *errata* on the last. The foregoing fills sheet A. Then on sheet B commence pp. 1 to 510. The alphabetical heads go from pp. 1 to 324. Then come the divisions of the day natural: "Medie Noctis, Gallicinium, Dilicinium, Mane, Soles [*erratum*] Ortus, Meridies, Solis Occusius, Vesper, Noctis Initium, Noctis Conclium, Intempesta Nox." "Poetical Descriptions," pp. 340-420. "Poetical Comparisons," pp. 420-466. "Descriptions of Palaces, Castles," &c., pp. 466-478. "Description of Seas, Waters, Rivers," &c., pp. 478-482. "Proper Epitbites and Adjuncts to Divers Things," pp. 482-510; *finis*. The extracts are from forty-three poets, of whom the majority are well known. A list of the names would be of no great interest. From Shakespeare there are seventy-nine extracts.

ADIS WILLIAMS.

Lechlade, Gloucestershire.

RASTAGUOIRE (6th S. x. 9, 31, 354, 376).—MR. BRASSETER's very interesting letter seems to me to confer much additional value upon the mere guess which I ventured to make. He himself, apparently, no longer remembers how he made up the word; but as he certainly did have to repeat in

the same piece a string of coined words, of which the first two are "Quo resta," it seems to me very likely that *rastaguoire* was more or less suggested to him by them, and was made up in the way which I pointed out.

F. CHANCE.

Sydenham Hall.

AUTHORSHIP OF "THE RED CROSS KNIGHT" (6th S. viii. 497; ix. 73).—The poem from which the words of this famous glee are taken was written by William Julius Mickle (1724-1788), and may be found in Evans's *Old Ballads*, iv. 187-206, edition 1784. It is of very considerable length, and written in a dialect imitative of the ancient ballads. At pp. 130-5 of the same volume may be found, also in an antique dress, the pretty ballad of "Cumnor Hall," by the same author, which suggested to Sir Walter Scott the idea of the beautiful novel *Kentworth*, and the ballad may be found, in a modern attire, prefixed to most editions of that novel. Both productions are unsigned by any name in the edition referred to. The name of the author is sometimes spelt Meikle. He is said to have died at Wheatley, near Oxford, which is at no great distance from Cumnor. Sir Walter, in the introduction to *Kentworth* published in 1821, pays the following tribute to his poetic powers:—

"One of those pieces of Mickle, which the author was particularly pleased with, is a ballad, or rather a species of elegy, on the subject of Cumnor Hall, which, with others by the same author, were to be found in Evans's *Ancient Ballads* (volume iv. page 186, to which work Mickle made liberal contributions)."

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

GREEN'S "SPIRITUAL PHILOSOPHY" (6th S. vi. 186).—No answer has been given to this query. Mr. Traill, in his interesting life of Coleridge, the latest issue of the "*English Men of Letters*," devotes a chapter to the subject, in which he seems unhesitatingly to accept Mr. Green's work as a *bona fide* exposition, from materials partly oral and partly documentary, of S. T. Coleridge's mature opinions. Is there no one, among the numerous descendants of the poet-philosopher, who can inform us with some degree of certainty how much of Coleridge and how much of Green is contained in the two volumes?

G. L. FENTON.

San Remo.

GEORGE PICKERING (6th S. x. 330).—It is certain that this artist was living in Chester in 1848. I believe that he was educated at one of our universities, at the expense of Bruno Bowden, Esq., who resided in the neighbourhood of Chester, and (co. Derby), whom he offended by marrying his daughter, and who then cast him off. On this he adopted the profession of an artist, and for some years followed the occupation of a drawing-master in Chester. His wife was a Roman Catholic.



I think he had one daughter, a nun. I think, too, that he is the same Pickering who illustrated Miss Austen's novels for Richard Bentley. No doubt that publisher could supply information respecting him. The Keeper of the Royal Academy (Mr. F. R. Pickersgill) could, perhaps, also help Mr. HUGHES in his inquiry.

WILLIAM STOKES, M.R.C.S.

Mexborough.

This artist exhibited four works at Suffolk Street in 1827 and 1828. He lived at Chester, and never exhibited at the Royal Academy. His name occurs on p. 184 of the new *Dictionary of Artists who have Exhibited*, &c., published by Messrs. Bell & Sons. ALGERNON GRAVES.

CROWNING OF JACKS: SYKE: SLAKE (6th S. x. 188).—As no one answers this, I may remark that in Yorkshire *syke* is understood to be a dip in the ground. The tidal basins at Jarro and Hartlepool are known as *slakes*. W. M. C.

OLD INSCRIPTION ON A BARN AT MURSTON, KENT (6th S. x. 296).—The conclusion of this inscription resembles the following epigram, written on a fly-leaf in my copy of *Saunders's Travels*, 1637:—

"In Innouatores Epi:  
Omnia diruitis, nil edificatis [*sic*] in orbe:  
Zelus hic, an scelus est? furor hic, an furor est?  
Spiritus at vestris etiam pretenditur [*sic*] ausis;  
Qualis at hic vester spiritus est? Abandon."

Beneath is written, in the same handwriting, "Temendo vno temo niente." To this are subscribed the initials "M. W.," and the date 1645.

W. G. STONE.

Walditch, Dridport.

ROSS FAMILY (6th S. x. 307).—The petition of Munro Ross, of Pitcalnie, in 1778, with the relative papers regarding his claim to the earldom of Ross, was in the possession of the late George Ross, of Pitcalnie, who died August 29 last, *s.p.* The papers regarding the suit against Col. Lockhart Ross for the recovery of the estate of Balnagowan, commenced by Alexander, father of Munro Ross, were also, I believe, at Pitcalnie.

H. N. R.

EPITAPH: WATERLOO (6th S. x. 307, 371).—The epitaph on the Marquis of Anglesey's (not "Anglesea's") leg was by the late Thomas Hood, and appears, I think, in *Hood's Own*. W. J. F.  
Dublin.

A LITERARY CRAZE (6th S. x. 21, 61, 101, 181, 274, 389). I beg to thank Mr. A. HALL for his courteous reply, and to assure him that we are at one as to the sonnet "If music and sweet poetry agree." I am sorry if I misled him as to my

\* A bad one.

views. I thought I was simply calling his attention to the fact, that so long as the majority of editors include that sonnet among Shakespeare's writings, he had no right to ignore so large a concurrence of testimony and assume that the works of Shakespeare contain no allusion to Spenser, the man. But I must enter a strong protest against his imputation to me of an opinion which I do not hold, and to which my words give no countenance. I wrote (at the first reference), "Now, Spenser's *Tears of the Muses*, a poem printed in 1591, is not accurately characterized in the remark of Theseus; but it is admirably summarized in the former couplet," &c., which means, if it means anything, that when I called that couplet "an unmistakable allusion to Spenser," I meant to Spenser, the book—an allusion, in fact, to the poem which is "admirably summarized" in the lines:—

"The thrice thres Muses mourning for the death  
Of learning, late deceased in beggary."

To suppose, as MR. HALL does, that I understand by "learning, late deceased in beggary," the man Edmund Spenser, is paying me a very poor compliment (apart from my words, which show that I meant no such thing): for it supposes me ignorant of the date of Spenser's death, and the old controversy, in the course of which all the dates given by Mr. HALL are freely used to dispose of the very absurdity he imputes to me. As to the third point, the identification of "Our pleasant Willy," we must be content to differ. If MR. HALL sees in Spenser's description the *role* of a clown, he must read the poem with eyes which I neither possess nor covet; and I fail to perceive how "a clown's box on the ear" could, with propriety, have been described by Spenser as "kindly counter"!

C. M. INGLEBY.

Heacham Hall, Norfolk.

DR. JOHN WILSON (6th S. x. 289).—The burial-book of Westminster Abbey contains the following entry: "1673-4, Feb. 27. Dr. Wilson, one of the Gentlemen of the King's Chapel, in the Little Cloister." Wilson's grave is still to be seen in the little cloister, with an inscription, now almost obliterated, which reads as follows:—

"John Wilson  
Dr In Musick Here  
Interr'd Died  
February 27  
1673  
Aged 78 Yeares  
10 Months And  
17 Dayes."

W. H. COMMINGS.

The inscription upon Wilson's gravestone in the eastern ambulatory of the little cloisters of Westminster Abbey is now very much effaced. But many years ago, when it was much more legible, I took a copy of it. It then stated that Wilson

died "February y<sup>e</sup> 22, 1673, aged 78 yeares, 10 months, and 17 dayes." W. H. HURK.

The following passage from Neale's *Westminster Abbey* (1923), vol. ii. p. 297, will be of interest to J. O. H.-P.:—

"Another arched passage, in which also are several initial gravestones, leads from the East-side of the Park Cloister into the Little Cloisters: here in the East Walk is an inscribed Slab for 'John Wilson, Dr in Musick,' who died Feb. 22, 1673, in his 79th year."

G. F. R. B.

[MR. JULIAN MARSHALL and MR. JAMES SYKES are thanked for the same information.]

THE WHITECHAPEL ALTARPIECE (6th S. x. 249, 377).—This picture is still in St. Alban's Abbey (Cathedral), not, of course, as an altarpiece, for which it is conspicuously unfit, but placed high up on the east side of the high altar screen.

HENRY H. GIBBS.

MANCHESTER CATHEDRAL REGISTERS (6th S. x. 188, 416).—Mr. John Burder is dead. Nor was he M.P., but only (ah, what a difference!) N.P. His successor is Mr. E. P. Charlewood.

A. J. M.

BISHOP KEN (6th S. x. 426).—In regard to query (2) at this reference, let me observe, by way of illustration, that in the "Introductory Essay" to Major's edition of Walton's *Complete Angler* (1824), p. xxx, may be found a facsimile of Walton's autograph, and at the side the seal alluded to as either given or bequeathed to him by Dr. Donne. It has engraved upon it the Crucifixion, with an anchor instead of the cross, and the seal is thus mentioned, with the autograph, in the "Descriptive List of the Embellishments," at p. xxxviii of the same book:—

"3. Page xxx. Fac-Simile of the Hand-Writing of Isaac Walton, from an Original Presentation Note contained in a copy of his Lives in the possession of the Right Honorable the Earl of Gifford. By the side of the above, is a copy from the Impression of a Seal, given by Dr. Donne to I. Walton. Communicated by Thomas Hardman, Esq., of Manchester, Traced and Drawn by R. Thomson, Engraved by W. Hughes."

The book is both remarkably well got up and well edited. The so-called "embellishments," the copper-plate engravings, thirteen in number, as well as the woodcuts, which are seventy-seven, are well executed. Several of the latter, representing scenes in Derbyshire, are said to be from drawings by Francis Chantry, Esq., R.A., F.R.S., &c.

JOHN PICKFORD, M.A.

Newbourns Rectory, Woodbridge.

HERALDIC (6th S. x. 228, 206, 335).—A tablet in Croydon Old Church to William Boddington, of London and Croydon (died Feb. 10, 1718, aged seventy-three), gives his arms impaling "In a chief three lions rampant, field ermine." His wife Frances, daughter of —, died Nov. 11, 1727,

aged eighty-four, buried at Croydon from Bracknell, co. Berks, had a sister Rebecca, wife of Lovelace Hervey, of Crutchfield, and a sister Elizabeth Huxley, who had sons Timothy, Benjamin, and Charles Huxley. See *Miscellaneous Genealogies of Heraldica*, vol. ii., New Series, p. 515, and vol. iii. pp. 112, 213, and 214. The maiden name of Mrs. Hervey, Mrs. Huxley, and Mrs. Boddington has not been discovered. Can any correspondent give it?

REGINALD STEWART BODDINGTON.

Beaconsfield Club, S.W.

"RUVID" AN ENGLISH WORD (6th S. x. 369).—Is not this word formed at once from Ital. *rudo*, rough, rugged, &c., which itself is said to be derived from Latin *ruvidus*, that occurs in *C. Plin. Nat. Hist.*, lib. xviii. cap. xxi., "*Maiores Italie rudo utitur pilo*"?

F. C. BIRKBECK TERRY.

"A THONG FROM THE SKIN OF THE BACK" (6th S. x. 308).—There are no records of this mode of punishment amongst the Hebrews; such a practice would be opposed to the Mosaic law. The words of Psalm cxxix., "The plowers plowed upon my back: they made long their furrows," do not imply the existence of any barbarous custom of inflicting torture, but contain the following meaning. Israel in exile is compared to an ox, and the oppressor to a merciless ploughman, who increases the severity of the labour by riding upon the back of the animal as he ploughs the furrows long.

A. D.

PARALLEL PASSAGES: BEN JONSON AND PHILOSTRATES (6th S. x. 365).—Ben Jonson's obligations to Philostratus, and Cumberland's virtuously indignant remarks thereon, are discussed at length in Gifford's notes to *The Forest*, in which piece the song first appeared.

EDWARD H. MARSHALL, M.A.

Hastings.

[We have received numerous communications all pointing out that the matter is fully dealt with in Gifford's *Jonson*. Mr. ROWLAND STRONG, writing from Bellingham, adds that the poem in question is Jonson's *Song to Celia*, not Jonson's ode. Mr. J. HORTONSON declares that, according to the standard of his age, Jonson had committed no dishonesty, and that he could not force the hypercriticism of future days. Mr. WOODMAN says the matter is noted in Col. Cunningham's edition. Our opinion is that Jonson has transmuted into gold the scathing passages in Philostratus; and Mr. C. A. WARD complains that the Greek passages are incorrectly given so far as regards words and accentuation. In view of the accessibility of information, C. M. I. withdraws a note he sent.]

AUTHORS OF SONGS (6th S. x. 428).—The *Sailor's Song* is by the banker poet Samuel Rogers, author of *The Pleasures of Memory*.

TINY TID

[MR. J. B. FLEMING supplies the same inform.]



**BIRTHPLACE OF LORD BEACONSFIELD** (6th S. x. 309, 352).—Mr. Foster, in his *Collectanea Genealogica*, under the heading "The Disraeli Pedigree" (pt. i. p. 7), printed all that could be then (June, 1881) discovered on the subject. In the course of a highly valuable and authentic paper he has naturally discussed the vexed question of Lord Beaconsfield's birthplace, and given in a series of paragraphs the several versions. Of these the following (p. 10) seems conclusive:—

"Mrs. Tait, of Millrig House, Kilmarnock, also states that Isaac D'Israeli took her father's house in John Street, Bedford Row, in April, 1802, and that her mother stated that 'Benjamin D'Israeli was born in the same room as her brother, had the same doctor and the same nurse as herself.' The directories of the day are corroborative, inasmuch as Isaac D'Israeli appears as residing at 6, John Street, Bedford Row, from 1803 to 1817; and although the actual birthplace still remains unknown to the public, yet it is equally certain, from the facts before us, that Bloomsbury Square is almost the last place for which that distinction can be claimed."

Having a point to start from in the year 1817 above given, I applied at the Vestry Hall (in Broad Street) of the united parishes of St. Giles-in-the-Fields and St. George, Bloomsbury, for permission to see the rate-books. By the kind courtesy of the vestry clerk I was allowed to do so, and I now state the result. The entries effectually dispose of the claim of Bloomsbury Square, for Isaac D'Israeli did not enter upon the tenancy of the house, then No. 6, until the end of the year 1817 at the earliest. Following a custom still in use, the name of the incoming tenant was written in pencil over that of his immediate predecessor in the rate-book for Michaelmas, 1817. In the rate made June 23, 1818, Isaac De Israeli is assessed on 130l. yearly value for the house No. 6, Bloomsbury Square, together with a coach-house and stable; and henceforward in all subsequent entries these particulars are repeated. The surname is written throughout these parish books in two separate words, "De Israeli," and frequently "De Israel" (without the final *i*). Only at the very last entry the *e* of De is scraped out with a knife, and the elision made to D'Israeli. The same tenant is found, half-year by half-year, down to Lady Day, 1829, but disappears at Michaelmas, 1829.

"Mr. E. G. Rust, of 6, Bloomsbury Square, W.C.," who supplied the *Standard* of April 22, 1881, with certain information (*ante*, p. 353), was obviously not thoroughly acquainted with the history of the neighbourhood. The house in which the D'Israelis lived was (as above stated) No. 6, Bloomsbury Square, and most assuredly this house does face Hart Street. It has a fair symmetrical front of its period, with a central portion slightly projected (nine inches), and surmounted by a pediment, the cornice of which runs on either hand across the two wings and along the side towards

Bloomsbury Square. There is a good square entrance hall with pillars parting the stone staircase. In the year 1857 the number was altered to five. The adjoining house, which faces the square, and from which Mr. Rust wrote, was formerly 6A, but, at the renumbering just adverted to, became No. 6. Of the exact day of Lord Beaconsfield's birth there can be no reasonable doubt. It was December 21, 1804, as put on his coffin plate. The sole question to decide is, Where was the mother at the time of the birth? JOHN A. C. VINCENT.

It may interest your correspondent in connexion with the above to know, if he is not already aware of it, that the exact date of Lord Beaconsfield's birth is established by the registry of the Spanish and Portuguese Synagogue, Bevis Marks:—

"Child's name, Benjamin; father, Isaac; mother, Maria; surname, D'Israeli; day in the week of child's birth, Friday; Jewish date, 19th Tebat, 5565; Christian era, 21st December, 1804; circumcised by D. A. Lindo, 20th Tebat, 5565; attested by D. T. De Castro."

In the year 1868, when Mr. Disraeli became Premier, I made the following cutting from the *Jewish Chronicle*, from which it appears that Isaac D'Israeli was living at Hackney during the infancy of his child. The paragraph furnishes important facts and merits preservation:—

"There seems, indeed, to be a singular mistake as to the relation of Mr. Disraeli to Judaism. Some Jews censure him as an apostate, and urge his apostasy as an instance of tergiversation. Some Christians scoff at him as a Jew, with a singular disregard of all they owe to the Hebrew race. Now the fact is that, in plain English, Disraeli is neither an apostate nor a Jew. He was born of Hebrew parents. His father, Isaac Disraeli, the author, and his mother, a son of the Bassevis, were members of Sephardim Jewish families. His grandfather and grandmother, indeed, rest in the Portuguese cemetery at Mile End. Benjamin Disraeli was a limited into the communion of Israel, but his father, thinking fit to quarrel with his synagogue, failed to teach his child Judaism. One day Rogers, the celebrated banker poet, happening to visit at Isaac Disraeli's house at Hackney, when Benjamin was about five or six years old, and regretting to find so intelligent a youth without religious instruction, took him to Hackney Church. From this event dates his absolute and complete severance from the Jewish communion. He became a Christian, and a great genius was lost to us."

W. J. FITZPATRICK.

Dublin.

MR. T. CANN HUGHES kindly quotes me as an authority in favour of Bloomsbury Square as Lord Beaconsfield's birthplace. I stated that in the best of faith in the first edition of *Old and New London*; but when I learnt what Lord Beaconsfield had said in his lifetime to Lord Barrington I felt that I must be mistaken; I have accordingly corrected the above statement in the second edition. If, however, Mr. Louis Fagan's memory can be trusted, it is possible that after all my original statement is correct. It is quite certain that young

Ben Disraeli spent much of his childhood in Bloomsbury Square. E. WALFORD, M.A.

[We are favoured with permission to quote from letters of Lord Barrington, a close personal friend of Lord Beaconsfield, the following passages:—

"You ask me whether it is true that the late Lord Beaconsfield was really born in the Adelphi? My reply is that I am unable to give you that assurance, for the obvious reason that any person stating where he or she was born must make that assertion on hearsay evidence. A friend of mine informed me that the late Lord Beaconsfield told him that he was born at No. 6, Bloomsbury Square. An extract from a memorandum of my own is in these words: 'Jan. 31, 1851. In conversation with Lord Beaconsfield after luncheon I asked him where he was born.' 'That is a thing not generally known,' he replied, 'I was born in a set of chambers in the Adelphi,—I may say in a library, for all my father's rooms were full of books.' This conversation took place the day before, viz., January 30, the conversation with my friend, before alluded to, some time after Lord Beaconsfield's death. In the *St. James's Gazette* of May 21, 1851, appears a notice copied from the *Academy*, viz. 'In a policy of assurance taken out by the late Lord Beaconsfield in the year 1834 he then describes himself as born in the 'Parish of St. Mary Axe.' As the policy still exists and the entry is in his own handwriting, this may be regarded as conclusive evidence of his real place of birth, in spite of his statement in old age to Lord Barrington.' I know nothing of this story, except from reading it; but I can assert that 'in old age' Lord Beaconsfield's memory was very acute. Here are three different statements, of which, as far as I am concerned, you may 'make' what use you please.

(Signed) "BARRINGTON."

In a second note Lord Barrington adds:—

"You may like to know that after writing to you yesterday I questioned the friend mentioned, who said he had asked the late Lord Beaconsfield 'if he was not born at No. 6, Bloomsbury Square,' and that Lord Beaconsfield's reply was, 'You have always told me so.' Lord Beaconsfield clearly forced with a leading question. I also made inquiry of a distinguished Jewish gentleman who is likely to be a good authority on this vexed question. He replied, 'Lord Beaconsfield was certainly not born in St. Mary Axe or Bloomsbury, but in the Adelphi, or somewhere near the Adelphi.' I purposely do not care to mention names. (Signed) "BARRINGTON."]

CASSITERIDES (6th S. x. 261, 378).—Will W. M. C. obligingly give reference to the place where the Berleugas rocks are "spoken of in 'N. & Q.'?" A. H.

AUTHORS OF QUOTATIONS WANTED (6th S. x. 330).—

"Lacrymæ peccatorum nectar angelorum."

I cannot recollect to have seen the sentiment in this form; but with the substitution of *vinum* for "nectar," and of *penitentium* for "peccatorum," it becomes a part of one of the familiar commonplaces from St. Bernard *On the Song of Solomon*. This is at length: "*Lacrymæ penitentium vinum sunt angelorum, quoniam in illis odor vite, spiritus gratiæ, gustus indulgentiæ, sanctas redemptus innocentie, reconquiescentia juvenilitatis, et æternitatis conscientie suspiria*" (see Thomas Hybernius, *Floris Hieronymi*, &c. "Lacrymæ," p. 342, Antv., 1574; Laur. Beyerlinck, *Magis Theat. Lit. Brev.*, tom. iv. p. 702 H. &c. "Lacrymæ," Venet., 1707; Langius, *Polyanthus Norimbergæ*, col. 1622, i. v. "Lacrymæ.")

Ed. MARSHALL.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*The Works of Christopher Marlowe*. Edited by A. H. Bullen, B.A. 3 vols. (Nimmo.)

THE appearance of the first instalment of a new and handsome series of the old dramatists, to be issued under the competent and scholarly care of Mr. Bullen, is a matter on which the lover of early literature is to be congratulated. Few things in connexion with letters are more remarkable than is either the completeness of the oblivion which, in the latter half of the seventeenth century, fell upon our tragic writers, and which lasted till some progress had been made in the nineteenth century, or the influence of the revival when once it had been established. It is scarcely too much to say that the mental adolescence of nine-tenths of those who have made in modern days a mark upon literature has been fed upon the predecessors, contemporaries, and immediate successors of Shakespeare. The works of Jonson, Beaumont and Fletcher, Decker, Heywood, Chapman, Webster, Massinger, and the other dramatists of the Elizabethan days, constitute a world of excitement in which the lover of literature would almost be content perpetually to dwell. After a period of neglect longer than fell to the share of any of his fellows or successors, Marlowe has now become the object of a species of worship. A young author has scarcely won his spurs until he has written a paper on the versification of Marlowe. It cannot be said that such service is unworthy. Following the verses of Surrey and others who have been credited with establishing blank verse in England, the verse of Marlowe marks the most rapid advance that the literature of any country has known. The period between infancy and ripe adolescence, or, indeed, full maturity, is crossed with a bound. Passages of Marlowe are as nervous as pliant, as perfect as anything in Shakespeare or any succeeding writer. The same may be said of Marlowe's dramatic inspiration. Much mirth has been made over the grandiloquence of his early plays. None the less Marlowe is, in a sense, the most representative dramatist of his epoch. In the wild and often unblessed aspiration which, tempered by an overmastering love of learning, is the secret of the Renaissance, he stands foremost. Nothing is too daring, too sensual, too heteroclitical for him. His fragment of a life is, to our thinking more marvellous in result than that of Chatterton or of Keats. Appropriately, then, the series Mr. Bullen edits and Mr. Nimmo issues in most attractive guise, headed by Marlowe, the leader and, in some respects, all but the mightiest spirit of the great army of English dramatists. Fair editions of Marlowe are not wanting; Mr. Bullen may claim to have supplied the best. Using the labours of his predecessors, he has gone beyond them, and has made suggestions and emendations which indicate the possession of the highest critical faculties. It is a pardonable error to include in an edition of Marlowe Horne's play *The Death of Marlowe*. So well as is the work generally, so judicious is the preface, so accurately critical are the notes, and so attractive is the appearance of the volumes, we will not pause to find fault.

*Letters of Jane Austen*. Edited by Lord Brabourne. 2 vols. (Bentley.)

JANE AUSTEN belonged to an ancient Kentish family. She was the daughter of the Rector of Steventon, near Basingstoke, where she was born in 1775. She died at Winchester in 1817. Her mother four letters addressed to her sister Cassandra have been excellently given by her grand-nephew Lord Brabourne, who has with all family allusions with scrupulous care preserved all pictures of country life, full of quietude.



and humour. Miss Austen delighted in playgoing, concerned herself greatly about the fashion, loved balls, and chronicled her social triumphs. Without any uncomfortable enthusiasms or restless discontents, she lived the life of a young gentlewoman of the day among her ancient pensioners or in her flower-garden, busied with her housekeeping cares, sharing in the simple gaieties of her society, contented with her sober existence. She was probably too fond of quizzing to be universally popular. Some of her comments on her acquaintances, such as that on Mrs. Blount, "with the same broad face, diamond bandeau, white shoes, pink husband, and fat neck," are excellent. When she speaks of a young lady who "cuts her hair too short over her forehead," or of Miss Debury wearing a "pot hat" (sic), we seem suddenly transported among the girls of the period. Literary allusions are few. The references to her own works are interesting, but those to the writings of rival authors are rare and meagre. The charm of these letters is that they are eminently characteristic of their writer; in them are gathered the materials of those exquisite miniatures of social life which make her unrivalled in domestic fiction. Can any reader of "N. & Q." explain why a thinly attended ball is "hardly so large as an Oxford smack"?

*On Tuscan Hills and Venetian Waters.* By Linda Villari. (Fisher Unwin.)

THIS is a charming volume. The word painting is thoroughly artistic. Bright and lively, never overdone and never tame, it enables the reader to transport himself out of the bleakness of an English autumn among the pomegranates and lemon trees, the orange- and rose-festooned cypresses of Tuscany. Nor is the book entirely composed of natural description. It is a pleasant medley of scenery, history, architecture, antiquarianism, and rural life. The illustrations are excellently engraved; the paper and the type leave nothing to be desired.

*The Gentleman's Magazine Library.* Edited by George Laurence Gomme, F.S.A. — *Popular Superstitions.* (Stock.)

THE third volume of this interesting series deals with the superstitious customs which are attached to certain days and seasons, with popular superstitions of various kinds, and, at some length, with witchcraft. It is thus, to some extent, a sequel to the previous volume. Among the miscellaneous superstitions treated of at full length are "The Luck of Edenhall," "Second Sight," "Touching for the King's Evil," and that very curious theme "Mine-Knockers." "Thirteen at Table" and "Hair of the same Dog" are also discussed. The latter is, however, a mere question, to which no answer is forthcoming. In the list of contributors appears Mr. W. J. Thoms, *clarum et venerabile nomen*, the bearer of which is, it is to be hoped, destined to live to confute his own famous heresy; Dr. Pegge, who signs "T. Rowe"; Thomas Wright; Cutburt Bede, and many others with whom our readers are familiar. The name of Mr. Gomme, who is editor, is a guarantee for the thoroughness of the work. The series augments in interest with each succeeding volume.

*A List of Lancashire Wills proved in the Archdeaconry of Richmond, 1457-1659, with Abstracts of Lancashire Wills, 1651-1652, now in the British Museum.* Edited by Lieut. Col. Fishwick, F.S.A. (Record Society of Lancashire and Cheshire.)

THIS valuable publication will add to the many obligations under which genealogists already find themselves to the Record Society so ably presided over by Chancellor Christie. It would obviously be impossible to do more with so special a volume as that now before us than indicate something of the varied nature of the interest aroused by some of the names recorded. Thus

we have here an "Ann Askew" and a "Reginald Heber"; we find a "Shakashaft," though not a Shakespeare; we have a "Tunstall," though not bearing the Christian name of Cutburt; and the "great Jennings cause" may find more than one "Jennings." A goodly array of "Marshalls" may find a niche in future collections of "Marescallians"; while the various Shirburns, Townleys, Fleetwoods, Flemings, and other characteristic Lancashire names will reward the research of those who have Lancashire men for their fathers or Lancashire "witches" for their mothers.

*Scientific Papers and Addresses.* By George Rolleston, M.D., F.R.S., Linacre Professor of Anatomy and Physiology. 2 vols. (Oxford, Clarendon Press.)

THESE volumes contain a selection of the most important of the numerous and valuable essays contributed by the late Prof. Rolleston to the *Transactions* of various learned societies and to scientific journals. The papers have been arranged and edited by Prof. Turner, of Edinburgh, and are preceded by an interesting biographical sketch of the author prepared by Dr. E. B. Tylor, Keeper of the Museum, Oxford. The Chair of Anatomy and Physiology, known as the Linacre Professorship, was founded in 1860, and Dr. Rolleston was elected its first occupant. As such he was for twenty years a prominent figure in Oxford, whilst his writings (of which a complete list is here given) gained him a world-wide reputation, both in his own profession and in natural science generally. Owing to failing health, induced by over strain of the powers of life, he spent the winter of 1880-1 on the shores of the Mediterranean; the revival, however, was but temporary, and shortly after his return he died on June 18, 1881, before completing his fifty-second year. It is beyond our province to attempt any account of the scientific papers and addresses before us, the reprinting of which is certain to be appreciated by a large circle of readers. It must suffice to say that they are carefully edited, and have been arranged in the following sections: (1) Anatomy and Physiology, in which are included many important anthropological memoirs; (2) Zoology, including his memoirs on archæozoology; (3) Archæology; (4) Addresses and Miscellaneous Papers.

*A True Report of Certain Wonderful Overflowings of Waters in Somerset, Norfolk, and other Parts of England, A.D. 1667.* Edited by Ernest E. Baker, (Weston-super-Mare, Yates.)

A VERY rare and interesting black-letter tract concerning one of the worst of the floods with which England in earlier days was periodically ravaged has been issued by Mr. Baker. The volume thus constituted has bibliographical, literary, and antiquarian value, and is a desirable possession. One or two of its pages, including the quaint title-page, are reproduced in facsimile, and the orthography and punctuation are religiously preserved. The sorrows of Master Smith at the Swan, Wentford, Beds, whose horses were all drowned, or Master Lee at the Freers, in Bedford, whose close of conies was clean destroyed, and so forth, are well told, and the picture of general wreck and misery is striking. Such passages as the following abound:—"Item, a great Hulk tolén with Oye and Pitch was lost at Worry Sand, and about xx. men lost thereon, and xxx. saved by the Hulk boat."

*The Bibliographer.* Vol. VI. (Stock.)

WE see with sorrow that the present volume of the *Bibliographer* is the last. Mr. Wheatley, under whose able conduct it has appeared, has, however, transferred his services to a publication of Mr. Stock in which some of the features of the *Bibliographer* are revived. The six volumes which have appeared are likely to maintain their value and to have a place in the libraries of

book-lover and the antiquary. In the last volume are a bibliography of Marlowe's *Tragical History of Dr. Faustus*; a catalogue of old ballads, taken from Mr. Archer's *Transcripts of the Stationers' Registers*; and many other essays and contributions of high interest.

**Book-Lore.** The first number of this periodical, "devoted to old-time literature," follows closely upon the cessation of the *Bibliographer*, which is, indeed, incorporated with it. The resemblance of the new magazine to the old is strong. "A Smaller Biblia Pauperum" is among the contents. "The First Edition of *Festus*" is disappointing. The articles as a rule seem too short.

"A HUMBLE REMONSTRANCE," by Mr. R. L. Sterenson, contributed to *Longman's*, furnishes yet another view of an expert as to the principles of narrative art. "A Stormy Night," in the same periodical, is a stimulating poem by Mr. W. Allingham, descriptive of a fratricide. — The *Corahill* contains an absolutely delicious essay on domestic animals. — *All the Year Round* gives a good account of the Yarmouth Toll House and a study of the "Black Art." — Mr. George Meredith's striking story, "Dianna of the Crossways," is concluded in the present number of the *Fortnightly*, to which Mr. Gosse supplies an essay on Samuel Johnson, in which an excellent account of the closing scenes of the life of the lexicographer is afforded. — In addition to Lord Tennyson's poem on "Freedom," which has been frequently quoted, *Macmillan* contains an essay in memoriam Henry Fawcett, by Mr. Leslie Stephen; a second on "Style and Miss Austen"; and some "Notes on Popular English," by the late Isaac Todhunter. — To the *Nineteenth Century* Lord Lytton contributes a not very profound or noteworthy criticism upon Miss Anderson's Juliet, and Mr. James Fergusson a paper on the proposed new cathedral for Liverpool. — *Temple Bar* has a gossiping and attractive paper on Mr. Yates's *Recollections*, in which the personal reminiscences of the writer carry one back almost into archaeology. — "Bygone Celebrities and Literary Recollections," by Charles Mackay, and "The Rye House Plot," by A. C. Ewald, arrest attention in the *Gentleman's*. — The *Antiquarian Magazine* gives part iii. of Mrs. Beger's "Legend of King Arthur in Somerset" and an essay by the editor upon Dr. Johnson. — In the *Contemporary* the articles of literary interest are "A Faithless World," by Frances Power Cobbe; "The Crown of Thorns that Budded," by Richard Heath; and "Ancient Palestine and Modern Exploration," by Capt. Conder, R.E.

The special character of Cassell's *Encyclopaedic Dictionary* is shown in Part XI. under such heads as "Brahma," "Breach," "Brick," &c.

An English translation of *Les Filles de John Bull*, with the title of *John Bull's Womenkind*, issued by Messrs. Field & Tuer, is idiomatic and fairly satisfactory.

With Part XIII. a second volume of *Purulia* is commenced. This contains parodies of H. W. Longfellow, Bret Harte, and Tom Hood.

We must draw attention to two interesting publications of our contributor Mr. F. E. Sawyer. One is "*Old Clem's Celebrations and Blacksmiths' Lore*," reprinted from the *Fold-lare Journal*, the second *The Legend of the Devil's Dyke, near Brighton*.

CHRISTMAS books begin to appear. First and daintiest among them are the admirably picturesque illustrated works issued by Messrs. Marcus Ward & Co. Though intended for children, *Play and Nursery Numbers* are raised by their illustrations into the regions of art and archaeology. Herrick's *Content*, his *Grange*, and his *Book of Little*, illustrated by Ellen Houghton and issued by the same firm, are no less attractive.

Cassell's *Illustrated Almanac* is again full of pretty pictures, some of the woodcuts being of a high degree of excellence. The volume also contains a well-compiled chronicle of the events of the present year, and a large store of general and useful information.

*Ye Kiarle Englyshe Almanack* (Pettitt & Co.) is an amusing imitation of a calendar of the olden time. Some of the blocks from which the illustrations are taken are, perhaps, rather more quaint than elegant, but the letter-press is both well selected and interesting. There are some pretty sets of old verses, and an excellent collection of wise saws relating to the weather, agriculture, &c., besides a learned dissertation on the valuable art of chiromancy.

Messrs. LETTS & Co. have forwarded samples of their diaries for 1885. The supremacy these have long enjoyed is maintained, and every class of occupation is suited in one or other of the numerous forms. Personal experience enables us to speak of the value of No. 4, Office Diary and Almanac, lettered throughout; Nos. 33 and 41, Rough Diaries or Scribbling Journals, giving respectively a week or a day to an opening; No. 12, Pocket Diary and Almanac; No. 2, Office Calendar. The list is, indeed, practically inexhaustible. Letts's Registered Tablet Diary and Blotting Pad is an exceptionally serviceable combination.

### Notes to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. J. MULLER ("Last King of Delhi"). — The Shah Aulum was the last Emperor of Hindustan and King of Delhi. Information concerning him may be found in a volume so accessible as Haydn's *Dictionary of Dates*.

W. LOVELL. — You state that your replies have not appeared, and do not give the subjects, without which it is impossible to trace them. We do not undertake either to insert or to acknowledge communications. Each succeeding week brings with it far more matter than can possibly appear.

HERBERT NASH and M. C. P. M. ("Pouring oil on troubled waters"). — There is no complete answer to your query. The question has been frequently discussed. See 6th S. iii. 69, 252, 298; iv. 174. vi. 97, 177; a. 166, 351.

GILLIFLOWER FARINGDON ("Setting the Thames on fire"). — The question opened out last year was finally settled this year by PROF. SEAR. See 6th S. viii. 46, 475; ix. 14, 155.

CORRIGENDUM. — P. 426, col. 2, l. 24, for "Downe" read *Donne*.

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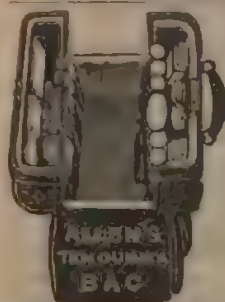
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LONDON, SATURDAY, DECEMBER 13, 1884.

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## Notes.

## OLD LONDON BRIDGE.

(See 4th S. x. 67, 149.)

So much has been published upon the topography of Old London Bridge that the subject might reasonably be regarded as reduced to the most extreme simplicity. In reality, however, the learned archaeologists who have written upon the matter have only left us very confused and contradictory details. I—to instance my own investigations—have been so perplexed in my inquiries by the want of clearness and the inconsistency of the published accounts, that having at length, as I believe, "touched bottom," I think it a duty I owe to my brother explorers, the prudent antiquarian students who read "N. & Q.," to give them, if you can afford me the space, the benefit of my researches.

In Shakespeare's *Richard III.*, III. ii., Catesby, in a sneering "aside," gloats over the then immediately impending fate of Lord Hastings. He fawningly assures the doomed nobleman,—

"The princes loth make high account of you";  
and adds, *sotto voce*,—

"For they account his head upon the bridge."

That is to say, of course, on the summit of one of the two towers then standing upon London Bridge. Your correspondent DR. EDWARD F. RIMBAULT

(4th S. x. 149) accurately enough pointed out that the structure at that period used for this fell purpose, and therefore the spot the speaker had in his mind, was not the Traitors' Gate at the Southwark end of the bridge, an edifice that was not to be so disfigured until nearly a century afterwards, but another tower standing on the bridge. DR. RIMBAULT was nevertheless in error in two of his details. He said that "they [the traitors' heads] were originally placed over the gate at the City or north end of the bridge; but in 1577 the site was altered to the drawbridge at the southern entrance to the bridge, thence called 'Traitors' Gate.'" It is quite true that the heads were removed from the tower, where they were formerly exposed, in 1577 to Traitors' Gate, at the Southwark entrance of the bridge; but DR. RIMBAULT erred, first in supposing that the original place of exhibition was at the City or north end of the bridge, and secondly that the spot they were removed to was over the drawbridge. The very reverse—as I shall proceed to show—was the case. Your learned correspondent has mistaken the City or north end of the bridge for the north side of the drawbridge, two wholly different sites. There has never, so far as I can ascertain, in times of admittedly trustworthy historic record, been a tower on the northern or City end, or half, of London Bridge. That is to say, there is no record of any tower having ever stood on the bridge north of the chapel of St. Thomas à Becket, built by Peter of Colechurch on an extension eastward of the central—the tenth—pier. The bridge towers have ever stood on the southern segment, and have been two, in coexistence. Again DR. RIMBAULT was wrong, as (with the greatest respect and admiration for his authority) I am about to demonstrate, in stating that the heads were removed in 1577 to the tower over the drawbridge. It was from the tower over the drawbridge to the tower over and to the south of the third arch, counting from the Southwark side, that they were removed. The essential distinction between arch and drawbridge is important to be borne in mind throughout properly to follow my demonstration. The tower on which heads were exposed long before, and for nearly a hundred years after, Catesby is made to speak was the tower over the drawbridge, and was on the southern, and not on the northern, half of the bridge itself. That is to say, it was situate as nearly as possible on a site two-thirds of the whole length of the bridge from the northern, the City, end. In other words, the bridge being built on nineteen piers, the drawbridge tower, on which heads were originally exposed, was erected on the thirteenth pier from the northern bank. The gate tower, to which in 1577 they were removed, and which was for a hundred years afterwards the place of their exposure, was over the seventeenth pier from the City, and the third pier from the Surrey side. Moreover, it was

on the fifth pier south of the tower over the draw-bridge.

As to the relative positions of these two towers in comparatively modern times, antiquaries have, it seems to me, involved themselves in a great mist, which I am, subject to correction, now engaged in endeavouring to clear away. Stow (vol. i. bk. i. chap. xiv.) gives the date of the construction of the northernmost\* of these towers as 1426, and fixes its site unmistakably as at the north end of the drawbridge—bear in mind the seventh pier from the Southwark end. It was designed to protect the drawbridge, and was the main defence of the City on the bridge approach from the south, its outwork being the gate tower above mentioned, yet further to the south. This, the drawbridge tower, was, when not quite a quarter of a century old, the scene of the skirmish where that stout captain Matthew Gough was killed in the encounter with Jack Cade's Kentish rabble in 1450.† Rather more than a score of years later the drawbridge tower fulfilled its office in resisting the bastard Falconbridge's piratical feint—for his main attack was given on the other side of the stream against Aldgate and Bishopsgate—in the interest of the deposed and imprisoned monkish monarch, the unhappy representative of the red roses. In this fray the extreme southern tower, the outwork of the drawbridge—the gate at the bridge foot, of the original construction of which there is no record, but which had then been but recently re-erected after its destruction by one of the numerous accidental subsidences to which the piers and arches of the early bridge were apparently subject—was, with all the dwelling-houses by that time erected‡ and cumbering the arch summits on the southern half, destroyed so far north as the drawbridge. Eighty-three years afterwards the drawbridge tower rendered effectual service in diverting the course of Sir Thomas Wyatt's rebels, who, as Cade's and Wat Tyler's before them had been, were recruited in the southern counties. Twenty-three years more passed over, the old grey masonry becoming month by month more ruinous, until in 1577 the citizens resolved to remove the dilapidated structure and build a new tower; but—and this is the very gist of my proposition—not on the same site. Then it was that, in prospect of the demolition of the tower of 1426, the heads were removed from that, the drawbridge tower,

where they had been from time to time exposed since its erection—the "on the bridge" indicated by Catesby—to the summit of the gate-house at the Southwark bridge foot, long since re-edified after its destruction by the Lancastrians a hundred and odd years before. Here the archaeological confusion begins. Mr. Richard Thomson (the antiquary) in his almost exhaustive work *The Chronicles of London Bridge*, quoted by both your correspondents MESSRS. RIMBAULT and NOLLE—*arcades ambo* in these pleasant fields of exploration\* (4th S. x. 149)—at one place adopts Stow's account of "a beautiful and chargeable Piece of Work, all above the Bridge being of Timber" (see preceding reference to Stow's *Survey*) being substituted for the old tower, but he (Mr. Thomson) assigns it, I think I can show erroneously, to this site, i. e., north of the drawbridge; and in another place inconsistently locates the celebrated Nonsuch House, presumably erected—indeed he himself so ascribes the erection—about the time of the re-edification of the drawbridge tower, on the identical site, namely, over and north of the drawbridge. Now it is certain that two different buildings—and I think I shall demonstrate that they were not identical—could not be coincidently erected on a site that would certainly not suffice for its dimensions for more than one of the two. That Mr. Thomson knew that they—i. e., the new timber tower described by Stow and the other wooden edifice, Nonsuch House—were two different buildings he evinces by giving an engraving of each Seymour, *Survey of London* (vol. i. chap. viii. p. 10 folio edit.) boldly asserts that Stow's "beautiful and chargeable Piece of Work all above the bridge being of Timber," "is the Nonsuch House spoken of in the last chapter," i. e., the chapter describing the bridge itself, apart from the towers surmounting it. In this assumption, so far as I can make out, he is followed by Maitland, Pennant, Northcote and Hughson (I am bound to admit that some of their views is very clearly or emphatically expressed), and by later authorities, such as Britton (*Londiniana*), and such very recent writers as Charles Knight (*London*) and Walter Taitton (*Old and New London*), some more or less equivocally than others. But out of the confusion I gather that most of these authors share Mr. Thomson's error of ascribing two different and coexistent buildings to the common site of one.

NEW.

(To be continued.)

\* That is to say northernmost in relation to the piers south of the centre, the chapel pier.

† Bear in mind the drawbridge was not covered by any tower when Wat Tyler's following forced this approach to the City in 1451.

‡ It is to be observed that the encroachments of dwelling houses upon the bridge were slow and gradual; two towers at the Southwark end, to be hereafter located, and the chapel of St. Thomas were all the superincumbent edifices on the bridge at, and probably for some century after, its completion. See the text further on.

\* "The ways through which my weary steps I pass  
In this research of old antiquary  
Are so exceeding rich, and long and wide  
And sprinkled with such sweet variety  
Of all which pleasant is to ear or eye  
That I, much ravish'd with rare sight  
My tedious travel quite forget  
Altered from Spenser, *The Faery Quee*



## PARCEL POST IN 1682.

About the year 1680 an upholsterer named Murray proposed the establishment of a London district penny post; his scheme was sanctioned and commenced, but he very soon assigned his entire interest in the undertaking to Mr. William Dockwray, who, according to Chamberlayne (*Present State of England*, 1682, part ii. p. 245), was "an ingenious and knowing Citizen of London." He established within the bills of mortality five hundred receiving houses, and employed a very great number of messengers, whose duty it was to call at these receiving houses every hour to convey all letters to the sorting house, of which there were seven, "and presently convey the letters to their respective directions." There were at least four daily deliveries to all parts of London and its suburbs, and eight deliveries in the more central parts. The system thus devised, and carried out by an enterprising citizen, with permission, but single-handed—the chief office being at Mr. Dockwray's own private residence in Lime Street—gave general satisfaction, and was very largely used by the citizens. When it was fairly at work, and when all the minor difficulties incident to the commencement of so large an undertaking had been surmounted, the authorities of the Royal Post Office became "aware" of its existence, jealous of its increasing utility, and determined to destroy it. The Royal Post Office was then an establishment neither designed nor kept on foot for the general convenience and welfare of the people, but was farmed for the sole use and benefit of the king's brother, James, Duke of York. The law officers of the Crown were, therefore, soon called in, Mr. Dockwray was speedily shown to be in the wrong, and his whole arrangement was confiscated by the Royal Post Office, or rather by the agents of the Duke of York.

Into the history of the Post Office generally I do not purpose now any further to enter, my object being to draw attention to the fact that the scheme as first proposed and carried out by Messrs. Murray and Dockwray had the distinct object of carrying very quickly and cheaply not only letters, but also parcels. Chamberlayne says, "For one penny is most speedily conveyed any letter or any parcel not exceeding one pound in weight or ten pounds in value, to and from all parts within the weekly bills of mortality." When Dockwray was dispossessed and his establishment taken on by the Royal Post Office, it was continued to be worked, but in a somewhat modified manner. After a time Dockwray had a pension of 5000*l.* a year granted to him, and subsequently he was employed as controller of the penny post department, but he only held this office for three years, namely, from 1697 to 1700, when he was dismissed in consequence of complaints made against him;

amongst these was especially his treatment of parcels. It was said, "He forbids the taking of any handboxes (except very small) and all parcels above a pound, which when they were taken did bring in considerable advantage to the office, they being now at great charge sent by Porters in the city and coaches and watermen into the country, which formerly went by penny post messengers much cheaper and more satisfactorily." At the commencement Dockwray declined to carry parcels over the value of 10*l.*—a very prudent regulation; and Guy Miegé, in 1703, describing the system as then carried out, says, "The value to be made good by the office provided the things be securely enclosed as they ought, and fast sealed up with hard wax under the impression of some remarkable seal; but not otherwise." In 1682 patients might send to their apothecaries penny notes, and receive in return through the penny post their medicines. Weight is mentioned, but not size; it is obvious that size must soon have become a consideration. It might be very convenient to ladies to desire their caps to be sent to them by the penny post, but it was clearly impossible for the postmen to carry them in handboxes for a penny! In spite of all drawbacks and difficulties, Miegé says that this branch of the post office made a clear profit of about 2,000*l.* a year. EDWARD SOLLY.

## GRANTS OF WILLIAM III.

(Continued from p. 406.)

April, 1693. A Grant and Assignm<sup>t</sup> unto Henry Herbert, Esq., of 2,18*l.* 4*s.* 6*d.* owing to his Maj<sup>y</sup> from Bevas Floyd on his acct of y<sup>e</sup> Revenue of Wales, whereof he was Rec<sup>r</sup> as also of 324*l.* 3*s.* 4*d.* depending on Mr. Nash's acct as Receiver of those Revenues for y<sup>e</sup> Year ending at Mich<sup>l</sup>mas, 1688, and all other arrears appearing to be due from y<sup>e</sup> said Nash to y<sup>e</sup> 15<sup>th</sup> March, 1692, with an Assignm<sup>t</sup> of a proportionable part of a yearly sum payable to Gilbert Whitehall and his Heirs out of y<sup>e</sup> Excise for y<sup>e</sup> sum of 824*l.* 4*s.* owing by y<sup>e</sup> s<sup>d</sup> Whitehall to y<sup>e</sup> s<sup>d</sup> Floyd, of w<sup>ch</sup> y<sup>e</sup> s<sup>d</sup> Whitehall was thereupon to be discharged.

An Authority under y<sup>e</sup> Privy Seal for paying 5,000*l.* unto Sr J<sup>ms</sup> Guyes out of y<sup>e</sup> 20,000*l.* to be raised by Wood sales within y<sup>e</sup> Forest of Dane in six years from y<sup>e</sup> date, at y<sup>e</sup> rate of 1,000*l.* a year. This in consideration of his faithful service.

A Grant and Assignm<sup>t</sup> unto James Herbert, Esq. of y<sup>e</sup> adv<sup>ts</sup> Parsonages or Rectories of Milton and Harston in y<sup>e</sup> County of Kent, and all houses, Lands, Tythes, and other profits thereunto belonging, forfeited by y<sup>e</sup> Attainder of Sr Edward Scott w<sup>th</sup> y<sup>e</sup> Arrears and Mesne profits thereof.

May, 1693. A Demise unto George Sayer and J<sup>ms</sup> Sayer, Esq. of y<sup>e</sup> Lordship and Mannour of Muckland w<sup>th</sup> its appurtenances in y<sup>e</sup> County of Lancaster, and of Leewood Park and other Lands and Hereditam<sup>ts</sup> in y<sup>e</sup> s<sup>d</sup> County for y<sup>e</sup> Term of 99 years from y<sup>e</sup> Death of Queen Howager, part of whose Joynture y<sup>e</sup> s<sup>d</sup> Premises now are, concurrent w<sup>th</sup> the termes granted or to be granted by y<sup>e</sup> s<sup>d</sup> Queen or her Trustees therein, and under y<sup>e</sup> yearly Rent of 10*l.*

June, 1693. A Grant and Demise unto Eliz<sup>a</sup> Hamilton, widow, of 3 Messuages w<sup>th</sup> their appurtenances

late in y<sup>e</sup> Tenure of J<sup>no</sup> Bonneck, and severall other Mes-  
suages, Lands, and Tenem<sup>ts</sup> lying near Hyde Park in y<sup>e</sup>  
County of Midd<sup>x</sup> haben'd for 99 years from y<sup>e</sup> Ex-  
piration of a term of 31 years heretofore granted to Thom<sup>s</sup>,  
late Lord Culpepper, under the yearly Rents of 10s.

A Grant unto St<sup>r</sup> Cornwall Bradshaw and others of all  
y<sup>e</sup> Estate, real and personall, of J<sup>no</sup> Hyde, late of  
London, G<sup>l</sup>smith, extended and seized for severall  
debts and summs of Money due to y<sup>e</sup> Crown Haben't for  
y<sup>e</sup> severall terms and Estates, and under such Rents as  
were payable to y<sup>e</sup> Crown at y<sup>e</sup> time of y<sup>e</sup> seizure thereof,  
with all arrears and Meane Profitts of their premisses  
to their only use and behoof.

Aug<sup>t</sup> 1693. A Grant unto Joseph Hornby, his Heirs,  
Executors, and Assignes, of all y<sup>e</sup> Estate, both real and  
personall, of Edmund Robinson, of Barkand, in y<sup>e</sup> County  
of York, Clerk, and Benjamin, his son, forfeited to his  
Maj<sup>ty</sup> for their Conviction and Attainder of High  
Treason.

Aug<sup>t</sup> 1693. A Grant unto y<sup>e</sup> Bishop of Litchfield and  
Coventry and St<sup>r</sup> Asaph, their Heirs, Executor, Administra-  
tors and Assignes of certain Rectories with their ap-  
parthenances in y<sup>e</sup> County of Montgomery, and severall  
Tithes and Glebe Lands in y<sup>e</sup> s<sup>d</sup> Rectory's, all of y<sup>e</sup> clear  
yearly value of 400<sup>l</sup> found and seiz<sup>d</sup> unto his Maj<sup>ty</sup>  
habeas as parcel of y<sup>e</sup> Estate of y<sup>e</sup> Marquis of Powys,  
forfeited for Treason, for y<sup>e</sup> residue of a Term of 21  
years upon a Lease th<sup>er</sup>of, in being from y<sup>e</sup> Dean and  
Chapter of Christ Church in Oxon upon y<sup>e</sup> severall  
Trusts following, viz<sup>t</sup>, first to discharge y<sup>e</sup> reserved Rents  
payable for ye same, then to reimburse y<sup>e</sup> s<sup>d</sup> Bishop of  
Coventry 33<sup>l</sup>. Next y<sup>e</sup> charges as well of this Grant as  
of y<sup>e</sup> Mannagement of the Trusts therein, and then to  
distribute y<sup>e</sup> Residue of y<sup>e</sup> profits in augmentation of  
severall vicaridges.

Sept<sup>r</sup> 1693. A Grant unto Eliz<sup>a</sup> Bennett of severall  
Goods of Thom<sup>s</sup> Jones to y<sup>e</sup> value of 58<sup>l</sup> 11s. 6d. seized  
into his Maj<sup>ty</sup> hands by y<sup>e</sup> then Sheriff of London upon  
a capias utlagatum issued against y<sup>e</sup> s<sup>d</sup> Jones at y<sup>e</sup> Suite  
of y<sup>e</sup> s<sup>d</sup> Bennett.

Oct<sup>r</sup> 1693. A Remise and Release unto St<sup>r</sup> Sam. Dash-  
wood, St<sup>r</sup> Stev. Evance, St<sup>r</sup> Henry Furness, Francis Dash-  
wood, and Thom<sup>s</sup> Pennyman, of his Maj<sup>ty</sup> Moeity, Right,  
and Title of and in y<sup>e</sup> Seizure of raw Silks appraised  
at 14,718<sup>l</sup>. 17s. and forfeited by reason of unlawful Im-  
portation of, and in y<sup>e</sup> severall Shippes wherein y<sup>e</sup> same  
was imported, and y<sup>e</sup> furniture, ammunitions and provi-  
sions thereto belonging.

A Release and discharge to y<sup>e</sup> Governor and Comp<sup>s</sup> of  
Merchants trading to y<sup>e</sup> East Indies (in Consideration of  
16,038<sup>l</sup>. 16s. 11d. p<sup>d</sup> into y<sup>e</sup> Exchequer, and 1,361<sup>l</sup>. 13s. 1d.  
by y<sup>e</sup> m<sup>ty</sup> paid into y<sup>e</sup> Court of Exchequer in part of Prizes,  
making together 18,000<sup>l</sup>.) of y<sup>e</sup> Moeity reserved to y<sup>e</sup>  
Crown upon their former Charters of y<sup>e</sup> Goods of Persons  
trading without License within y<sup>e</sup> limits of their s<sup>d</sup>  
Charters before Lady Day, 1693, w<sup>ch</sup> have been seized  
and condemned by y<sup>e</sup> m<sup>ty</sup>, as also a release of y<sup>e</sup> tenth Part  
reserved to his Maj<sup>ty</sup> of all Shippes and Goods taken as  
Prize in prosecution of y<sup>e</sup> Warr against y<sup>e</sup> Great Mogul;  
and of and from 7,340<sup>l</sup>. 1s. 9d. decreed in y<sup>e</sup> Court of  
Excheq<sup>r</sup> to be p<sup>d</sup> by y<sup>e</sup> s<sup>d</sup> Comp<sup>s</sup> to his Majesty with a  
Grant of his Maj<sup>ty</sup> tenth of all such prize Goods as are  
yet remaining in y<sup>e</sup> hands of y<sup>e</sup> Commanders of their  
Shippes, and have not been apply<sup>d</sup> to y<sup>e</sup> Use of y<sup>e</sup> Com-  
pany.

A Grant unto St<sup>r</sup> Jno Hoskins, K<sup>t</sup>, his Heirs and  
Assignes for ever, of all those Islands called Ascension,  
Trinidad, and Martin Vnz, situate between y<sup>e</sup> 18 and 22  
Degrees of Southern Latitude, and between ye 18 and 25  
degrees of Longitude West from y<sup>e</sup> Meridian of London,  
and alsoe y<sup>e</sup> Office of Sheriffs within y<sup>e</sup> s<sup>d</sup> Islands, yield-  
ing to his Maj<sup>ty</sup> y<sup>e</sup> fourth part of y<sup>e</sup> Profitts of all Mines

of Gold and Silver wrought in y<sup>e</sup> s<sup>d</sup> Islands on y<sup>e</sup> 25<sup>th</sup> day  
of Nov<sup>r</sup> yearly, of w<sup>ch</sup> Islands y<sup>e</sup> s<sup>d</sup> Sir Jno was also  
appointed Chief Governour during his Maj<sup>ty</sup> Pleasure.

Jan<sup>y</sup> 1693. A Grant unto Meshac Smith, the then  
Vicar of Hendon, and his Successors for ever of a Pen-  
sion of 100<sup>l</sup>. per annum out of y<sup>e</sup> Rents and Profitts of  
certain Rectorys and Tythes there, being part of y<sup>e</sup>  
Estate of y<sup>e</sup> Marquess of Powys, and forfeited to his  
Maj<sup>ty</sup> by his attainder, with an immediate Gift of 100<sup>l</sup>.  
to y<sup>e</sup> s<sup>d</sup> Meshac Smith out of y<sup>e</sup> same.

Jan<sup>y</sup> 1693. A Grant unto St<sup>r</sup> Algernoon May, and  
also to W<sup>m</sup> Petit, Esq<sup>r</sup> now Keeper of y<sup>e</sup> Records in y<sup>e</sup>  
Tower, of y<sup>e</sup> yearly Summ of 250<sup>l</sup>. to each of them  
during pleasure out of y<sup>e</sup> first fruits and annual tenth  
of y<sup>e</sup> Clergy with a Grant of an additional Salary of 25<sup>l</sup>.  
per ann. more to y<sup>e</sup> said Petit in case he survives y<sup>e</sup> said  
St<sup>r</sup> Algernoon.

Feb<sup>r</sup> 1693. A Grant unto Craven Howard and others  
of y<sup>e</sup> use of all such Waters as run down y<sup>e</sup> Count<sup>ies</sup>  
Sewers within y<sup>e</sup> Bills of Mortality (excepted as therein  
is excepted) haben'd for 99 years at 5 markes per ann.  
Rent.

A Grant unto Maynard, Duke of Schonberg and Les-  
ater, and y<sup>e</sup> Heirs Male of his body (in consideration of  
his father's services and Losses), of 4,000<sup>l</sup>. per annum  
payable out of y<sup>e</sup> Revenue of y<sup>e</sup> Post Office until y<sup>e</sup>  
sum of 100,000<sup>l</sup>. intended by his Maj<sup>ty</sup> to be given to  
his s<sup>d</sup> Father for making provision for himself and  
family, shall be pay<sup>d</sup>.—Mem<sup>d</sup>, An account of this was  
given to y<sup>e</sup> House.

A Grant or Demise unto W<sup>m</sup> Blathwayte, Esq<sup>r</sup> in  
consideration of his good Services, and of 571<sup>l</sup>. 1s. 10<sup>d</sup>.  
p<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup> of y<sup>e</sup> Mannor of Egham with its  
appartenances and other Lands, Demesne Rents, and  
Heridam<sup>ts</sup> in y<sup>e</sup> County of Surry, Haben'd for 99 years  
from y<sup>e</sup> Death of y<sup>e</sup> Queen Dowager (part of whose  
Joynture y<sup>e</sup> s<sup>d</sup> premisses are), concurrent with such termes  
as are or shall be granted therein by her said Majesty,  
under the yearly Rent of 3<sup>l</sup>. 6s. 8d.

A Grant or Demise unto Geo. Booth, Esq<sup>r</sup> (in con-  
sideration of 950<sup>l</sup>. pay<sup>d</sup> into y<sup>e</sup> Excheq<sup>r</sup>), of y<sup>e</sup> Mannor  
of Weatham in y<sup>e</sup> County of Essex, with its appartenances,  
together with Hamfretth Wood, parcel of y<sup>e</sup> s<sup>d</sup> Mannor  
and ye Ground and Sale of y<sup>e</sup> same, Haben'd for 99  
years from y<sup>e</sup> Death of Queen Dowager, part of whose  
joynture y<sup>e</sup> s<sup>d</sup> Premises are, concurrent with such termes  
as are or shall be granted therein by her Majesty or her  
Trustees, under y<sup>e</sup> yearly Rent of 180<sup>l</sup>. 15s. 5<sup>d</sup>.

A Demise unto Charles, Earle of Carlisle, St<sup>r</sup> Geo.  
Fletcher, and Thos. Bendlows, Junior, Esq<sup>r</sup> of all y<sup>e</sup>  
Estate found by Inquisition to be forfeited to his Maj<sup>ty</sup>  
in y<sup>e</sup> County's of Cumberland and York by y<sup>e</sup> attainder  
of St<sup>r</sup> Richard Grahame of High Treason, Haben'd for  
99 years from Lady-day, 1693, if y<sup>e</sup> s<sup>d</sup> Sir Richard shall  
so long live, under y<sup>e</sup> yearly Rent of 500<sup>l</sup>. for y<sup>e</sup> pre-  
misses in Cumberland, and 300<sup>l</sup>. for those in York, with a  
Clause to determine an Annuity of 600<sup>l</sup>. payable be  
vertue of his Maj<sup>ty</sup> Letters of Privy Seal out of y<sup>e</sup> s<sup>d</sup>  
Estate to y<sup>e</sup> Wife of y<sup>e</sup> s<sup>d</sup> Sir Richard and Covenants on  
y<sup>e</sup> Leases part to pay 100<sup>l</sup>. p. ann. to Susan, relict of  
Reginald Grahame, Esq<sup>r</sup> Deceased, and 20<sup>l</sup>. per annum to  
Sir Henry Goodrick of Thomas Leister, Esq<sup>r</sup>.

WILLIAM SYKES, M.R.C.S.

Moxborough.

(To be continued.)

SHAKESPEARE'S PALL-BEARERS.—Who were  
Shakespeare's pall-bearers? I am unaware if the  
question has ever before been asked, much less if  
patient research has found out. According to the



Philadelphia *Times* of Oct. 25 America gives rest to the bones of one of them. Your Yankee contemporary, on its own authority joined with that of the *Buffalo Courier*, asserts that on a slab of red sandstone in a graveyard at Fredericksburg, Virginia, may yet be deciphered these words:—

"Here lies the body of  
Edward Heldon,

Practitioner in Physics and Chirurgery. Born in Bedfordshire, England, in the year of our Lord 1542. Was contemporary with and one of the pall-bearers of William Shakespeare, of the Avon. After a brief illness his spirit ascended in the year of our Lord 1618—aged 76."

The thing looks at first like a clumsy hoax. Shakespeare died in 1616, when this Heldon must have been seventy-four years old—not a likely age for emigrating to a distant wild country. But your Yankee contemporaries state that the stone has been a "feature" of the district for at least a hundred years. There is said to be preserved a copy of the *Fredericksburg Gazette* published in 1754, in which appear some verses, from which the following is quoted:—

"For in the churchyard at Fredericksburg  
Juliet seemed to love;  
Hamlet mused, and old Lear fell,  
Beatrice laughed, and Ariel  
Gleamed through the skies above—  
As here, beneath this stone  
Lay in his narrow hall,  
He who before had borne the pall  
At mighty Shakespeare's funeral."

The stone is said to have originally stood in the graveyard of St. George's Society, but somehow got removed to the "Masonic Yard" (burial-ground, presumably), where it now lies under a locust tree. One of the oldest residents, a Mr. Samuel Knox, vestryman at St. George's, has been interviewed and "remembers the stone well":—

"It stood, he said, probably in the line of Burnside's road through the graveyard. It was considerably battered from his early recollection and had settled quite deep in the ground, the exposed end leaning at an angle of about forty-five degrees. He had not seen it since the war. How it drifted over into the Masonic ground is one of the mysteries of the war, but there it is, flat on its back, under a tangle of weeds and creepers, with the upper corner chipped off and the old English lettering dim, but traceable."

The whole story smacks strongly of Yankee imagination. But if any of your readers have friends in Virginia, the affair may be worth a two-pence-halfpenny inquiry. C. C. OSBORNE.  
Salisbury.

[We have been favoured by our correspondent G. L. B., of Cincinnati, with a copy of the *New York Times* of October 20, giving the same information.]

MARRIAGE OF THE PARENTS OF DR. JOHNSON: TWO MICHAEL JOHNSONS CONTEMPORARIES. —Not remembering to have seen elsewhere in print a record of this marriage, of which the W. Salt Library at Stafford has a minute (Salt MS. 208),

written in the hand of Edmund Malone, I transcribe and enclose it, with Malone's words appended:—

"From the Register of Packwood in Warwickshire.

1706. Mickell Johnsones of Richfield and Sara Ford married June the 9th

copied by the Rev<sup>d</sup> Mr. Blakeway in 1811.

the father and mother of Dr Samuel Johnson."

Thus far the minute, first copied, it would seem, by the learned historian of Shrewsbury. It seems singular that nearly at the same date there was a Michael Johnson at Chester, as appears from Ormerod's *Cheshire*, by Helsby, p. 215, where, A.D. 1702, the mayor, William, Earl of Derby, having died on November 5, his successor is said to have been Michael Johnson. The names Michael and Samuel were commonly used by Johnsons, however, and, by a more singular coincidence, the embryo lexicographer had from this cause his aspirations as a translator nipped in the bud, for he was informed, after he had printed two sheets of a new translation of Fra Paolo's *History of the Council of Trent*, that a clergyman of the name of Samuel Johnson was already engaged upon the same work. T. J. M.

Stafford.

REFERENCE TO DR. JOHNSON.—Perhaps the following letter, relating to Dr. Johnson, may be new to many of your readers. It was found, I think, among the papers of the grammar school of Solihull, in Warwickshire:—

Solihull y<sup>e</sup> 30 August 1735.

SIR,—I was favoured with yours of y<sup>e</sup> 13<sup>th</sup> inst. in due time but deferred answering it till now, it taking up some time to inform the s<sup>ms</sup>ofees of the contents thereof: and before they would return an answer, desired to make enquiry of y<sup>e</sup> character of M<sup>r</sup> Johnson, who all agree that he is an excellent scholar, and upon that account deserves much better than to be schoolmaster of Solihull. But then he has the character of being a very haughty ill-natured gent: and y<sup>t</sup> he has such a way of distorting his face (w<sup>h</sup> though he cannot help) y<sup>e</sup> gent think it may affect some young lads: for these two reasons he is not approved on, y<sup>e</sup> late master Mr. Crompton's huffing the s<sup>ms</sup>ofees being still in their memory. However we are all extremely obliged to you for thinking of us, and for proposing so good a scholar, but more especially is, dear sir, your very humble servant

HENRY GRESWOLD.

ED. GORDON DUFF.

Wadham College, Oxon.

FRISIAN.—Mr. W. J. Thoms, the founder of "N. & Q.," besides his Anglo-Saxon studies, has always taken an interest in that neighbouring subject of Frisian, much neglected here. Indeed Maso-Gothic has had a preference over it. Mr. Thoms advocated a Frisian Guild, and it will interest all students of our language to know that the Bible Society has just brought out the Gospel of St. Matthew in Frisian. To the members of the Dialect Society in particular this little tract will be acceptable. H. C.

**DAMAGES IN BREACH OF PROMISE CASES.**—The following extract from the *Law Journal* of November 22 should, I think, find a corner in the pages of "N. & Q."—

"The 10,000*l.* awarded to the plaintiff in *Finney v. Cairns* (otherwise *Garnyle*) is probably the largest amount of damages ever recorded in this country in an action for breach of promise of marriage. The nearest approach to it is 3,500*l.*, given in 1835 to a solicitor's daughter for the loss of the alliance of a solicitor who had inherited a considerable fortune from his father (*Wood v. Hurd*, 2 Binn. N.C. 168). In 1866 the sum of 2,500*l.* was awarded to a milliner's daughter as compensation for losing a husband in the shape of a young gentleman with 900*l.* a year (*Berry v. Da Costa*, 35 Law J. Rep., C.P. 191); but there were circumstances in the case tending to make the damages exemplary. In former times, apparently, it was more common for disappointed husbands to bring actions than now, and in the reign of William and Mary 400*l.* was awarded for the loss of a lady worth 6,000*l.* (*Harrison v. Cage*, Carth. 427)—the largest sum, we believe, awarded by unsympathetic jurymen to a male plaintiff. No doubt as large, and perhaps larger, sums than the present have been paid out of court; but we now have an assessment, agreed upon by all concerned and sanctioned by a jury, of a countess's coronet at 10,000*l.*"

In the *Annual Register* for 1824, in the "Chronicle" for December 22, will be found a short account of *Foot v. Hayne*. This was an action brought by the celebrated actress Maria Foote, afterwards Countess of Harrington, against "Pea-Green" Hayne for a breach of promise of marriage, and in which a verdict was given for the plaintiff with 3,000*l.* damages.

G. F. R. B.

**A LADY'S DESCRIPTION OF THE TELEGRAPH IN 1819.**—In a journal kept by a lady of rank in 1819 occurs the following curious account of what she considered the process of telegraphing to be: "The merits of the telegraph are much discussed—a new invented machine, by the French, for the speedy communication of news, by means of seeing writing from a great distance, through a telescope, which saves much time and travelling expenses." I think the above may be worthy of a book in "N. & Q."

D. G. C. E.

**"GETTÉ EN MOLLE."**—Having had occasion to refer to Willshire's *Introduction to Ancient Prints*, at p. 188 I met with an extract from the diary of Abbot Jean le Robert in which the above expression is used, which has puzzled many learned persons, as upon it partly rests the question whether books were printed with movable types in the Netherlands so early as 1446. The original runs: "Item. Voor een Doctrinale gettē en molle dat te Brugge door Marquart, den eersten schryver van Valenciennes, in Januari xlv6 [=1446] voor Jaquet liet helen. 20 Sols toucouas," &c. This Hessel's translates, "which I sent for from Bruges, by Marquart, the first writer of Valenciennes in Jan. xlv., &c., with two commas. Now, if we translate "door" by "through," as I believe is

allowable, the sense would be: "Item. For a Doctrinal which, when I was at Bruges, I sent for through Marquart, the first writer of Valenciennes"; or, if "den eersten schryver" was in 1446, equivalent to "van den eersten," then, "from the first writer of Valenciennes." Moreover, Littré gives under "Molle," "C'est à nombres de feuilles de vélin, ou de parchemin, entre lesquelles on met les feuilles d'or et d'argent." All things being taken into consideration, it seems that those who maintain that the abbot simply sent for a manuscript on vellum, bound up into a book are right.

RALPH N. JAMES.

**CONTINUOUS PAGINATION.**—It may be worth noting as a rare occurrence in modern books that the two volumes of *Life and Letters of Bayard Taylor*, just published by Mr. Elliot Stock, are pagged continuously, the first page of text of vol. ii. being numbered 415. JOHN RANDALL.

**"INSULAR ARRANGANCE."**—It is amusing to observe how the travelling Briton frequently feels himself aggrieved by the stupidity of foreigners who persist in pronouncing names of places in their own countries according to their own manner. That this is no new feeling on the part of the English is, I think, beautifully manifested in the following extract from *The History of the Straits*, written in the middle of the last century by Col. James, of the Royal Artillery. The author says (vol. i. p. 62):—"Opposite to Gibraltar is the bay of that name, which the Spaniards, after their corrupt and abusive manner, pronounce Khibraltar!"

R. STEWART PATTERSON.

Hale Crescent, Farnham.

**SUPERSTITION AMONG THE COOLIES.**—The coolies from the Presidency of Madras on board ship resort to the following means to ensure fair wind and fine weather. Amongst themselves they collect small bits of money or any other valuables they may possess, which they tie up in a bag, and commission a sailor to take up and tie on to one of the masts, when they believe a god comes down in the night and takes it away as an offering. It, of course, always disappears, one of the coolies ascending after dark and bringing it down, to share the contents with his fellow sailors. Another method is to collect similar odds and ends and cast them broadcast into the sea from the stern of the vessel. Both means, I am told, they believe will bring a favourable wind and fair weather. The earlier superstition is probably encouraged by the sailors, owing to the lucrative results to themselves.

ALFRED.

**MISPRINT.**—This instance of the humorous humour of "John Bull's neighbour" is well embalmed. It is clipped from the *Revue Mensuelle de Livres et de Libraires*.—Chal



collector and Frintzeller's Chronicle witz infatulations of every description.....London, 1814, in-8, v. 3."

FRANK REDK FOWKE.

24, Victoria Grove, Chelsea, S.W.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

**QUERIES CONCERNING BISHOP KEN.**—*The Monk and the Bird*.—Can any one tell me to what source this legend is to be traced? Archbishop Trench has written a poem on it. Cardinal Newman refers to it in his *Grammar of Assent*; but neither recollects whence it came to him. The former thinks it may have been from Drexelius, but I cannot get at that writer in Torquay. For those who do not know it, I may add that the legend records how a monk who was perplexed by the thought of eternity was taught to understand it. Bishop Ken tells the story thus (I quote the last verse only):—

"The Bird, by her harmonious Note,  
Allured him to a wood remote;  
Three centuries her song he heard,  
Which not three hours to him appeared,  
While God, to his dim-sighted, doubtful thought,  
Duration boundless, unsuccessive, taught."

It is obvious that the answer to this question may throw light on Ken's range of reading beyond the books in French, Italian, Spanish which were once his, and the catalogue of which now lies before me.

**Confirmation under the Commonwealth.**—When Ken was six years old, in 1643, episcopacy was abolished, and the use of the Prayer book prohibited by the Long Parliament. Where and by what bishop was the boy likely to have been confirmed? Bishop Skinner, of Oxford, is said by Bowles (as usual without a reference) to have been the only bishop who held ordinations during the Commonwealth, and Bathurst, afterwards President of Trinity and Dean of Wells, to have been his examining chaplain. Are any bishops known to have confirmed at that period; and, if so, what was the practice of the Anglican clergy at that time as to the age of candidates?

**Mr. William Jones.**—The Nonjuring bishops seem to have found that, even though they were not engaged in conspiracies, it was necessary, in sending their letters through the Post Office, to use the arts of conspirators. Ken's letters to the ex-Bishop of Norwich (Lloyd) are always addressed to Mrs. Hannah Lloyd. His own alias was Mr. William Jones. A search among old correspondence of that period might possibly bring to light letters so addressed that would turn out to be important.

"*Interlamenta Pia*."—A copy of this book was given to Ken, presumably by its author, L. D., by a friend who signs himself Timothy +, and who writes in terms of the most devoted attachment. Can any one tell me more of the book or its writer?

This batch of questions may, I think, suffice for the present. Your readers will, I am sure, be glad to hear that my search, or rather that of the kind friends who are helping me, has brought to light a rich mass of materials, unpublished sermons, letters, poems, meditations, and the like.

E. H. PLUMPTRE.

Carlishad Villa, Torquay.

**"POTTIS POTILLERS": "BOSSELLS": "BULLIONS": "BAILES."**—In a valuable manuscript, once belonging to Henry VIII., and composed in his time, are the following words, requiring explanation, viz. *Pottis potillers*—the then pottle-pots!—*busells*, on which sometimes armorial bearings are said to be engraved; *bullions*, on which cups and other vessels are said to stand; *bailes*, sometimes described as being in lions' mouths. Can any of your correspondents kindly explain the meaning of these words? E. N.

**WORKS ON GARDENING.**—Will some of your correspondents kindly give me information as to works or publications upon gardening? I want some brief particulars of each of the more modern publications, say title, with name of author, date of publication, and, if available, brief summary of contents. What means would be most likely to provide me with details? Is there any dictionary or catalogue that would help me?

EDMUND J. BAILLIE, F.L.S.

Chester.

**LADY HOWARD.**—Information is desired as to a Lady Howard of whom there is a portrait in Ayubo Park, Northamptonshire. She is painted holding an open letter in one hand, bearing the date Feb. or Jul. 28, 1721, and signed "Mary Chandos." A seal on the envelope of a coat of arms with a harp in one quartering; supporters resembling lions and three crests. No more of the letter legible. L. C.

**DIGHTON'S CARICATURES.**—Turning to the references concerning these caricatures, and replies as to whom they represent, some time ago, I find no mention of one of which we have a copy in the reference library of this gallery, in addition to one in the possession of my own family, viz. that of "A View of Holland," which represents my grandfather, Mr. Swinton C. Holland, a distinguished merchant, partner with the original Baring Brothers, in which position he greatly assisted in negotiating their famous loans to the Bourbons on their restoration, 1814-6. He died suddenly in Messrs. Baring's office, January, 1827. The sketch is unsigned, but I believe it was drawn

on the Stock Exchange by Richard Dighton. Can any one inform me whether there is any caricature of the first Lord Alvanley (Sir Pepper Arden) in the Dighton series? L. G. HOLLAND.

National Portrait Gallery.

[See 3rd S. iv. 410; vi. 187; vii. 119, 189; ix. 370, 423; x. 13, 70, 99, 180, 413, 519; 4th S. vii. 418; 5th S. iii. 387, 452.]

**FYLFOT.**—At 5th S. x. 436; xi. 154 there are two attempts to explain the origin of this heraldic term. One supposes *fyلفot* to mean fowl-foot; the other contributor suggests that it is equivalent to *fele foot*, i.e., many-footed. A third etymology has been proposed, namely, *fyلفer-fote*, four-footed. It is impossible to be satisfied with any one of these three explanations, as at present they are all mere guesses, unsupported by any evidence. We know nothing of the history of the word; we cannot even be sure that the word is in origin English. May I be allowed to repeat a query I sent six years ago? Who first uses the word *fyلفot*? Is it to be found in any Middle English text? A. L. MAYHEW.

**MINIATURE OF FACE AND HAND.**—I have a singular miniature of the close of the last century or beginning of the present, concerning which I should like information, if such can be obtained. It is in a handsome gold setting, with a solid hook to attach it to a chain, and is in size about 3 in. by 2½ in. The face, which is in profile, is long, sharply cut, and handsome, with a certain resemblance to that of John Kemble. The hair, apparently powdered, is white, and falls over the forehead, less in the shape of a fringe than in thin locks or tufts; the eyebrows are dark, and the eyes apparently blue. The face is clean shaven. Costume, a dark buttoned coat with broadish collar and lappels, a white double waistcoat, a white linen or muslin necktie, with no collar. What is most striking in the miniature, and should identify it, is a pictured hand on the obverse. This hand, which occupies about two inches of the obverse, is of abnormal length and slenderness, and might probably have been taken after death. The nails are also very long. The thumb and little finger seem disproportionately long. The wrist is clasped by a light narrow wristband of a full-sleeved shirt fastened by links of coral. The appearance of the whole is rather ghostly. A. C. S.

**BURNING OF WITCHES.**—W. W., who edited the examination of the witches at "St. Osce's," Essex, complains that witches in England could only be hanged. Reg. Scot. also, bk. ii. c. iv., where he holds W. W. up to scorn, says the same, while afterwards he speaks of their being burnt abroad. The Act 33 Henry VIII. c. 8, made witches as felons to suffer death or forfeiture, and without privilege of clergy or sanctuary. This Act was repealed by

that of 1 Edw. IV. c. 20, but a similar act, entering more into detail as to the punishments to be in each case inflicted, was enacted 5 (not 1, as sometimes stated) Eliz. c. 16. By what law was at what time was the execution of them by burning ordained in Great Britain?

BR. NICHOLSON.

**ENGRAVERS' PROOFS OF THE PENNY POSTAGE STAMP.**—The commission to engrave the first postage stamp was originally given to Charles Heath, but, as he feared his eyesight was not good enough for such fine work, he handed it over to his son Frederick. The price agreed upon was, I am told, 80*l*. The first plate was so lightly engraved that it was impossible to electotype it, so it was re-engraved in a much darker manner. About twenty years ago Mr. D. I. White presented me with six impressions, printed direct from the copper-plates; these had been given to him many years before by Frederick Heath. I concluded at first that this set was unique, but was afterwards told that the collector who was the habit of getting the earliest proofs of the new plates from the engravers might have had some (I forget his name, but my uncle, Mr. Robert Graves, A.R.A., once told me, and also that I knew him well. This collector always wrote the particulars of each proof in a very neat hand at the bottom of the paper.) Curiously enough, this year I saw in a shop-window a sheet of four impressions, with this same collector's writing on it, and secured it at once. I should much like to know whether any other impressions exist, and also the above collector's name, if any of your readers know it. The following is a description of the impressions I have:—

Cancelled plate:—1. The etching with the background not filled in behind the hair and front of the coronet; 2. Duplicate of the above; 3. Touched proof, with the unfinished parts polished in Indian ink; 4. Finished proof, before any inscription top or bottom; 5. Duplicate of the above; 6. Finished proof, with the words "Postage, one penny," engraved at the bottom.

Second plate:—1. Etching with head left white; 2. Unfinished proof, with some white left behind the hair and neck; 3. Finished proof, before any inscription top or bottom; 4. Duplicate of the same. ALGERNON GRAVES.

Roslyn House, Finborough Road.

**MOTHER HUBBARD.** (See 2nd S. ix. 244.)—Some times when one is tempted to send a question for insertion in your columns, it "gives one pause." I remember that the information desired may be something which nearly every one knows already. E. H. K., a letter from whom appeared in the issue of March 31, 1880, apparently for some time was asking for such information, for his apology, "I am afraid that I am



often-answered query." He then says, "I entreat you to tell me whether anything is known of 'Mother Hubbard' or her husband, before the publication of Spencer's [sic, with a c] *Mother Hubbard* [sic] tale, and the equally excellent, if not superior, *Father Hubbard* tales of Middleton." Perhaps E. H. K.'s apology was not necessary; for I think that his question, at any rate, has never been answered. If you think that the lapse of nearly a quarter of a century justifies me in repeating the question, I should like to do so, with regard to Mother Hubbard (or Hubberd—an a is the more familiar in the nursery rhyme, but Spenser seems to have used the e spelling uniformly, and that seems more reasonable for a word that rhymes with *cuphoard*). As to Father Hubbard, I suspect that that name is simply made from the other. But the name Hubbard itself?

I should like, also, to ask for light on the first title of Spenser's poem, viz., *Prosopopoia*. It is plainly *προσωποποιία*, with the penultimate syllable pressed out in the Anglicizing. But did Spenser introduce the Anglicized form? Is it found in any other writer, either before or after 1591? And does Spenser mean by the word a masking or personating by the fox and the ape, who are the heroes of his tale, so that we might almost translate by *Transformations*; or does he mean that the story is itself a *προσωποποιία*, that is, a dramatic tale?

P.S.—Edmund Bolton, the author of *Hypercritica* (? 1615), wrote a Latin poem on the taking of the body of Mary Queen of Scots from Peterborough to Westminster Abbey (in 1612). Warton mentions a MS. draft of this in the British Museum (MSS. Cott., Tit. A. 13, 23). The name given to it is "*Prosopopeia Basilica*."

J. W. THOMPSON.

"A LETTER [RELATING TO MADRIGALS] written by Dr. Burney to Mr. Walker, Dublin, 1798." I should be glad if any reader of "N. & Q." could tell me where I can see a copy of the above. I have reason to believe it has never been printed.

C. SUTER.

76, Osney Crescent, Camden Road.

AMYOT.—Where in London did the antiquary Thomas Amyot die? He died Sept. 28, 1850.

C. A. WARD.

Haverstock Hill.

GUIDO GUINICELLI.—Where can I find a good account of the life and works of this eminent Italian? Has any good translation of his books been yet published? If so, by whom?

T. CANN HUGHES, B.A.

Chester.

"THE MAIN TRUCE; OR, A LEAF FOR LIFE."—Under this rather sensational heading there appeared in the *Saturday Magazine* for May 16,

1835, a sea tale purporting to be a sailor's yarn, which the editor gives as from the pen of Capt. Basil Hall. It is written with literary skill and technical knowledge; and I am satisfied, from its internal evidence and peculiar expressions used, that it is by an American author, perhaps Fenimore Cooper or Washington Irving. Can any of the readers of "N. & Q." mention the real author with any degree of certainty?

H. Y. POWELL.

BARMAR Mews lies between Jermyn Street and St. James's Square, not far from Piccadilly Circus. What is the origin of the name?

R. W.

Brompton.

ARTHUR YOUNG, author of *Six Weeks' Tour through the Southern Counties of England, &c.* He was a son of the Rev. Dr. Young, Prebendary of Canterbury and chaplain to the Speaker of the House of Commons. Can any correspondent obligingly inform me as to his family and arms? I should be also glad to know what was the Christian name of his son, who purchased an estate in the Crimea, and whether he left any descendants.

S. G.

A NAVAL FLAG.—In more than one MS. coloured drawing of Elizabethan ships of the royal navy I have seen a flag on the ensign staff at the stern of the vessel. It is striped horizontally, and has no border. The stripes run thus: a centre stripe blue, then white, yellow, white, yellow, white, yellow—making three white and three yellow alternate stripes on each side of the blue. Can any one explain what this flag was, and what the colours signified? The jack, in each case, is carried on the mainmast, and in one drawing it has a faint yellow border round the three outer edges.

GEORGE F. HOOPER.

Streatham.

DEAN HALL, OF DURHAM.—Can any one supply me with information concerning the ancestors and other relatives of this dignitary? He was married in 1794 to the Hon. Anna Maria Byng, third daughter of the fifth Viscount Torrington. Had he any issue by this marriage?

C. W. S.

MUNICIPAL AND ACADEMIC HERALDRY.—Have the works on the above topics by the Messrs. Hope, referred to in "N. & Q.," 6th S. i. 444, ever been published?

P. J. ANDERSON.

Aberdeen.

PORTRAIT OF LOUIS XIV.—I am the possessor of a portrait of this monarch when an infant, apparently between one and two years old. It has all the characteristic waxiness and vivacity of expression of Mignard's painting. The infant is perfectly nude, with a jewelled order suspended from its neck, and is caressing a black cat.

Perhaps MR. RALPH JAMES or others of your readers could kindly inform me if there exists a duplicate of this interesting portrait, and where.

P. J. ROZENBAUM.

**GASKARTH, GEEKIE, AND STINTON FAMILIES.**—A member of each of these families was Vicar of All Hallows, Barking, during the eighteenth century. I possess all the printed information procurable about Stinton as found in Boase's *History of Eeeter College*, and *The Life of Bishop Porteus* by Hodgson. Further particulars desired.

J. MASKELL.

Emanuel Hospital, Westminster, S.W.

**AUTHOR OF ORATIONS WANTED.**—Who was the author of *Tres Oratiuncule habite in Domo Conventionis Ocon*, dated St. Mary's Hall, December, 1743? They were spoken on the occasion of conferring the honorary degree of D.C.L. on James, Duke of Hamilton; George Henry, Earl of Liebfeld; and John, Earl of Orrery. If by the public orator of that date, who was he?

EDMUND M. BOYLE.

### Replies.

#### THE INQUISITION.

(6th S. x. 309)

Here is a list of books from notes made at various times. It is neither exhaustive nor discriminating, and may be incorrect in places, but may, nevertheless, be of service:—

- Paolo (P.). *Discorso dell' Inquisizione nella Venetia*. 4to. 1639.  
 The Bloody Inquisition of Spain. 8vo. 1656.  
 Delton's Account of the Inquisition at Goa (in French). Paris, 1684.  
 Relation de l'Inquisition de Goa. 12mo. Paris, 1687.  
 Delton's History of the Inquisition at Goa. Translated. 4to. London, 1688.  
 History of the Inquisition at Goa (in Dutch). 12mo. Amsterdam, 1697.  
 Proceedings of the Inquisition in Portugal. 8vo. 1713.  
 Geddes (Michael). *Inquisition of Portugal*. 8vo. 1714.  
 Histoire des Inquisitions. 2 vols. 12mo. Cologne, 1719.  
 Piazza (H. B.). *Inquisition in Italy*. 4to. 1722.  
 Martin (Isaac). *Sufferings in the Inquisition in Spain*. 12mo. 1723 and 1724.  
 Limborch (Philip). *History of the Inquisition*. Translated by Samuel Chandler. 2 vols. 4to. London, 1731.  
 Berriman (W.). *Brief Remarks on Chandler's History* (and other pamphlets).  
 Delton's Inquisition at Goa. 8vo. Dublin, 1732.  
 Baker (J.). *History of the Inquisition*. 4to. 1734 and 1736.  
 Chandler (Samuel). *History of Persecution*. 8vo. 1739.  
 Memoirs of Gaudenzio di Lucca (Inquisition at Bologna). [By Bp. Berkeley?] 8vo. 1738.  
 Courton (John). *Sufferings for Freemasonry in the Inquisition at Lisbon*. 8vo. 1743.  
 Narrative of the Original of the Inquisition. 1748.  
 Marchant (John). *Bloody Tribunal*. 8vo. 1756.

- Histoire des Inquisitions. 2 vols. 12mo. C. 1759.  
 Rozelli, L'Infortune Napolitain—sa Prison de l'Inquisition. 2 vols. 12mo. [translated by Defoe].  
 Memoirs concerning the Inquisition. 8vo. 1760.  
 Popish Cruelty Displayed, England's Bloody Tribunal. 1760.  
 Marchant (John). *Bloody Tribunal*. 8vo. Perth.  
 Piazza. Account of the Inquisition. 4to. 1760.  
 Relation de l'Inquisition de Goa. 12mo. 1780.  
 Stockdale (J.). *History of the Inquisition*. 4to.  
 Neil (A.). *Vindication of Masonry, with an Account of the Sufferings of a Mason in the Inquisition*. 8vo. 1810.  
 Narrative of the Persecution of Joseph de la Freemason, by the Inquisition at Lisbon, 1802. 8vo. 1811.  
 Buchanan (Claudius). *Christian Researches into the Inquisition at Goa*. 8vo. Cambridge, 1811.  
 Influence of the Spanish Inquisition. Translated. *El Egraal*, a London journal. About 1811.  
 Delton's Inquisition at Goa. Translated, with account of Arch. Bower's Escape from the Inquisition. 8vo. 1812 and 1815.  
 Informe sobre el Tribunal de la Inquisicion. Cadix, 1812.  
 Discours sur le Tribunal de la Inquisition. Cadix, 1813.  
 Chandler (S.). *History of Persecution*. New York, with Buchanan on Inquisition at Goa. 8vo. 1813.  
 Wright's History of Inquisition. 8vo. 1816.  
 Limborch's History, abridged. 8vo. 1816.  
 Puigblanch (Ant.). *Inquisition Unmasked*. 7 vols. 8vo. 1816.  
 History of the Inquisition. 8vo. 1817.  
 Lorente (J. A.). *History of the Inquisition*. Translated. 8vo. 1826, 1828.  
 Van Halen (J.). *Narrative of Imprisonment in the Inquisition at Madrid*. 2 vols. 8vo. 1827.  
 History of the Inquisition. 12mo. 1828.  
 Escape of Fernand de Alcantara from the Inquisition. Oxford, 1841.  
 Feren (V.). *Mystères de l'Inquisition*. 8vo. 1845.  
 Inquisition and Judaism. Lisbon, 1705. Translated by M. Mocatta. 8vo. 1845.  
 History of the Inquisition. 12mo. 1850.  
 No Popery! Horrors of the Inquisition. Nine 12mo. 1850. 35th thousand, 1851.  
 Simpson. *Inquisition Revealed*. 8vo. 1851.  
 Davie (C. H.). *History of the Inquisition*. 8vo.  
 Achilli's Dealings with the Inquisition. 8vo.  
 Rule's Brand of Dominic, or Inquisition. 8vo. 1852.  
 Houghton (T.). *Inquisition in all Ages*. 12mo. 1852.  
 Gibbings (R.). *Proceedings of Roman Inquisition against F. Manfredi*. 8vo. 1852.  
 History of the Inquisition. 2 vols. 12mo. 1852.  
 Rule (W. H.). *History of the Inquisition*. 8vo. and 2 vols. 8vo. 1874.

The few books mentioned by Lawnder included in the above. Other authors are by Chandler and Buchanan, and by C. Antidote against Popery, 1679, chap. 10. Epistle of Juan Pina, 1560, was reprinted by W. Lithgow's Travels, 1611, his tortures by the Inquisition of Status V., Inquis



*Christian Martyrology, with the Rise and Progress of the Inquisition*, edited by A. Clarke, Esq., W. C. B.

The following bibliography, appended to Dean Kitchen's article on the Inquisition in the *Encyclopædia Britannica* may be of use:—

Eymerich (N.). *Directorium Inquisitorium*. Rome, 1557.

Valdes (F.). *Edict establishing Procedure*. Madrid, 1561.

Paramo (L. de). *De Origine et Progressu Officii Sanctæ Inquisitionis*. Madrid, 1593.

Limborch (Philip von). *Historia Inquisitionis*. Amsterdam, 1692.

The Abbe Marsollier's *Histoire de l'Inquisition* (based on Limborch).

Llorente (J. A.). *Historia Critica de la Inquisición de España*. Madrid 1812-13.

Gama. *Kirchengeschichte von Spanien*. Ratisbon, 1878.

Hoffman (F.). *Geschichte der Inquisition*. Bonn, 1873.

Moliner. *L'Inquisition dans le Midi de la France*. 1850.

The modern defenders of the Inquisition are:—Rodrigo (F. J. G.). *Historia Verdadera de la Inquisición*. Madrid, 1876-7.

Deti y Lara (J. M.). *La Inquisición*. Madrid, 1877.

EDWARD H. MARSHALL, M.A.

Hastings.

The *Student's Encyclopædia* gives the following list of works upon the Inquisition:—The histories of Nigrius (1582); Paramo (1598); Marsollier (1613); Limborch (1692, the best of the old works); Rule (1874),—for the Inquisition in France, *De la Mothe-Largon* (1829); in Spain, Gonsalvi (1567), Arnold (1609), Bebel (1692), Puigblanch (English translation by Walton, 1816), De Maistre (*Lettres sur l'Inquisition Espagnole*, 1822), Hefele (Ximenes, second edition 1851, trans. by Dalton, 1860); in Portugal, Herculano (1858); and at Goa, Dellon (1663). See also Brandt's *Netherlands*, McOrie's *Spain and Italy*, Ranke's *Popes*, the works of Prescott and Motley, and Haureau, *Bernard Delicieux et l'Inquisition Albigeoise* (Par. 1877). Prescott's statements regarding the Inquisition have been reviewed by Archb. Spalding, *Macmillan* (1869).

F. J. OVERTON.

Walsall.

The best book on the subject is Limborch's, in two volumes quarto, translated by Samuel Chandler, 1731. It is an elaborate work, and seems to be thoroughly trustworthy. It has also some engraved illustrations that for their grace and draughtsmanship are worthy of Raphael.

C. A. WARD.

Haverstock Hill.

FESTIVAL OF ST. MARY THE VIRGIN (6th S. x. 269, 376). Your correspondent who signs J. T. F. the festivals of St. Mary from "the Sarum or calendars of the Roman rite." In a

calendar of English use in a MS. Portiforium (*pænes me*, as they used to quote) there is no entry of Visitation in July 2. Neither does it appear in the Winchester, nor the Exeter, nor the other old English calendars printed by Hampson, nor is it in the Runic calendar of the fourteenth century printed by Olaus Wormius, although the other five—February 2, "Kindelness"; March 25, "Mariu M.I. fastu"; August 15, "Mariu missa"; September 8, "Mariu M. yfri"; and December 8, "Mariu messa"—occur. The festival of Visitation appears to have been instituted by Urban VI., A.D. 1382, and confirmed by the Council of Basil, A.D. 1411 (Martene de Rit., 1737, vol. iii, cols. 579-80). William of Worcester in 1450 seems to have noted the observance of it by the Austin Friars at Yarmouth as a novelty to him (ed. 1778, p. 375). In ordinary speech of Roman Catholics in Ireland the Assumptio S.M. is called "Our Lady Day in August."

THOMAS KERSHAW.

Bristol.

A PORTRAIT OF SHAKESPEARE (6th S. x. 367).—"Zucero," or "Zucchero," says the late Mr Hain Friswell, in his *Life-Portraits of Shakespeare* (Low, Son & Co., 1861, p. 90), "could not well have painted our poet unless Shakespeare had sat to him abroad.... He left England in 1580, when Shakespeare was sixteen years old."

In the admirable series of articles on the portraits of Shakespeare by Mr. J. Parker Norris, of Philadelphia (*Shakespeareana* for July, 1884, Trübner & Co., p. 230), this learned historian and critic says that the so called Zucchero portrait

"was formerly in the possession of R. Cosway, R.A., at whose house Boaden saw it. Cosway claimed that it was an original portrait of Shakespeare. It was on panel, and on the back of the picture were the words, 'G. G. Shakspeare.' It could not have been painted by Zucchero, for it represents a man of at least thirty years of age, and Shakespeare having been born in 1564, his portrait representing him of that age could not be the work of an artist who left England about 1580.... Nothing further is known concerning the history of this portrait. Cosway did not give Boaden any information beyond his belief that it was an original picture by Zucchero. The picture is of life size, in an oval, and delicately painted. It represents Shakespeare leaning on his right elbow. His hand supports his head, and the eyes look directly at the observer. The eyes are very singular, being oblique and somewhat like a cat's. The hair is very thick and black, the beard full and dark, while an enormous collar, open very low at the neck, falls over the shoulders. The costume is very plain. On the table on which the poet leans there are some papers. Boaden thought it resembled Torquato Tasso more than Shakespeare, and the eyes alone are enough to condemn it as a picture of the great poet. A mezzotint was made from this portrait by Henry Green, which was coarsely done, and very unlike the original picture. W. Holl engraved a well-executed plate from the picture itself, which was published in Wivell's *Inquiry* in 1827."

Boaden further states, in his *Inquiry* (R. Tripphook, 1824, p. 63):—

"About a year before Mr. Cosway died, I called upon him to inspect the picture carefully again, that I might not be compelled to rely upon an impression made five-and-twenty years ago. He told me, on my pointing to its old position in his sitting-room, that he had lent it to a very amiable friend of his, a female artist, who had requested leave to copy it. While we conversed on other topics, he sent his servant to that lady, with a desire that she would indulge him with it for a few minutes. He was greatly surprised to find that the fair artist had returned it to him a considerable time since; but it had not been replaced in his parlour, and he in vain tried to conjecture what had become of it."

Est. "Zuccaro."

EST.

This portrait could not have been painted by Frederic Zuccaro in 1612, for he died in 1609, and previous to his death had resided for some time in Rome. I quote from Fuseli's edition of Pinkerton's *Dictionary of Painters*.

J. CARRICK MOORE.

REV. ROBERT TAYLOR (6th S. x. 367).—This person, known as "the devil's chaplain," was born in 1792; educated at St. John's, Cambridge; B.A. 1813; and was Curate of Midhurst for five years. He renounced his errors ultimately, returned to the communion of the English Church, and practised as a surgeon at Tours, where he died in 1844. See his obituary notice in *Annual Register*, 1844. For accounts of his two trials for blasphemy see *Annual Register*, 1827 and 1831.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

MR. HOOPER will find references to the author of *The Diogenes* in "N. & Q." 5th S. vi. 429; vii. 54, 212, 497. Thanks to Index volume for these references. When may we hope for General Index, say to end of Sixth Series? EST.

*The Diogenes* is said to have been published in 1833; and his *Devil's Pulpit* in 1831, and for this also he was imprisoned. Many of his books have been republished in America—his *Astronomico-Theological Lectures* in New York so recently as 1867. In the *Devil's Pulpit* of 1831, in 2 vols., there is a sketch of the author's life.

C. A. WARD.

Haverstock Hill.

LILLINGSTON FAMILY (6th S. x. 229, 292).—There is, or was, in North Ferriby Church, East Yorkshire, a marble monument to Brigadier Luke Lillingston, died April 6, 1713, aged sixty, and Elizabeth his wife, died October 18, 1699, aged fifty-eight. There are some fields near the village called "Lillingston Closes."

EAST YORKSHIRE.

CURIOUS SURNAMES (6th S. x. 200, 335).—Christ is not an altogether uncommon name in Hungary. We had a driver of the name once when visiting St. Martin's Abbey from Raab, and it was rather startling to find that the Hungarian

friend who accompanied us was saying to him so and then the very words ascribed to the Wandering Jew, "Go faster, Christ!" R. H. BENT.

SCOTTISH PROVERB IN "DON JUAN" (6th S. x. 266, 315).—At the second reference FARSKREAT writes, "I have little doubt that there is a parallel form, 'Claw me, claw thee.'" I intend to quote the following passage for the use of the expression:—

"The curra which barks the most do seldomst hurt. Let coxcombs curry favour with a fee."

Extoll their brains, with *Claw me, I'll claw thee*."

H. Hutton, *Satirical Epigrams*, 1634; *Follie's Anatomie*, reprinted for the Follie Society, 1842.

F. C. BIRKBECK TERRY

Cardiff.

The idea of the proverb is as old as Horace at least:—

"Frater erat Romæ consulti rhetor, ut alter

Alterus sermone meris adiret honores;

Gracchus ut hic illi foret, huius ut Mæcenas ille."

*Epist.*, ii. lib. ii. 57-8.

W. F. HOBBS.

Temple Ewell, Dover.

In Ray's *Collections of Proverbs* the following occurs, "Ka me and I'll ka thee," to which added these parallels: "Da mihi mutuum testimonium" (Cic., *Orat. pro Flacco*); "I and we oath or testimony; Swear for me, and I'll do as much for you; or, Claw me and I'll claw you. Commend me and I'll commend you; and "De Delo Calaurium," Neptune changed with Leda Delos for Calauria.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The emendation *claw* is tempting, but it is a wrong. Byron's phrase, according to Nares was probably a Scottish one, commonly adopted in England in Elizabethan times under the forms *k, ka, lay, kave*. The word appears to be a Scottish *ca* (pronounced *cau*)=drive. Curious enough, this proverbial use is not given in any edition of Jamieson's *Dictionary*.

BR. NICHOLSON.

CATHEDRALS (6th S. x. 214, 376).—Bristol Cathedral was once spoken of as "The College," but I fancy the name has quite fallen into disuse. Writing as a Bristolian by birth and life-long residence, I may say that the only persons I remember calling habitually the cathedral "The College," were my mother and her brother and sisters, who were either born or dwelt from a fancy in the neighbourhood, and of whom the youngest died seven years ago, at the age of four. College Green, in which the cathedral and College Street and College Place vicinity, preserve the name of the A foundation. In the present day "T"



would be universally supposed to mean the great school at Clifton. C. T. B.

Exeter Cathedral is usually referred to by the mass of Exonians as Peter—thus, "My watch is right by Peter." HARRY HEMS.

Fair Park, Exeter.

JANISSARY (6th S. x. 246, 315)—Zenker (*Turkish Dict.*) gives *çerik*, armée, troupe, troupe auxiliaire, T. P.; Kieffer, *tcherik*, troupes auxiliaires, P.; Johnson (*Pers. Arab. Dict.*), *charik*, auxiliary forces, P.; but this word, as well as *yeñi*, is also found in the Uigur, on which language the Osmanli-Turkish is, to some extent, based. Klaproth's vocabulary of the Uigur has "*tcherik*, Heerführer, Krieger, Tat. *tcherik*"; and "*yanghi*, neu, Tat. *yangha*." Mr. Ross O'CONNELL's remark was unnecessary. I did not claim the etymology as my own. I merely wished to correct what I considered an error. R. S. CHARNOCK.

At the risk of being pelted with red herrings by Mr. MATHEW and your other correspondents, I venture to assert that this word is purely Persian, from *jin*, life, and *nisari*, a thrower away, from the verb *nisarden*, to throw away, which makes *nisârum* in the present tense, and *nisâri*, the noun, from it. A "thrower away of his life," corresponding nearly with our "forlorn hope," would be a title much more appropriate to these haughty soldiers than the "young lot," such as *yeñi-cheri* would imply. J. BAILLIE.

REPORTED SPEECH OF PRUSSIAN RULER (6th S. x. 429).—ALPHA asks for the name of the Prussian ruler whose speech he quotes. He was Frederick the Great, and he made the remark on seeing a scurrilous placard about himself on the wall. See Macaulay's essay, *Life of Fred.*, p. 674.

J. WASTIE GREEN.

This saying belongs to Frederick the Great. Lord Macaulay relates the story in his essay:—

"He once saw a crowd staring at something on a wall. He rode up, and found that the object of curiosity was a scurrilous placard against himself. The placard had been posted up so high that it was not easy to read it. Frederick ordered his attendants to take it down and put it lower. 'My people and I,' he said, 'have come to an agreement which satisfies us both. They are to say what they please, and I am to do what I please.'"

Despotism tempered epigrams, truly.

EDWARD H. MARSHALL, M.A.

The Library, Claremont, Hastings.

GIOCO D'OCCO (6th S. x. 249, 276, 393, 429).—I have to apologize for an error, inadvertently committed, at the last reference. Peccavi! I stated there that "there is no evidence, so far as I know, that it [the game of the goose] was played in Peacham's day." I might have known better, for in the same book (*La Maison Académique*, 1659) from which I quoted the description of the "jeu

du hoca," the "jeu de l'oye" is also described. This I had overlooked; but, for the reasons I then gave, this does not impair the probable correctness of my theory that the "jeu du hoca," or *gioco d'oca*, was the game to which Peacham intended to refer. It is not likely that he would call by an Italian title a game which, if he knew at all, he knew under its French or English name.

JULIAN MARSHALL.

BISHOP KEN (6th S. x. 426, 456).—Dr. PLUMPTRE's extensive knowledge scarcely permitting him to ignore any printed facts in this matter, I am somewhat diffident in calling attention to the will of Isaac Walton, jun., as possibly throwing some light on the later history of the bloodstone ring bequeathed by Dr. Donne to Isaac Walton. The bequest I refer to runs as follows: "Imprimis, To my Dear and Loving only Sister Anne Hawkins the Elder, all the Gold, whether Rings or broad Peices w<sup>ch</sup> I have." The will bears the seal of the ring. This Anne Hawkins was the wife of Dr. Wm. Hawkins, Prebend of Winton, and Rector of Droxford, in Hants, *obit.* July 17, 1691. She died on August 18, 1715, leaving two children, William and Anne Hawkins. William left an only son, who left an only child Frances, who married in 1790 Thomas Knapp Blagden, a bookseller of Winton. No issue. Salisbury friends who recollect the many relics of Walton possessed by Dr. Hawes of the Close (1836) may be able to state whether he was in possession of the ring.

TINY TIM.

BENJAMIN WRIGHT (6th S. x. 417).—In Walpole's *Catalogue of Engravers* the following entry, under the name of Benjamin Wright, is given: "A Roiall Progenie our most sacred King, James I., fourteen medallions interspersed with roses of York and Lancaster, Lond., 1619, large half sheet, 23l. 2s.; *Large.*" *Anecdotes of Painting* (1828), vol. v. p. 67.

G. F. R. B.

BOOKWORM (6th S. x. 386).—Some live bookworms resembling cheese-maggots were found at work in volumes of Surin in the University Library here. We keep them in a little bottle of spirits, where they will do no more harm. In the Ripon Munster Library are books with the burrows of some very much larger kind of worm, but I have never caught one of this sort alive.

J. T. F.

Bp. Hatfield's Hall, Durham.

BIRTHPLACE OF LORD BEACONSFIELD (6th S. x. 309, 352, 457).—The cutting from the *Jewish Chronicle* at the last reference gives an incorrect version both of Mr. Disraeli's becoming a Christian and of Mr. Rogers's visit to Isaac D'Israeli. Mr. Rogers was a Unitarian, and it is, therefore, unlikely that he should have taken him to church. What Mr. Rogers did for him was to recommend

him to a school where his being a Jew would be no hindrance. To a Unitarian school he was sent, and till lately many of his old schoolfellows were alive. There may be some still. He was not baptized for some time after. Those who remembered his school career testified to his being at that early date quite as different from all those around him as he was to his dying day.

H. R. G.

LAST DYING SPEECHES (6th S. x. 69, 153, 267).—Permit me very sincerely to thank your correspondents who, under the signatures of CONSTANCE RUSSELL and ALPHA, have kindly come to my assistance. With reference to the work to which the lady courteously refers me, it is inaccessible so far as I am concerned, the British Museum apparently not possessing a copy—at all events, I cannot find it under any head in the Catalogue. ALPHA's reference to the *Bibliographer* has been of the greatest assistance to me; but would that obliging correspondent add to his kindness by a more explicit reference to Fennell's *Antiquarian Chronicle and Literary Advancer*? The notice he refers to does not appear in the first volume, at p. 70, date October, 1882. Is there a second or a third volume?—any other p. 70 I have not referred to—or is p. 70 an error or misprint? If so, can be kindly correct it?

NEMO.

Temple.

MENDED OR ENDED (6th S. x. 246, 296).—"He neither mends nor ends" is a very common form in the North of England, said in sympathy either with the poor invalid himself, or with the family who are impoverished by his long illness. "He neither does nor dies" is another like form, both of which are so common that they must have been in use before Mr. Spurgeon was either born or thought of. Perhaps it may save future trouble if I add that "born or thought of" is, I also believe, pre-Spurgeonite.

P. P.

DATE OF PHRASE: POOR = DECEASED (6th S. ix. 309; x. 15, 134, 196, 278, 337, 397).—DR. CHANCE says that we English "are not an expansive people," and so we seldom use the word *poor* in a sentimental sense of the living, though we do so use it of the dead. But the expressions *poor fellow*, *poor soul*, *poor thing* are commonly used of the living everywhere; and in the North, at least, these and the like of these are very common, even under circumstances where a Southron would hardly understand them. Not long ago I was talking to an old friend, a Yorkshire fisherwoman, about Molly her daughter, a brave and honest girl, and Molly's sweetheart, a worthy young fisherman, approved by her mother. "And so they are going to be wed," said I. "Aye, aye, *poor things*!" answered the house-mother, sadly. Why *poor*

things? Partly because she thought of them with tenderness—partly because, though her own married life was a happy one, she well knew the anxieties and troubles that are laid up for a fisherman's wife. So, again, when the Prince Consort died, every one, high and low, was heard exclaiming, "The poor Queen!" Nay, if I mistake not, these very words formed the text of an article in the *Times*. DR. CHANCE's use of the word *expansive* is new to me in English. I should have thought that we were about the most expansive people on record, not excepting the Romans. "England, her mark," as Carlyle says, is everywhere.

A. J. M.

Having resided a long time in Hanover for the purpose of thoroughly acquiring the German language, I can fully endorse Miss BUCK's statement that *arm* and *adig* are words which I also have come across in books in the sense of *late*, *deceased*, although, of course, it is very difficult after a lapse of time to give quotations. I have asked German friends in London, and they agree with me.

EDWARD R. VIVTAY.

BULL-FACED JONAS (6th S. x. 387).—Sir William Jones, Attorney-General in 1675, was a friend of Bishop Burnett; he was much pleased with Burnett's *Memoirs of the Hamiltons*, and having read it, sought his acquaintance. The bishop, in his *Own Times*, 1724, i. 396, says of him:—

"He was no flatterer, but a man of a microse temper, so he was against all the measures that they took at Court. . . . Jones was an honest and wise man. He had a roughness in his deportment that was very disagreeable; but he was a good-natured man at bottom, and a faithful friend. He grew weary of his employment and laid it down. The quickness of his thoughts carried his views far, and the sourness of his temper made him apt both to suspect, and to despise, most of those that came to him."

North, in his *Examen*, 1740, p. 507-10, gives an account of his ceasing to be Attorney-General, and soon after going into Parliament as representative of Plymouth. He was "weary of the Post Prosecutions," and became the chief leader in introducing to the House of Commons the Bill for excluding the Duke of York, which, mainly through his influence, was passed by the Commons, and then thrown out by the Lords, in great part due to the influence of the bishops. North says that Jones's action in taking part against the Duke "was felt by him not to be consistent with the decorum of a servant, who though never to be used should not publicly fly in his quondam master's face." After the Oxford Parliament he did not appear much abroad. "The thoughts of the Rye Plot were a bar to his mind."

After this he attended . . . of some . . . leading men of the . . . in Buckinghamshire . . . And it is said of



under which infliction, having lead at his heart, Nature wanted force to master the distemper; so it turned to a malignant Fever and carried him off."

In a note on the great debates of 1680 in Grey's *Debates*, vii. 451 (taken from Temple's *Memoirs*), it is said that

"the late Attorney General at his first entrance into the House espoused the Bill of Exclusion with a warmth and vehemence which were not natural to him; and having the fame of being the greatest lawyer in England, and a very wise man; being also known to be very rich, and of a wary or rather cunning nature, made people generally conclude that this thing was safe and certain."

EDWARD SOLLY.

THE OLDEST FAMILY IN ENGLAND (6th S. ix. 503; x. 113, 159, 210, 350, 376).—It may be worth while to point out that in *Vanity Fair* Thackeray uses the name Wapshot as that of the typical English country gentleman. "Sir G. Wapshot and Sir H. Fuddlestone, old friends of the house," cut Sir Pitt Crawley dead, on account of his goings on during the last year of his life.

EDWARD H. MARSHALL, M.A.

Hastings.

GLAMIS MYSTERY (6th S. x. 326).—How can the mystery of Glamis Castle be solved "by the death of one of the family," as mentioned in "N. & Q." by F.S.A.Scot., when the knight in ancient armour is still said to haunt the castle and the Jesuit to be seen at times in the library?

S. E. S.

INVENTOR OF STEAM NAVIGATION (6th S. x. 264).—Historically, Blasco de Garay, a Spanish sea officer, in 1543 is credited with driving a vessel at Barcelona, of two hundred barrels burden, by steam machinery and paddles. The machinery consisted, it is said, of a caldron of boiling water and a complex system of wheels and two paddles driven by steam. In 1826 one Thos. Gonzales, Keeper of the Archives at Simancas, published from the archives a record of Blasco's trial of his boat on June, 1543. A record is also given by Navarrete in his work, *Coleccion de los Viajes y Descubrimientos*. The boat steamed two leagues in three hours, and was reported upon by commissioners appointed by the Emperor Carlos I., Charles V. of Germany. Ravago, State Treasurer, objected in his report to the invention, on the ground of its expensive and complex nature and the danger of the explosion of the boiler. Blasco de Garay was handsomely rewarded, however, for his invention; but nothing further or practical came of it (Sir John Rennie, 1846, and other authorities). The machinery is supposed to have been devised after the manner of the steam machine of Hero of Alexandria, B.C. 130.

W. C.

"THE SPHINX" (6th S. x. 248, 378).—I do not think the publication inquired about by G. F. R. B.

can be the same as that referred to by Mr. C. A. Ward. I have all the numbers of the latter, which were printed at Basingstoke. The editor of these, so far as I can learn from the printer, Mr. C. J. Jacob, was Mr. C. Massey, then residing at Basing, and I do not think Mr. J. S. Buckingham was in any way connected with the publication; perhaps your correspondent Mr. C. C. Massey can tell us more about it. Mr. Ward says it was complete in three numbers. This is scarcely correct; the three numbers were dated respectively September, October, and November, 1866, and in December was issued a supplement to No. 3, four pages. The concluding "Notice to Correspondents" runs thus:—

"We have received gratifying communications from a number of correspondents regretting the extinction of *The Sphinx*. We are, therefore, pleased to be able to announce that *The Sphinx* has declined to be extinguished, and that, therefore, No. 4 will appear on the same date as this sheet. Our own connexion with our undutiful offspring is at an end; but as we continue to wish it well, we are glad to advertise the fact that it has found an editor with far more time and ability to do it justice. We therefore venture to express a hope that the support which has been kindly extended to us may be continued to our successor."

Who was the new editor? Perhaps Mr. J. S. Buckingham. And how many numbers appeared after No. 3?

J. S. Atwood.

Exeter.

May I point out that Mr. C. A. Ward's answer is no reply to my query? I venture to think that this is perfectly clear for three reasons. First, because the information which Mr. Ward gives relates to a paper called *The Sphinx*, and not to *The Sphynx*, and is it not so written in the books of the catalogues of the British Museum? Secondly, because a monthly periodical of double acrostics can hardly be described as a political paper. Thirdly, because Mr. James Silk Buckingham died on June 30, 1855, so that a paper the first number of which was published in 1866 could not have been "one of James Silk Buckingham's numerous ventures."

Through the means of old advertisements in some of Mr. Buckingham's books, I have ascertained that this "weekly journal of politics, literature, and news" was established in July, 1827, and that its existence terminated either at the end of 1828 or in the beginning of 1829. It was afterwards published, I believe, in four volumes. I still want to know the exact date of the first and last numbers of the paper, and shall be greatly obliged to any reader of "N. & Q." who can give me this information.

G. F. R. B.

Dr. RICHARD FORSTER (6th S. x. 407).—Wood in his *Festi Germanice*, under date 1573, says he was the son of Laurence, son of Will Forster, of the city of Coventry, and graduated at All Souls' College; he was admitted Doctor of Physic July





servent de ces sortes de voitures, qui les conduisent eux-mêmes avec beaucoup de rapidité; et les dangers qu'ils courent, et font courir aux passans rendent l'allusion plus sensible."

La Fontaine employs the word facetiously for a carter, "Le phaéton d'une voiture à foin" (Fable vi. 18). If this be all that can be said it would go to show that the metonymy had been originated in England nearly one hundred and fifty years earlier than in France, and certainly I think that during the last two centuries, what with Rumbalds, gigs, and carriages, we have started more new driving vehicles than the French. A great many men now pronounce it as a word of three syllables—I should generally.

C. A. WARD.

Haverstock Hill.

The quotation from Young's *Night Thoughts* will be found in the fifth night, line 245 from the end. See *Works of Edward Young* (1813), vol. i. p. 120. This word is also used by Thomas Warton in the lines commencing thus:—

"At Blagrave's, once upon a time,  
There stood a phaeton sublime."

To this a note is appended (in Chalmers, vol. xviii. p. 124) to the following effect: "Blagrave, well known at Oxford for letting out carriages, 1763."

G. F. R. B.

[Mr. E. H. MARSHALL supplies the quotation from Young.]

MEMORIES OF ST. MATTHEW'S, FRIDAY STREET (6th S. x. 425).—Not one of the inscriptions quoted by Mr. HIPWELL in the above article remained in the church at the time of its demolition; they were all destroyed in the Great Fire. Mr. HIPWELL's article appears to be made up from Stowe or his editors, without any knowledge of what the "church lately demolished" contained, and it is expressed in a way calculated to mislead the readers of "N. & Q."

E. J. S. A.

STRIKING IN THE KING'S COURT (6th S. x. 269, 399).—The Sir Ed. Knivet, Serjeant Porter to Henry VIII., could not be referred to, for Weaver (*Mon.*, p. 815) describes the epitaph of Jane Bourchier, who died 1561, in which occurs the line,—

"Twenty years and three a widow's life she led."

The Sir Edmund Knevet may probably have been Sir Edmund of Bucknam, uncle to Baron Knivet, who seized Guy Fawkes. He was aged seven years 8 Henry VIII. (Collins, *Baronetage*, 1720, vol. i. p. 126). The Masters Clear of Norfolk were at the time many, and therefore it would be absurd to be positive that any one of them was the one mentioned by Sir R. Baker.

V. B. REDSTONE.

Woodbridge.

NORTHUMBERLAND SHILLING (6th S. x. 280, 290, 396).—The issue of this coin is described in

several numismatic works. See Hawkins's *Silver Coinage of England*, p. 407. It was struck for distribution to the populace at the duke's entry into Dublin as viceroy. In Major Thorburn's very useful recent treatise on English coins and their average monetary value it will be found these shillings are quite as cheap in England as here. The value of a coin depends on rarity, condition, and demand, is liable to sudden fluctuations, and its determination is influenced also by the ignorance or skill of the purchaser; but your correspondent may assure himself that the number of English silver coins which would bring fifty pounds for a specimen are exceptionally few.

W. FRAZER, F.R.C.S.I.

Dublin.

LOTHAIR OR LORRAINE (6th S. x. 166, 252, 393).—Halliwell, in his *Dictionary of Archaic and Provincial Words*, writes, "Lothe, to offer for sale. Kennett gives this as a Cheshire word." I believe that the district round Great Yarmouth, in Norfolk, is termed "Lothingland."

E. WALFORD, M.A.

Hyde Park Mansions, N.W.

REBELLIONS OF 1715 AND 1745 (5th S. ii. 486; 6th S. x. 381, 422).—The coffin-plates to be seen in the Tower are not of Lord Derwentwater, Lord Kilmarnock, and Lord Balmerino; they are of Lords Kilmarnock, Balmerino, and Lovat. The body of Lord Lovat, with the head, was removed by night, to avoid possible excitement in the Highlands, to Kirkhill, near Lovat, where it now lies. Having occasion to visit the mausoleum erected by Simon, where several of my relations lie, I saw the lead coffin containing his remains a few weeks ago.

WILLIAM FRASER of Ledecune, Bart.

ROSIERCIANS AND THE LATE LORD LYTON (6th S. x. 389).—The Soc. Rosic. in Angliæ still holds several meetings a year in London. The *Fratres* investigate the occult sciences; but I am not aware that any of them now practice asceticism, or expect to prolong life on earth indefinitely. It is not customary to divulge the names of candidates who have been refused admission to the first grade, that of Zelator, so must ask to be excused from answering the question as to Lord Lyton.

WYNN WESTCOTT, M.B., Magister Templi.

4, Torrione Avenue, Camden Road, N.W.

CARMICHAELS OF THAT ILK AND HYNDFORD (6th S. x. 350, 396).—Zeta asks what is the origin and meaning of the baton royal in the arms of the above-named family. The answer appears to be as follows. James Carmichael of Hyndford, created Lord Carmichael, 1647 is described as being the third cousin of King James I. Lord Carmichael married Marion, daughter of Sir Hugh Campbell, of Loudoun. The mother of Marion

Campbell was the Lady Elizabeth Stewart, daughter of the Earl of Lenox, and great-granddaughter of James II., King of Scotland, and of Queen Mary of Gueldres. F. C.

**CARICATURES OF THE MULREADY ENVELOPE** (6th S. ix. 508; x. 93, 234, 373).—I have a copy of the John Leech envelope (without "his mark") as described by Mr. ALGERNON GRAVES. I have also copies of "Fores's Racing Envelope, No. 5," and "Fores's Shooting Envelope, No. 7." I have also copies of nine envelopes published by W. Spooner, 377, Strand. Seven of these, unsigned, are in the style of Seymour. Three of them represent cockney scenes of hunting, fishing, and shooting; three others are made up of comic domestic incidents; and the seventh is political, relating to court events just before the birth of the Prince of Wales. The eighth is, apparently, by a different artist, showing six types of characters who are receiving letters; and it is signed "W. Mulhended, R.A." The ninth is by another artist—in the style of R. Doyle—and is very clever. It is entirely composed of eight scenes relating to Daniel O'Connell—"Agitation, Recreation, Meditation, Boisteration," &c.; and in the left-hand corner, somewhat indistinctly printed, is what I take to be "E. S. Hurst, lith., 344, Strand."

CUTHBERT BEEDE.

Lenton Vicarage.

Has the gentleman making inquiries after the above seen those illustrated in a catalogue of postage-stamps published by M. Moens, of Brussels? If not, I shall be happy to show him the illustrations, if he will apply to me. E. A. FAY.

11, Charlotte Road, Edgbaston, Birmingham.

**LORD MONTACUTE** (6th S. ix. 207, 235, 277; x. 53, 374).—Does this name come from *Montanensis* or *Montis-acutis* (?), as stated by J. McC. B.? I am tempted to draw attention to another derivation. *Montacute* consists of two conical pine-clad hills, *Montes-acuti* or *Montes-secuti*. At first sight the former of these two names seems the more likely, but in reality the latter is correct. We all know the connexion between Joseph of Arimathea and Glastonbury. *Arimathea* = *Ramatheim*, i. e., the dual of *Ramath*, hill, or two hills yoked together. May not *Montes-secuti* be a translation? It is interesting to notice that Homer describes that part of the world as *air' Apipois*, and Virgil telescopes it into *Inarime*. I think this is mentioned in Murray.

EDWARD MALAN.

**AUTHORS OF BOOKS WANTED** (6th S. x. 369).—

*The Perfect Way, or, the Finding of Christ*, is the work of two writers, graduates respectively of Cambridge and Paris, whose names as its writers are known to a considerable circle, but are withheld from publication for the reasons stated in the preface. E. M.

## Miscellaneous.

### NOTES ON BOOKS, &c.

*The History, Description, and Antiquities of the Fundamental Church of the Blessed Virgin Mary of Thame, in the County and Diocese of Oxford.* By the Rev. Frederick George Lee, D.D., F.S.A. (Mitsell & Hughes.)

It rarely happens that so noble a volume devoted to the history of a small country parish (Thame contained only 3,507 souls in 1881) is offered to the admiring eyes of zealous antiquaries. Here we have a tall quarto of 64 columns, to which is added a most copious index of fifty-four closely printed columns more—the work is limited to 210 copies—with many full-page illustrations, and a goodly number of woodcuts; rich in pedigrees and in biographical notices. Unquestionably a labour of love.

The author has, as all readers of his books know well, decided views of his own upon certain matters connected with the history of religion in England. He has no hesitation in speaking very plainly about deeds done during the Reformation and the Rebellion. He disposes of the Great Usurper in a single pregnant sentence, in which mildness of expression can scarcely be said to be the predominant feature: "Oliver Cromwell, the brewer of Huntingdon, under the false plea of securing the people from tyranny, himself became a cruel, malicious, and blood-thirsty tyrant; rampant with the more repulsive cant, and terrible because of his ferocious justice and frightful cruelties" (col. 237). Nor does he deal more gently with the robbers of the monastic houses, or the receivers of the stolen property, "the impudent worthies, who, like unclean birds scenting from afar approaching death and decomposition, hovered near to feast upon their anticipated prey" (col. 385); nor, again, when he says that "in the age of the Tudors, the great principle of being truly liberal with other people's property was then elevated to a science and regarded as a noble virtue, and has invariably remained such in the opinion of many, even to the present day." Nor is his indignation greatly to be wondered at, as he unfolds the method in which the Abbey and the Abbey lands of Thame were dealt with: "many an obscure and daring person thrusting himself to the fore front by art and chicanery, and sawing obliquely upon those in authority," that he might share in the abundant plunder. Even Roman Catholics themselves did not stand aloof from the general scramble for Church property (col. 38). Those who wish to see these acts of sacrilegious greed over will not enjoy Dr. Lee's caustic observations.

The *History* opens with an elaborate account of the Church of Thame, its fabric, its monuments, its registers, its officers. A very careful list of vicars from 1278 of curates from 1660, of churchwardens from 1442 onwards illustrate the conscientious manner in which the work has been compiled. The churchwardens' accounts extend so far back as 1443, in which year we have mention of some considerable works carried on with in the chancel, together with the cost of stone and timber and the rate of wages. A clock erected so early as 1511 "still tells the hour, four hundred and thirty-seven years after its first erection; a good testimony to the admirable materials and honest workmanship of our forefathers' days." Numerous minute details dear to antiquaries are scattered up and down the pages; such as lines which follow. Amongst the altars of the church was one dedicated to Our Lady "in green," i. e., as it is called in some accounts of Salisbury Cathedral. The prior of Notley rebound the psalters and for the moderate sum of two shillings, which leaves were supplied at a cost of from one shilling pence to two shillings and twopence, with



charge for illuminated letters and borders. In 1503 "a rochet, that is, a linen vestment without sleeves, or possibly with tight sleeves, was provided for the sexton at a cost of twenty-two pence." In 1523 the play of the *Three Kings of Colen and Herod* was enacted at Thame on Corpus Christi day, and the play of *The Resurrection* in the church, probably on Easter Tuesday, one Christopher Myebury having received xvj<sup>d</sup>. for "keepyng of the yarmments and chevelers" for the latter. The love for this form of entertainment lingered till quite recently in the town, for in 1853 Dr. Lee took down from the lips of one of the performers a Christmas miracle play then performed, as it had been from time immemorial, in gentlemen's houses in the vicinity. The play itself is printed in an Appendix; it had already appeared in "N. & Q." in the Christmas number of 1874.

The story of Thame Abbey is told at considerable length, from the time when Alexander the Munitient, Bishop of Lincoln, consecrated in 1123, gave to the Cistercian monks of Otley-on-the-Moor the ancient park of Thame. The Abbey Church, long since destroyed, seems to have resembled Furness Abbey, also a Cistercian house. Furness is 275 feet in length, Thame 230 feet (not including the Lady Chapel, which measured forty-five feet). Copious extracts are given from the chartulary of the Abbey, and a list of the abbots is appended. The relations of the prebendary of Thame to the Church and its officers form a very interesting subject of discussion.

To the genealogist the work cannot fail to be of value, as it abounds in pedigrees, carefully worked out and enriched with numerous annotations. Amongst them we observe detailed descents of the families of Ballowe, Belson, Bland, Burrows, Clarke, Cogens, Deane, De Mandeville, Durner, Griffin, Hedges, Herbert, Knollys, Lee, Lupton, Norrey, Patton, Pettie, Quartermain, Reyholds, Rose, Wakeman, Walpole, Warner, Wenman, John Lord Williams, and Wykeham. The tomb of Lord and Lady Williams, 1539, is one of the finest monuments in the Church of Thame. There is a local tradition that when the Cromwellite garrison were surprised by the royal troops they took refuge in the church and fired upon their opponents from the battlements; and that, the supply of bullets being exhausted, they opened Lord Williams's tomb and used the leaden coffin for the purpose of casting more bullets, at the same time treating the corpse with revolting indecency (vol. 170, note). The tradition is supported by the fact that when the vault was opened, more than forty years ago, it was found to be entirely empty.

As excellent examples of Dr. Lee's style, we would refer our readers to his picturesque account of the death of John Hampden at Thame, and to his notice of the sojourn of some fifty exiled French ecclesiastics in the town during the Reign of Terror. Dr. Lee's grandfather, then Vicar of Thame, was intimate with many of these refugees.

Certainly Thame is fortunate in its historian. Such a monograph leaves little to be desired. The type, the paper, the illustrations, the general style of the book, are excellent, and the minute and exhaustive handling of the subject demands high commendation.

*Stratford-on-Avon, from the Earliest Times to the Death of Shakespeare.* By Sidney L. Lee. With forty-five illustrations by Edward Hull. (Seeley & Co.)

THREE or four years ago Mr. Lee made his mark as a Shakespearean scholar by some valuable papers in the *Gentleman's Magazine*. His studies of *Love's Labour's Lost* and *The Merchant of Venice* showed that he is endowed not only with the faculty of discerning the importance of facts which previous inquirers have

neglected, but with the ability to state his results in a concise and pleasant form. An able scholar could not easily have been found to write an account of Stratford-on-Avon. In the compass of some fourscore quarto pages Mr. Lee traces the history of the town from the eighth century to the death of Shakespeare. "It is possible," he observes, in his introductory chapter, "that an account of the town that shall treat it as a municipality not unworthy of study for its own sake, and shall place Shakespeare among its Elizabethan inhabitants as the son of the unlucky woolstapler of Henley Street, or as the prosperous owner of New Place, will be richer in suggestiveness, besides being more in harmony with the perspective of history, than a mere panegyric on the parochial relics as souvenirs of the poet's birthplace, home, or sepulchre." We can do no more than briefly indicate a few points of interest. Chapter vi. contains a full account of the Guild, to which Stratford historians hitherto have not given due prominence. Mr. Lee shows how it came into existence in the thirteenth century. He quotes entire the curious return for Stratford drawn up in 1389 by the commissioners sent to report on the ordinances of the guilds throughout England. The buildings for the use of the members of the guild, and the almshouses for its pensioners, were enlarged early in the fifteenth century; and towards the close of the century the guild chapel was restored. Under the auspices of the guild the grammar school was established some time before 1453. The schoolmaster received an annual salary of ten pounds from the master of the guild, and was forbidden to take fees from his pupils. "It was at the guild school, in a somewhat altered shape, that Shakespeare was afterwards educated." A chapter is devoted to Sir Hugh Clopton, who built New Place and earned the gratitude of the town by erecting a substantial bridge, of which a part is still standing, across the Avon. The chapters on the "Occupations of Stratford Lads" and on "Domestic and School Instruction" are specially interesting. In his account of the streets of Stratford Mr. Lee invites us to follow John Shakespeare, the poet's father, at his entrance into the town from the neighbouring village of Snitterfield. To facilitate our progress he has reproduced the ground plan of Stratford made in 1759, which preserves all the features of the town as the Shakespeares knew it. The plan is reproduced (from *The History of New Place*) by permission of Mr. Halliwell-Phillips, to whose invaluable services on the town's behalf—services which the townsmen should ever remember with the deepest gratitude—Mr. Lee pays a graceful tribute. Let us add that Mr. Hull's admirable illustrations enhance the value of this charming book.

*English Sacred Lyrics.* (Kegan Paul & Co.)

IN the latest addition to the attractive "Parchment Series" of Messrs. Kegan Paul & Co., one of the most valuable collections of lyrics inspired with a religious feeling, as distinguished from hymns, is given to the world. It is a work of much research, including poems from Nicholas Breton, Raleigh, Southwell, the Fletchers, Crashaw, Vaughan, Patrick Carey, Herrick, and many others, down to writers so modern as Arthur Hugh Clough and Adelaide Anne Procter. A better volume in its class is not easily to be found.

*A Bird's Eye View of English Literature*, by Henry Gray (Griffith, Farran & Co.), has reached its fourth thousand. It should be a little extended, however, to be of use to the student, and should include such names as Oocleve, Skelton, &c., which do not appear.

MR. HENRY R. TETTER, F.R.S.A., Librarian of the Athenæum Club, has issued a valuable little treatise on *Librarianship as a Profession*.

*Shakespeare and Shothand*, by Matthew Levy (Wade), is likely, short as is the tract, to have weight in future controversy concerning the text of Shakespeare.

MR. REIDWAY has issued a new edition of his *Tobacco Talk and Smokers' Gossip*, an entertaining miscellany, in which, among other matters of interest, will be found the poems recently discussed in these pages. He has also issued *The Anatomy of Tobacco; or, Smoking*, by Leoninus Soluriensis, a very clever and amusing parody of the metaphysical treatises once in fashion. Every smoker will be pleased with this volume.

In the Clarendon Press Series has been included *A First Middle English Primer*, consisting of extracts from the *Ancient Rules and Ordinances*, with grammar and glossary, by Henry Sweet, M.A. It is a valuable contribution to the study of philology.

MESSRS. GRIFFITH, FARRAN & Co. have issued a series of valuable *Test Exercises in Arithmetic and in Mental Arithmetic*, founded on the latest requirements of the *Mundella* code, with the revised instructions of the Inspectors of schools.

UNDER the title of *The Printer's Devil*, Anglo-Scotus has collected a large number of amusing press errata and similar blunders.

THE *Historical Readers* of Messrs. Griffith, Farran & Co. illustrate every epoch of English history. The selection is carefully made by Mr. Oscar Browning, M.A., who is responsible for the whole.

WE regret to announce the death of William Harrison, an old and valued contributor to "N. & Q." He died on the 22nd ult., at Beck Mount, in the Isle of Man, in the eighty-third year of his age. He had been a member of the insular legislature for eleven years, having sat in the House of Keys from March, 1856, until the general election in 1867. Mr. Harrison was well versed in the folk lore of the island. Few possessed so much knowledge of rare and curious books. He was a member of the council of the Manx Society from its origin until the period of his death. During the last twenty-five years he edited fourteen volumes of its publications, one of which, his *Bibliotheca Mœnensis*, is a work of great labour and research. His industry was marvellous. Up to within the last few years, when his health began to fail, he wrote for eleven hours a day. Mr. Harrison was appointed a justice of the peace in 1872.

A FEW words of regret are called forth by the death of Henry Charles Levander, M.A., who was an occasional contributor to "N. & Q." Mr. Levander was born in 1826 at Norwich, educated at Exeter Grammar School, graduated second class mathematics, 1850, at Pembroke College, Oxford. He had an extensive knowledge of languages, especially Eastern, was a fellow of numerous societies, and a high authority on all Masonic matters. He edited some classical texts, and took an important share in the new edition of the *Public School French Grammar*.

THE LATE MRS. HOLLAND.—Our old correspondent the REV. JOHN PICKFORD, M.A., mentions, in reference to this lady, whose death occurred at Stanmore Hall, Middlesex, on the 20th ult., at the age of sixty-two, that she sat for the portrait of Monica in the painting by Ary Scheffer of "St. Augustine and his Mother Monica," one of such remarkable beauty that when once seen it never be forgotten. The artist has chosen as his the scene representing the mother interceding, as depicted in prayer, for her son, when she the following comfort from a bishop of the "Vado," inquit, 'a mo; ita vivas: tibi nun

potest et filius istarum lacrymarum perat.' Quod ita se accepisse, inter colloquia sua moerum expe- dalatur, ac si de colo somnasset." (*Confessiones*, lib. c. 12). The mausoleum of the Holland family is in the old church at Stanmore, now unroofed, and in the new church "the travelledthane, Athenian Abernethy, who died in 1860, is buried.

THE reprint of the original (1792) edition of *The Looking glass for the Mind*, with the letters by Brown, will be issued by Messrs. Griffith, Farran & Co. next week.

THE *Giornale degli Eruditi e Curiosi*, of Padua, announces the publication by the house of Fratelli Bazzani of an elaborate work on Goldoni, by Eug. Spall, under the title of *Bibliografia Goldoniana*, which is intended to comprise everything printed or in the press between the appearance of Goldoni's *Secondo Teatro* in 1726, and his death in 1793. The edition will, it is stated, be strictly limited to 300 copies.

### Notes to Correspondents.

We must call special attention to the following notice.

ON all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

MR. JULIAN MARSHALL suggests that the insertion of "Virgo," ante, p. 442, col. 1, l. 34, after "Imma," is what Miss Bask calls "a jumble," would convert the sentence into a hexameter and pentameter line. He would also substitute *Ho* for "Hlo," which he calls "a palpable blunder," at the commencement of the last line of the following column.

J. WASTIE GREEN ("Mind your p's and q's") gives significations have been attached to this in "N. & Q." Readers may, accordingly, take their choice. There are as follows: 1. *P's* and *q's* for "pints" and "quarts" in an alehouse score. 2. The letters *p* and *q*, which, as a font of type, are difficult to distinguish by an unpractised eye. 3. *Touper* and *quoniam*. 4. *Prouver* and *prouvoir* in legal French. See 1<sup>st</sup> S. iii. 528, 557, 562, 563; iv. 2; 2<sup>nd</sup> S. v. 74.

KILBUREW ("Hull-faced John").—We learn from Dr. Brewer that the correction has been made in the latest edition of the *Dictionary of Phrase and Fable*.

JOHN MACKAY ("Kinder Garden").—Were the pressure less great on our columns we would discuss the question. At present, however, a large number of queries have constantly to be omitted, and we are reluctantly open questions which, as you say, bring tasks to scholastic periodicals than to "N. & Q."

J. H. DOWNES ("Thamophical Society").—The society has no London address, and hence, we have, not to exist.

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NOTICE.—In a few copies of our issue of last week, pp. 465 to 474 were transposed in folding. Will subscribers please rectify before binding!

## Notes.

## CHRISTMASTIDE IN HOLDERNESS.

Scarcely is Hull Fair over (Oct. 11) before the children come round singing "Vessel cups," and you must not on any account turn the first set away, or ill-luck will follow you. As a rule one of the singers has a little box (such as Hudson's soap powder is packed in), and in it is a little doll or picture surrounded by apples, silver stars, and crimped papers; sometimes the doll is missing, and there is nothing but papers, flowers, or apples. I have a vivid recollection of the lusty little urchins standing in the hall of my house, carolling at the top of their voices their good wishes to me and mine; and as their tunes are in the minor mode the result was oftentimes indescribable, although I must confess that some of our little visitors sang sweetly and well. The favourite carols are "God rest you,

merry gentlemen"; *The Seven Joys of Mary*, and the following\* :—

"Here we come a vesselling,  
Among the leaves so green;  
Here we come a wandering,  
So fair as to be seen;  
For it is of Christemist time  
When we travel far and near,  
So God bless you, and send you a happy new year.

"We are not beggar children  
That beg from door to door,  
We are your neighbours' children  
That you have seen before;  
For it is of Christemist time  
When we travel far and near,  
So God bless you, and send you a happy new year."†

A most important piece of decoration in the house is the "mistletoe," which is a bunch of evergreens decked out with oranges, &c., and generally without a scrap of genuine mistletoe in it.

On Christmas Eve we used to have the yule log brought in and set on the hearthrug before the dining-room fire. Each one of us then sat upon it in solemn silence and wished three wishes, which were certain to be fulfilled if we did not reveal our secret wishes to any one, for then the spell would be broken. The log was then put upon the fire,‡ and we all gathered round and feasted upon the favourite Holderness Christmas dish of frummety, spice bread, and cheese. This must be partaken of by each for luck's sake. These customs are in full swing, for I have taken my part in them within the last two years.

On Christmas Eve at 12 p.m. all four-footed beasts kneel. One Holderness woman informed

\* I extract the following from some valuable notes lent to me by Mr. Ross, a well-known authority on Holderness. "Wassail cup women were generally called Bezzlecup women. For a week or two before Christmas these women went about from house to house with two dolls in a box, both smartly attired, to represent the Virgin and Child, and sang a carol, proclaiming 'tidings of gladness and joy,' as was sung by the angelic choir to the shepherds over the fields of Bethlehem at the same period of the year." During the week preceding Christmas, bands of minstrels, called waits, go about during the night, playing most unearthly and discordant music, supposed to represent that listened to by the shepherds when watching their flocks by night, but which by its diabolic hideousness would seem rather to have come from the nether world, and finishing off with :—

"A merry Christmas and a happy new year all,  
And we hope you won't forget the waits when they call."

laying particular emphasis on the second line.

† Or Chismis.

‡ "N. & Q.," 6th S. viii. 487.

§ The yule log ought properly to be lighted by a piece of last year's log, reserved for the purpose. It is also called the yule clog. Mr. Ross writes: "This is the only instance I believe in which the word *yule* is used in reference to Christmas."

|| Frummety, commonly called frummety, is a compound of creed wheat, milk, and spices.

me she had seen the pigs do so. An old friend told me that in his father's house on Christmas Eve the table was set with frummety, cheese, ginger cake, &c., ready for the family to assemble, and it was so arranged that everything that was required was to be found on the table, as no one was, on any pretence, to leave the table until all was over. Then a large candle was lighted, called the yule candle, which was not to be used for any other purpose, nor was any other candle to be lighted at it, and if possible it was to last till New Year's Eve. The loving cup, made of spiced ale, was then passed round, each member of the family partaking of it, the elders first and then the young ones in turn.\*

The first person to enter the house on a Christmas morning must be a male, and the first thing brought in must be green. Some folks used to lay a bunch of holly on the door-step on Christmas Eve so as to be ready. Some say you must not admit a strange woman on Christmas Day; but I have heard of one old gentleman near York who would never permit any woman to enter his house on a Christmas Day, even going so far as to prevent a lady entering his house when she called; neither would he permit a light to be taken out of his house, on any pretence, between the new and old Christmas Days. An old nurse told me that one night during Christmas week she returned home and found that the fire had gone out and, as usual, she could not find the matches; and, in spite of it being real "cauld winter" outside, the neighbours would not allow her to take a light from their houses, for fear of ill befalling them.

It is very lucky to taste Christmas things, i. e. cakes, &c., belonging to other people, and especially such as are home made. "So many mince pies as you eat before Christmas, so many happy months in the new year," say the country folks when they bring out their good cheer, and will take no denial. The day after Christmas Day old women used to go about "a gooden," i. e., ostensibly to beg wheat for frummety, but really getting tea, sugar, &c. This custom is also called "Good-tahmin."†

On Christmas morning in Hull the children come in droves pealing at your door-bell in order to wish you "a merry Christmas." The following is a favourite doggerel:—

"I wish you a merry Chismiss and a happy new year,  
A pocket full of money and a cellar full of beer,

\* The last time I saw this done the ale was in a large silver tankard with two handles; a lady took hold of one and her partner the other, we then bowed to each other, took a sip—the lady first, of course—and then passed it on.

† In Newcastle-upon-Tyne, when I was a boy, we used to have wonderful men made of dough for us and baked in the oven. Big raisins served for eyes and mouth, and plump currants for the coat-buttons and other ornaments. These were known as "yule doos."

A good fat pig and a new calved cow.  
Please will you give me a Chismiss box!"

Here is another from the county:—

"Ah wish ya a merry Kessenmas an' a happy new year,  
A poss full o' munnicy an' a cellar full o' beer,  
An' a good fat pig at 'll serve ya all year,  
Maister an' missis hoo d' ve do!"

Vide *Notes on Holderness*, p. 68.

There is another, one stanza of which may be quoted, on account of the wonderful word that is used for children:—

"God bless the maygather of this hoose,  
The mitherless a' an,  
An' all the lahtle intepunks [children]  
That round the table go."

What are the genealogy, &c., of *intepunks*? I have children addressed by strange names in Holderness, but this one is "monarch of all he surveys" amidst a motley throng.

At Christmas parties in the country the young men have the privilege of kissing any of the opposite sex they can get hold of. When Sir Roger de Coverley is danced, the chief guests are expected to dance with the cook and butler.

All peacock feathers must be thrown out before New Year's Day, or else you will have ill luck. On New Year's Eve you must take pieces of money, bread, wood, and coal, and a little salt, tie them up in a bundle, and lay on the doorstep after twelve. Some one will then come, and you must ask his name. If he says "John Smith" he must not be admitted, because the initial letters of his name are curved; but if he say "Edgar Thompson" admit him at once, as his initials are made up of straight lines; but he must bring the bundle in with him that was laid on the step. He must then wish you a happy new year, and, after receiving a gift, pass out by the back door. Then, behold, good luck is yours for another year.†

On both Christmas and New Year's Eves, when the clock begins to strike twelve, the doors—especially the front and back—are opened, so that the bad spirits may pass out and the good can pass in, and immediately the clock has struck twelve the doors are shut, as it is said, "to keep the good spirits in."

The first person to enter the house on a New Year's morning must be a man. Many Holderness folks tell some little chap to be ready to come in so soon as the old year is dead, and so catch good luck to the household.

When the master enters his house for the first time in the new year he must take something which he did not take out. A Hull friend told me he always emptied his pockets before he came home on New Year's morning, and put in

\* "N. & Q." 6th S. x. 402.

† I know some one who used to do this and I doubt not she does it still.



money and bread, which he procured at his mother's, and so reached his home armed with the necessaries of life.

Some people place a sixpence on the door-step on New Year's Eve, and so soon as the clock strikes it is brought in. N.B. This, I need hardly say, is done in the country! You must never go out on New Year's Day until some one has come in is the rule in some parts.\*

The first new moon of the new year must not be seen through glass. I know many people who are most particular about this, as it is said to cause all manner of misfortune. This moon is a most interesting one, and some of my young relations take advantage of its power in the following way. So soon as the new moon is reported, silk handkerchiefs are put over their heads, a mirror placed so as to catch the reflection of the new moon, and then each one looks earnestly through her silk handkerchief into the mirror; and lo! the number of moons she sees foretells the number of years she must wait ere she is married. Some say any new moon will do. *Verh. sup.*

Whatever you are doing on New Year's Day that will you do all the year. Several of my Yorkshire relatives always have a piece of work of some sort which is solemnly completed on New Year's Day in order that the new year may be happy and prosperous. A sequence of completions.

It is most unlucky to keep evergreens up in your house after the Twelfth Night; and, above all, never burn decorations, or woe betide you!

W. HENRY JONES.

York House, Skirbeck Quarter, Boston.

#### A NEW MEPHISTOPHELES.

In a part of England which I will not name (for even Mr. Cook and his tourists may some day take to reading "N. & Q."), in a certain shire, I say, of this fair England, is the house of which I have to tell—a house built in Richard II.'s day, and adorned with modern improvements during the reign of her late Majesty Queen Elizabeth. Hardly anything more recent than that is to be found there, except, indeed, the spinet in the withdrawing room, and the Royal Game of Goose, and the ashen faggots of the great hall-fire. 'Tis years since I wrote down the following account, but the Lady Meriel, if she should read this, will remember the apparition, and will know who it was that played the organ in the chapel and wrought the exquisite lace that fronts the altar.

\* In Hull so soon as the clock strikes twelve on the last midnight of the year a troop of lads, drawn from all parts of the town, commence their rounds, and until 9 or 10 o'clock in the morning your door is besieged and your bell-handle well-nigh dislocated by those who are most earnest in the new year's wishes and equally earnest in the demands to be remembered. The same sort of thing begins on Christmas Day about 7 A.M.

Down in a hollow of the park lies an old lake irregularly circular: woods shut it in to right and left, and, at some distance, behind. Halfway across this lake, and hugging the further shore, is an island of two acres or so, thick with all manner of graceful trees, golden, autumnal; backed by these, and facing you, there stands in the centre of the island an ancient Tudor mansion, draped to the roof with ivy. From the great porch in front a smooth lawn with shrubs and walks slopes down to the water's edge; and on the left you see among the trees that droop over the brim of the island the windows of an Elizabethan chapel. When I came upon the scene from the bare grassy slope of the park, the morning sun shone full upon these woods and ivied walls, and filled the lawn with light, and threw bright still shadows on the bright still lake. It was an enchanted island on a fairy water; and when I had passed through the wood, and through the gateway tower, and had crossed the wooden bridge, sole entrance to the place, I paced the lawn as in a dream—as one that finds the sleeping palace and is not the fated prince. I entered the great door, went through the deep porch and the broad passage beyond, and turning to the left, through a double-arched Tudor screen of black oak, I found myself in the hall. Timber throughout: huge arches, huge shafts, of roughly hewn black oak, running straight up to the open timbered roof. This was the Plantagenet building; but in Gloriana's days, or Solomon's at the latest, the oaken screen was added, and the massive stone chimney-piece gilt and painted and carved with grotesques, and the great wing, with its vast mullioned window, was thrown out, and the grand oak staircase laid, and the ancient gallery running round among the rafters above and giving access to the upper rooms; then, in fact, the present house was built, around its ancient nucleus, the hall. I went up the staircase, round the gallery, and, turning into its third side, came to the open door of a lady's bower. Carved chests and boxes, carved tables and high-backed chairs, all of black oak, stood around the walls; on a dais at the end were a carved settee and an oval table with twisted legs, on which was a folio prayer-book. An oaken spinning-wheel stood there too, the flax still lumped about it, and light streamed toward me from beyond, through the latticed window. I stole in as it had been a vision. I sat down on the dais by the silent spinning-wheel. All was as they had left it hundreds of years ago. There was no sound, no life, in all the house, only the autumn wind rustled through the ivy that clung round the open casement. Without were the woods and the lake; within, that lonely room, solemn with ancient beauty, ancient memories, and the long dark corridor beyond.

At last I rose, and wandered back through the gallery, trying the doors. One at length opened,

and I was in a bedroom of the early seventeenth century. There was the great pent-house bed of carved oak, with crimson velvet hangings; the wardrobe, of oak veneered with walnut; the dressing-table, the oval mirror with its drapery of old lace and its quaint little drawers; the high-backed chairs, the washstand—an elegant black oak tripod—and its half transparent china basin; the very pincushion and ribbon boxes of old; all, everything, was there. And here it was that I, too, became a marvel and an apparition. I stood in the middle of this wonderful bedroom, looking out through the open doorway upon the hall below. I looked right on a level, under the black arched beams of the hall roof and along lines of pendent banners and hanging helms and glaives, to the brilliant topaz glory of the great oriel window. Absorbed in all this, I quite forgot my own appearance, which was certainly peculiar, for I was dressed in black, and wore not only knickerbockers, but also a Louis Onze hat, almost the very dress worn by Mephistopheles. Moreover, I had the bedroom window behind me, so that my figure, dark and motionless, and leaning on what might seem a rapier, was projected on a background of strong light. Standing there and thus, I was ware of footsteps approaching along the corridor, the first sign of life that I had heard for hours. They came close, and an old woman appeared outside the doorway. She turned sharply towards me, wondering (I suppose) that the door was open, and then in one moment she became to me a phenomenon as astonishing and almost as awful as I became to her. For as she faced me she suddenly stood up on the very ends of her toes; she threw up her arms, the elbows projecting, the palms of her hands spread wide, with the thumbs and fingers apart; her mouth and her eyes and her nostrils opened to a preternatural size and roundness; her head went backward, as if she were falling; and, strangest of all, her grey hair visibly rose on her head under the loose light cap she wore. It was the realization, beyond all hope, of the wildest image of fright that Phiz or Cruikshank ever drew. But this fright could be heard as well as seen. All the time that I was observing its singular effects, a shriek, terrific, piercing, endless, was yelling forth from the open mouth of that unhappy woman. As for me, I now at length understood that I was Mephistopheles. And the horror and surprise of what I saw kept me motionless and spellbound, till at last, after a minute or so (though it seemed much longer), the old dame sank upon her heels, dropped her arms, turned round, and fled like a girl along the gallery, shrieking ever as she went, until her scream died away in the distance.

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*Christmas Day.*—This is the day which, above all days, is encircled with superstitions: every hour of the day has its own peculiar meaning, and they (the hours) portend either good or evil. It would seem as if on this day and night, on which Christianity commemorates the nativity of its Saviour, every good angel had descended to earth to scatter blessings, and as if every devil also had got loose from his chain and went about showering curses on the heads of men. Even the remnants of food on this day are endowed with magic power. The well-known "Christmas crumb" is an important ingredient in many folk medicines.

Whosoever picks up an apple or a nut from the ground at Christmas will be covered with sores.

A sort of basket (made of twisted or plaited straw, such as is generally used for taking the dough to the baker's) is filled with hay and hidden under the table, to receive the "Miklós Jesus," who is said to get into it. Maize is put under the basket, and the maize thus treated will fatten fowls to double their ordinary size, and cattle will thrive wonderfully on the hay.

Whosoever eats nuts without honey on Christmas even will lose his teeth.

Whosoever does not eat a slice of garlic with honey on the holy eve will get a sore throat.

During Christmas night one is most liable to succumb to the attacks of the witches, i.e., witchcraft is most powerful then.

To step into, or to get entangled in, a balled cotton on Christmas Day, causes without fail an attack of the "evil of Lazarus."

"Lucy's chair" must be commenced on St. Lucy's Day, and one must work it (carve it, some say) as to have it finished by Christmas Eve.

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"There we find an inhabited house,  
In it we see a made bed.

"In it lies the good-natured master,  
By his side his gentle lady.

"Between the two is a ruddy-faced child,  
Who thus cheers his father and mother.

"Get up, my father! get up, my mother:  
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"It is an old custom: a big red bullock!  
Half belongs to the *regesek*.

"On its back are sixty sausages!  
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If you don't, we don't care.

"We shall lock you in!  
Benn piálél, benn kakálól, do hó reme róma."‡

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Mr. Paul Hunfalvy (*A Székelyek*, 1880) says: "In the county of Zala, on the day after Christmas Day, i.e., St. Stephen's Day, groups of lads (*regesek*) go round calling at every house and shouting in the compliments of the season. They are especially well received at houses where there are unmarried daughters, as it is commonly believed that the girl whose name is coupled with that of an unmarried man in the song will undoubtedly be married during the following carnival, whence the local sayings, *Elregéltik* the young man and girl, or *Kiregéltik* the unmarried young man with some girl, i.e., the young folks may be considered as engaged because their names were coupled together‡ by the wandering singers on St. Stephen's Day."

signs depicted therein, from which it would seem possible that these two songs (Finn and Magyar) have an astral significance.

\* These cakes are twisted into knots known in heraldry as "Stafford's knot."

† A very rare book, full of illustrations of the manners and customs of the time. There are only three copies mentioned in Szabó's *Régi Magyar Könyvtár*, Budapest, 1878.

‡ Roquefort mentions a very similar custom in his *Glossaire de la Langue Romane*, Paris, 1808, s.v. "Vausenottes":—"La cérémonie de crier les 'valetins': les garçons se nommoient 'vausenots'; et les filles 'vausenottes'; ces mots viennent de 'vousser' ou 'vaner,' qui eux-mêmes viennent de 'vocare,' nommer, et de 'nuptie,' nocer; comme si l'on disoit, appeler aux noces, aux mariages; cette cérémonie s'est perdue."

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It is very remarkable that this song is not used anywhere in Hungary except at Kénos and in the county of Zala, two places at a considerable distance from each other. It appears to have been more widespread at one time, and is mentioned by Kaspar Heltay in a work entitled *Conversation on the Dangerous Habit of Drinking and Revelling*, 1552,† where he says, "After the day of the birth of our Lord Jesus Christ commences the great feast of the devil, the *regelő* week.....The heavy drinking and *regelés* have no end."

The singers are still called *regesek* (plural of *reges*) in Kénos, and *regesek* (plural of *reges*) in Zala—words whose real meaning appears to be completely forgotten by the present generation.

Mr. Paul Hunfalvy (*A Székelyek*, 1880) says: "In the county of Zala, on the day after Christmas Day, i.e., St. Stephen's Day, groups of lads (*regesek*) go round calling at every house and shouting in the compliments of the season. They are especially well received at houses where there are unmarried daughters, as it is commonly believed that the girl whose name is coupled with that of an unmarried man in the song will undoubtedly be married during the following carnival, whence the local sayings, *Elregélték* the young man and girl, or *Kiregélték* the unmarried young man with some girl, i.e., the young folks may be considered as engaged because their names were coupled together‡ by the wandering singers on St. Stephen's Day."

signs depicted therein, from which it would seem possible that these two songs (Finn and Magyar) have an astral significance.

\* These cakes are twisted into knots known in heraldry as "Stafford's knot."

† A very rare book, full of illustrations of the manners and customs of the time. There are only three copies mentioned in Szabó's *Régi Magyar Könyvtár*, Budapest, 1878.

‡ Roquefort mentions a very similar custom in his *Glossaire de la Langue Romane*, Paris, 1808, s.v. "Vausenottes":—"La cérémonie de crier les 'valantins': les garçons se nommoient 'vausenotes'; et les filles 'vausenottes'; ces mots viennent de 'vousser' ou 'vauser,' qui eux-mêmes viennent de 'vocare,' nommer, et de 'nuptim,' nocces; comme si l'on disoit, appeler aux nocces, aux mariages; cette cérémonie s'est pratiquée

Kitty Clive and the stately Mrs. Pritchard had trod the stage.

Two years later *The School for Scandal*, in which Mr. Holl enacted the part of Joseph Surface remarkably well, was represented. Amongst the *dramatis personæ* on that occasion were Sir Peter Teazle, Mr. Farren; Charles Surface, Mr. C. Mathews; Lady Teazle, Madame Vestris; Mrs. Candour, Mrs. Glover; Maria, Miss Julia Bennett. "Their Majesties Servants" were, indeed, in great force at that time at the Haymarket Theatre, and no ordinary actor could Mr. Holl have been to have played in a cast such as this. He was then, to the best of my remembrance, a fine-looking man of about thirty-five, and trod the boards with an air of confidence and command. This was the last occasion of my seeing him on the stage; and probably he was the last survivor of all his contemporaries of that date, now thirty-eight years ago. Shall we ever see a more charming Lady Teazle than Madame Vestris, a better Sir Peter Teazle than William Farren, or a more accomplished Joseph Surface than Holl, who seems to have resembled the incomparable Harry Woodward?

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#### SHOWING DISRESPECT TO CHRISTMAS.

The various bodies of Dissenters in England for many years agreed in their ideas as to the undesirability of keeping Christmas Day as a religious festival, calling it a man-invented observance, and holding that the Sunday or the Sabbath was the one and only appointed day for public religious rites. Not only did they argue that the day should not be observed, but they also held that it was justifiable and laudable to show disrespect to the Church's appointment by every means in their power. So recently as sixty years ago a Quaker gentleman, who had a shop in Boscawen Street, Truro, made a special point of keeping open his establishment on December 25, and, to demonstrate his contempt for the anniversary, placed packing-cases on the pavement outside his establishment, and then, unpacking his goods, made as great a litter as possible in the street. In much more recent times, even within the last decade, a gentleman at Plymouth, a Presbyterian, who on the Sunday pulled down his blinds, disapproved of walking except in going to and from chapel, and kept the weekly feast with the greatest rigour, on the Christmas Day would purposely wear his old clothes, draw up his blinds to the full extent, to permit his neighbours when on the way to church to see that he was at work, and make a public talk of his dislike of the appointment of any such days by a Church establishment.

Times are now, very happily, changed and changing; the majority of the dissenting religious deno-

minations have come to consider that keeping another special day of religious observance is, after all, not such a very wicked act, and in a large number of places the chapels of the various bodies are opened on Christmas Day. There is one very curious circumstance to be mentioned about the non-observance of the day. During the years whilst the chapels remained closed, many of the Dissenters, from curiosity, for amusement, or perhaps from better motives, attended the Church of England services on the Christmas, it being the only day in the year on which they entered the walls of the Church. It is quite possible that this fact may have had some influence in bringing about the opening of the chapels. I believe that the Wesleyans from their commencement have been accustomed to follow the example of the Church of England in celebrating the feast. The other denominations, without publicly admitting the fact, have gradually followed so good an example. Whether the Quakers have made any change I do not know, as their numbers have so decreased in the West of England that some of their chapels are but rarely used throughout the year. In conclusion, it may be stated that the so-called Ritualistic party have been the means of bringing about a much closer religious keeping of the Christmas Day, which, under the old Evangelical régime had degenerated into a very drowsy observance, and stood a great chance of falling into disrespect with many of the rising generation.

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#### A FINNISH WEDDING IN THE OLDEN TIMES.

In the early part of the century there were many ceremonies and customs now done away with. Marriages were generally arranged to take place in the latter part of summer, or in autumn after the fishing was over, or at Christmas time, when the sailors came home ("N. & Q," 6th S. viii. 486). The customs differed widely in the various parishes; but the following may be taken as a type of the ordinary wedding ceremonies in the archipelago that lies in the Baltic off the south-east corner of the country. When a young man fell in love with one of the bonnie lasses he used to follow her with speaking glances, but did not venture to speak to her. When at last he thought he felt sure his lady-love would not refuse him, he went to an old man who understood such matters, and asked him to be his "spokesman," and to ascertain the young girl's real feelings towards him, and, having done this, to lay the question before the girl's parents. The spokesman entered the girl's home, talked about everything but the matter in hand, and, by dint of perseverance and craft, found out how matters stood. When he saw all was well, then the real question was brought forward, and



application made on behalf of the young man in question. He then returned to the young swain, who was all anxiety to know whether he was successful or not, and began to talk about things in general, everything but the important point, and when the anxious lover asked what his adored one had said, he was told "She didn't say 'Yes,' and she didn't say 'No,' but will consider the matter," quoting an old proverb, and so cutting short the lover's questioning.

At last the fidgetty and nervous suitor was told that he was thanked for his message, and that he must go himself to receive the answer. Next day, lover and spokesman set off for the girl's house, where the young man listened to the professional match-maker pleading his cause, and expatiating on his innumerable good qualities. The lover was again thanked for his offer, consent being given to the engagement, and a general jollification ensued. Presents, such as shawls, prayer-book, hymn-books, &c., which had been brought with the wooer, were next produced, and were given to the bride and her parents. The clergyman was apprised of the happy event, and on the following Sunday the engagement duly published in the church. In the afternoon a great betrothal feast was held at the bride's home. The first time the girl visited her betrothed's parents she took with her shirts and stockings of her own make as presents. The "spokesman," moreover, was not forgotten; shirts, stockings, and woollen gloves were his reward for his good services. The banns were then arranged, and so soon as they had been published once the girl was said to be engaged ("gå i brudstunn"). The damsel then decked herself out in the finest manner, her fingers covered with gold rings, borrowed from friends and acquaintances, and, armed with a good-sized pillow-case, she set off to collect gifts amongst her friends in the parish. An old married man (sometimes her father) followed her and assisted in the collection. The "bride-follower" dressed himself in his festival garb, crowned by a tall hat, and carrying with him a large umbrella, which had been given him at the bride's house, and was meant to show that as the umbrella shelters from the rain so he was the bride's shelter and protector during her journey. So the couple went from house to house in the parish, collecting "bride's gifts," consisting of wool, flax, cotton yarn, and other useful things, generally manufactured by the people themselves, which every one gave according to his ability. The pillow-case usually had a broad piece of insertion let in, so that the gifts it contained could be seen by those around. The bride-follower was expected to talk to the people, and, if possible, to make jokes and so put the good folk into a fit humour for giving, and as each household gave the faithful follower a drop to help him in his onerous task, by evening his appearance was tragicomic in the extreme. To omit this bridal-collecting

journey was considered the height of pride and stuck-upness.

The day before the wedding the "bride-dresser" came to dress the bride, and was obliged to bring with her all that was necessary for the bride's adornment, e.g., she was even expected to bring the black woollen dress if the bride did not possess one. The bride's costume consisted of a black dress, ornamented with a broad silver band about six inches from the bottom, fitting close up to the throat, and with short sleeves, reaching about half way down to the elbow. Large white, open worked gloves covered the hands and arms up to the short sleeves.

A large turn-down lace collar covered her shoulders. The hair was piled up on the head, so that it lay in a great roll just over the forehead, upon which were fixed bits of coloured glasses and other glittering fragments. Over all this rose a crown of gold leaf, ornamented with pieces of coloured glass, looking glass, &c. The more noise and jangling this castle made the better. Above all soared a forest of feathers of all colours, through the crown, forming a pyramid of enormous size and weight.

On the Sunday morning the invited guests assembled at the sexton's house (which was generally near the church), and when the morning psalm was being sung the procession set out.

First of all walked the fiddlers, playing a festal march; then a swarm of children, young relatives of the bridal pair (who were called "nannage carvers"); next the two bridesmaids, then the bridal couple, and immediately after them the bride-dresser. Then followed the two groomsmen and the rest of the crowd—men first, women next, arranged by the groomsmen, in a certain order. The procession was so timed that they reached the church just as the psalm ended, and if they came a little too early they all waited in the porch until the proper time. So soon as the singing ceased the wedding party entered the church and walked up the centre aisle, the fiddlers mean time playing right joyfully, till they came to the altar, when they turned aside, and stood playing whilst the whole party was arrayed in order before the clergyman, who stood waiting for them. The wedding ceremony was then celebrated according to the old Swedish rites. This being over, the bride sat down in the first pew on the women's side, the bridesmaids opening the door for her to enter; in like manner the bridegroom sat in the first pew on the men's side, the groomsmen opening his pew for him, and then sitting behind him. The bride-dresser sat beside the bride, and the bridesmaids behind them, the rest of the guests sitting in their usual places during the remainder of the service. The sermon and communion service over, the bridal couple again went up to the altar, when the "Brides' Mass" was sung. Whilst they stood there a canopy was

held over their heads by the bridesmaids and groomsmen, the men holding up the two corners nearest the altar.

Upon leaving the church the procession took the same form and order as in entering. If the company had to cross the sea on their return, the fiddlers sat in the bride's boat, and played one piece after another until they reached the bride's home, where the marriage feast was waiting. The wedding breakfast was generally laid on three tables set in the form of a horseshoe. The bridal couple sat in the place of honour, that is, in the middle of the centre table. Next to the bride sat the "bride-dresser," then the bridesmaids and the rest of the women. Next the bridegroom sat the clergyman, and then the groomsmen and the men guests. The groomsmen acted as masters of the ceremonies, and saw that each one sat in his or her appointed place, they being responsible for the proper arrangement of the guests. The lowest seats were reserved for the young relatives of the newly married pair. A little table was set for the fiddlers near the door, their duty being to rise and march before each dish as it was brought in, playing some jovial air; and as there are often twelve to fifteen dishes, the musicians' office was no sinecure. Each guest brought knife, fork, and spoon to the feast. The meal over, dancing began, when polka, waltz, minuet, and country dances of all kinds followed in rapid succession. Towards the end of the feast the bride was obliged to dance with each one of the girls, who stood in a ring round her. During this the lads stood all round with lighted candles. Next the bridegroom danced with all the men, the girls in their turn holding the lighted candles. Then the bride danced with the married women, and the married men held the lights, and then the bridegroom danced with the married men, the married women holding the candles. Last of all they danced "the crown off the bride" in the following manner. All the girls made a ring, in which the bride was placed blindfolded, with her crown in her hand, the ring of girls dancing round, whilst all the guests sang:—

"It has been! it has gone!  
Never will the bride be a maid more;  
Never will she dance with a crown again."

The bride then tried to place her crown upon the head of one of the girls; and she who was thus crowned was looked upon as the one who would be married first.

The guests who lived near then went home; those who lived at a distance stayed the night. Next day by twelve o'clock all assembled once more to breakfast. The bride was then dressed as a married woman, in a cap bound with black. After breakfast the old folks chatted over things old and new, whilst the young folks amused themselves with ring-dances, &c., which, if the weather was fine, were held in the open air.

This went on till supper-time. During the day some fellow generally dressed himself up and amused the guests with tricks and jokes. After supper, whilst all were yet seated at the table, the bridegroom took his mug of home-brewed ale, or corn brandy mixed with treacle, and sang the following song, in which all joined:—

"Hear now, who will  
Drink his sweetheart's health  
With all his soul.  
Let him take his glass in his hand,  
And tell his sweetheart's name!  
And what she is called!"

The bridegroom then mentioned his young bride's name, upon which all sang:—

"Thanks shall you have,  
That toast was well,  
You who sang so well,  
Thanks shall you have."

The mug was then passed to the bride, and so the same songs were sung, with the bridegroom's name instead of the bride's, after which the mug travelled round the table, amidst jokes and laughter, the shyness of the young unmarried folks often giving rise to some fun on the part of the older. At last the wedding was over, at least for those who lived near, who now received presents, consisting of cheese, several kinds of bread, pancakes, &c. (even if they had brought nothing with them, as all were expected to do). Those who lived a long way off stayed the next night also, had a light meal in the morning, received their portion, were taken by their entertainers to the shore, boats were launched, sails hoisted, farewells said, and in a short time all were gone, and the wedding over.

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CHRISTMAS AND THE PURITANS.—They called it Christ-tide to avoid using the word *mass*. Henry Burton, the companion of Prynne and Bastwick in the Star Chamber and on the pillory, makes a great point of it in his *Appeal and Apology*, 1636-7; so that Heylyn, in his *Answer* to him, 1637, pp. 112, 114, says, "Christ-tide—take heed of Christmasse by all means," "Christmasse (or Christide, as you please to phrase it)." And Prynne likewise, in his *New Discovery of the Prelates Tyranny*, 1641, p. 7, says that he published his *Histrio-Mastix* "about Christide, 1632." He brought it out at that season because he aimed partly at the Christmas interludes, in one of which the Queen almost immediately afterwards joined, at Somerset House. A century earlier, in 1549, the Devonshire and Cornish rebels complained that the new service-book was "like a Christmas game" (Styrye's *Craumer*, app., p. 104). Similarly, Lewes Hewes, in his *Dialogue* about the Book of Common Prayer, 1641, complains "that the Priest and Clarke, when they doe Church a woman, are like to a couple of players," because the priest



stops at the word "temptation" in the Lord's Prayer, the clerk saying, "But deliver us from evil," as a response.

A Puritan, inviting his friend, desired him come and take part of "a Nativity pie at Christ tyde" with him (Manningham's *Diary*, 1602, Camden Society, p. 42).

Denham has these verses in a ballad about a Quaker, entitled "News from Colchester," to the tune of "Tom of Bedlam" (*Poems*, 1684, p. 110):

"And in the Good time of Christmas,  
Which though our Saints have damn'd all,  
Yet when did they hear  
That a damn'd Cavalier  
Ere play'd such a Christmas Gambol?  
"Had thy Flesh, O Green, been pamper'd  
With any Cates unhallo'd,  
Hadst thou sweetned thy Gums  
With Pottage of Plums,  
Or prophane Min'd Pie hadst swallow'd," &c.

Times were to undergo a change. How far the change extended may be estimated by such facts as these: in 1725 even the inmates of the workhouse at Barking, Essex, had "Roast Beef at the three great Festivals, and Plum-Pudding at Christmas"; and at Findon, in Northamptonshire, "at Christmas they learn to make minc'd Pies" for their own eating (*Account of Workhouses*, second edition, 1732, pp. 100, 155). W. O. B.

**A SLAVONIC CHRISTMAS CUSTOM.**—A superstition similar to the Scottish belief in "first footing" on New Year's Day obtains in most Slavonic countries in regard of Christmas Day. No Polaznik, therefore, goes into a strange house that morn if it can be helped. Besides, there are observances that need his presence at home. Rising early, the head of the household puts some corn into a stocking and sprinkles a little before the house door, with the words, "Christ is born"; to which some other of the inmates must reply, "He is born indeed." Then "wishing," the goodman repairs to the hearth, and, taking the fire shovel, strikes the smouldering logs with it, so that the sparks fly out, with a good wish for the horses, and a good wish for the cows, another for the sheep, and another for the goats, and so on through the whole farm stock, that they may thrive and multiply, and that the garners may be plenteous with store in the coming year. The ashes are then collected and put by, with a piece of money concealed therein, or are heaped upon the log to burn. The *badnjaci* are not allowed to burn out quite; their ends are extinguished and laid in the clefts of the fruit trees to ensure a good crop (*Gardener's Magazine*).

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**CHRISTMAS DAY BELLS: THE PLUM-PUDDING BELL AND THE PIE BELL.**—At the ancient church of St. Helen's, Worcester—the mother church—the curfew is rung, and there is a peal of eight bells,

inscribed with names and titles and verses descriptive of the battles and achievements of Marlborough and other commanders in the reign of Queen Anne. One of these bells was rung between twelve and one o'clock on Christmas Day, and was called "the Pie Bell." A similar bell, which was rung at St. Martin's, Worcester, was called "The Plum-pudding Bell." (See the *Diocesan History of Worcester*, by Rev. I. G. Smith and Rev. Phipps Onslow, 1883, p. 227; Noake's *Rambles in Worcestershire*, vol. i. p. 20, 1848; and Noake's *Notes and Queries for Worcestershire*, p. 215, 1856.) CUTHBERT BEDD.

**CHRISTMAS IN LIVERPOOL.**—A curious custom existed in Liverpool when I was a boy. Every one in those days believed in Christmas-boxes; these were asked for the day after Christmas, the errand boys from the different shops being the chief applicants. But the grocers used to send their good customers a delightful box of preserved French plums, lace paper inside and a pretty coloured lithograph outside. The custom to which I allude was that of the *lamplighters*, who called at every house for a gratuity, and who stimulated the feelings by a printed appeal, the most touching part of which was a wood-cut representing the lamplighter at his work in a most terrific snow-storm. I remember its appearance, though it must be forty-five years ago. I. W. H.

(That a similar custom prevailed in London may be seen by a reference to the Christmas number of "N & Q." for 1890, 6th S. ii. 505, where, in a communication from Mr. F. HENDRIKS, "The Lamplighter's Poem," printed in 1753, is given in full.)

**CHRISTMAS IN CORK.**—Nearly thirty years ago it was the custom for the clergy of the parish churches in Cork to go round in the week before Christmas Day, to administer the Holy Communion to aged and bed-ridden parishioners. I never met with any trace of this custom in English towns.

I. W. HARDMAN, LL.D.

**CHRISTMAS-KEEPING OF OLD.**—Edward Plompton, writing from Latham Hall, Lancashire, January 3, 1483[90], says, "My lord [Derby] kepeth a great Cristinmas, as ever was in this country" (*Plumpton Corresp.*, 89). In 1471 John Gaywode, Burgess of Bristol, mentions in his will two great andirons for the hall, in use at the "feast of Cristysmas" (Wadley's *Bristol Wills*, 147). In 1596 Sir John Smythe confesses:—

"In Christmas was two yeares by my disorder in eatinge and drinkeinge too much one night at supper, and seekinge the next morning to reforme the same by drinkeinge of wyne: it not onely brought mee the same day by the visitacion of Almighty God for my sinnes to speake wonderfull idly, but also it brought sodayne death itself upon me for three quarters of an houre, in such sort as I lay so dead and cold that they thought to have layd me by the walles, but that it pleased

Allmighty God contrary to all humane expectation to restore mee agayne to lyfe when all they that stood by did looke least for it."—*Ellis, Letters of Eminent Literary Men*, 97.

In 1465 Yule was the common name for the Festival in Yorkshire. (*Plumpton Corresp.*, 8, "Yooles.") W. C. B.

**BIBLIOGRAPHY OF CHRISTMAS.**—A few notes in addition to those at 6th S. vi. 506; viii. 491:—

Selden (John), God made Man, a tract proving the Nativity of Christ to have been on the 25th of December. 12mo. 1661.

Butler (J., B.D.), A Brief but True Account of the certain Year, Month, Day, and Minute of the Birth of Jesus Christ. 8vo. 1671.

Christ's Birth Mistimed. 8vo. 1721.

The Book of Christmas, engravings by R. Seymour. 8vo. 1837.

A Christmas Pageant performed at Vais Royal [Lord Chelmsford's] on Twelfth Night. 1817.

Christmas with the Poets, illustrations by Birket Foster. 8vo. 1851.

Christmas in the Olden Time, or the Wassail Bowl. By J. Mulls. Plates. N.d.

W. C. B.

**IRISH STREET BALLAD.**—I do not think the favourite Irish street ballad *Nell Flaherty's Drake* has ever been printed in "N. & Q." and if not, it deserves a place there. I cannot say how old the ballad is, and the name of its author is unknown to me, but I have seen the ballad mentioned in a tale forty years old. It has always been a prime favourite, and has held its ground while hundreds of later compositions have had their ephemeral existence and have sunk forgotten. The Christmas number, as it only comes once a year, gives the opportunity of the introduction of a lighter vein, and so a copy of the ballad is sent herewith.

"*Nell Flaherty's Drake.*"

My name is it Nell then quite candid I tell,  
And I live near Cootchill I will never deny,  
I had a large drake then the truth fer to speak  
That my grandmother left me and she going to die—  
He was wholesome and sound and weighed twenty pounds

The universe round I would rove for his sake  
Bad wad to the robber be him drunk or sober  
That murdered Nell Flaherty's beautiful drake.

His neck it was green that most rare to be seen  
He was fit for a queen of the highest degree—  
His body was white that would you delight  
He was plump fat and hearty and brisk as a bee,  
The dear little fellow his legs they were yellow—  
He'd fly like a swallow or dree like a hake  
But some wicked savage to grease his white cabbage  
Has murdered Nell Flaherty's beautiful drake.

May his pig never grunt nor his cat never hunt,  
That a ghast may him hunt in the dead of the night  
May his hen never lay nor his ass never bray,  
May his goat fly away like an old paper kite,  
That the lice and the fleas may the wretch ever tease,  
And a biting North breeze make him tremble and shake—  
May a four-year-old tug make a nest in his lug  
Of the monster that murdered Nell Flaherty's drake.

May his pipe never smoke, may his tea-pot be broke—  
And to add to his joy may his kettle ne'er boil,  
May he always be fed on luscious and fresh oil  
May he swell with the gout till his grinders fall out,  
May he roar hawl and shout with a horrid toothache—  
May his temples wear horns and all his toes come  
The monster that murdered Nell Flaherty's drake.

May his spade never dig, may his sow never pig,  
May each nit in his wig be as large as a stall,  
May his door have no latch, may his house have  
thatch,

May his turkey not hatch, may the rats eat his meal,  
May every old fairy from Cork to Dunleary—  
Dip him snug and airy in some pond or lake—  
Where the eel and the trout may dine on the snout  
Of the monster that murdered Nell Flaherty's drake.

May his dog yelp and growl with hunger and cold,  
May his wife a ways scold till his brain goes awry,  
May the curse of each hag that e'er carried a bag  
Light on the wag till his beard turns to grey  
May monkeys still bite him and man-wives still tease  
him,

And every one slight him asleep or awake,  
May weasels still gnaw him and jackals still claw him  
The monster that murdered Nell Flaherty's drake.

The only good news that I have to diffuse  
Is that long Peter Hughes and blind piper M'Peak—  
That big-nosed Bob Mason and buck-toothed Ned  
Hanson,

Each man has a grandson of my darling drake.  
My bird he has dozens of nephews and cousins,  
And one I must get, or my poor heart would break,  
To sleep my mind easy or else I'll run crazy—  
There ends the whole tale of Nell Flaherty's drake.

W. H. PATTERSON, M.R.I.A.

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**FOLK-LORE OF BIRDS: THE ROBIN.** THE WREN.—In North Devon robins which utter a peculiar wailing note are called "weeping robins," and to hear them is deemed unlucky, as they are believed to foretell death or misfortune. An incident occurred a short time ago which illustrates the feeling with which they are regarded. A farmer in the neighbourhood of Braunton, near Barnstaple, was lying smoking in a field whilst his labourers were having their dinner. A weeping robin was heard in a tree close by, and shortly afterwards flew down and perched on one of the farmer's knees, paying no attention to the crumbs close by where the men were eating. The bird then set away "weeping," and of course the farmer imagined that some affliction was going to befall him. Strange to say, that night when he was home a pain came into the knee on which the wailing bird had perched, and he was confined to his house in consequence for several months.

The following practices have only recently come under my notice, though most probably previous numbers of "N. & Q." may contain a reference to it. In some counties of Ireland on St. John's Day boys go round calling at houses, dead wrens in small wooden boxes, which they carry, and making demands for a penny or a song, as they beg, the following



"The Wren, the Wren, the king of all birds,  
On St. Stephen's Day she's [sic] caught in the furze;  
Although she's but wee her family's great,  
So come down, Ian'ledly, an' gie us a trate.  
'Then up wi' the kettle an' down wi' the pan,  
An' let us ha' money to bury the Wren."

Is there any connexion existing between St. Stephen and the wren?

R. STEWART PATTERSON.

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PROCLAIMING WINTER.—The following curious and ancient custom, annually performed at Colchester, Essex, took place during the first hour of December 1st, that is between twelve o'clock at midnight and 1 A.M. The town crier of the borough, in the official livery of his order, went forth, bell in hand, to "proclaim winter" as it is called, in the following quaint formula:—

"O yes, O yes, O yes!  
[Rings bell three times.]  
Cold December has set in,  
Poor people's backs are clothed thin;  
The trees are bare,  
The birds are mute;  
A pint of goods pur!  
Would very well suite [suit].  
God save the Queen!  
A cold\* December morning."

J. W. SAVILL.

Dunmow, Essex.

INNOCENTS' DAY.—Roquefort, in the Supplément to his *Glossaire de la Langue Romane*, Paris, 1829, mentions the following custom on Innocents' Day, *sic* voce "Innocents":—

"*Innocents* (bailloir les) Sorte de coutume ridicule encore en usage dans quelques cantons de la Normandie, qui consiste en ce que le jour des innocents, les jeunes gens les plus éveilles et les plus diligents à se lever matin, vont surprendre les endormis et les paresseux pour les fouetter dans leur lits. Les jeunes garçons appellent cette cérémonie 'bailloir les innocents.'"

L. L. K.

Hull.

MISTAKE IN "HARPER'S MAGAZINE."—There is a curious mistake in one of the illustrations to "A few Days' more Driving," in the Christmas number of *Harper's Magazine*. I refer to the "High Street, Winchester." This is not Winchester at all, but the "High Street, Salisbury," of some twenty years ago. On one's right is the old hostelry, the "George," where Mr. Secretary Pepys "lay in a silk bed; and very good diet," and where he "paid the reckoning, which was so exorbitant" that he was "mad," and resolved to trouble the mistress about it, and get something

\* I think this word is varied so as to proclaim the actual state of the weather, and may be a "wet" or "mild" December morning; this year (1884) it was cold, bleak, and snowy. I know of no other town in the country where such a custom is observed, and if hitherto unrecorded in "N. & Q.," it may be "made a note of."

for the poor. The house may be recognized by its two quaint oriel windows. In the distance is St. Thomas's Church, unmistakable to one who was born beneath its shadow.  
TINY TIM.  
Southsea.

"NOTHING BUT A SHAKEHANDS, A CRY, AND A GOOD-BYE."—In country places the friendships formed by farming servants are more liable to be broken than those formed by servants in towns. "Marblemas" is the time of the year when these dissolutions most frequently take place; and when the servants themselves allude to the departure of bosom friends they say, "There war nowt bur a shakhands, a cry, an' a good-bye."

THOMAS RATCLIFFE.

Worksep.

### Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

DR. RICHARD STUART.—I have recently purchased a little duodecimo volume with the following title:—

Three Sermons preached by the Reverend, and Learned, Dr. Richard Stuart, Dean of St. Pauls, afterwards Dean of Westminster, and Clerk of the Closet to the late King Charles. To which is added A fourth Sermon, Preached by the Right Reverend Father in God SAMUEL HANMER, Lord Archbishop of York. The Second Edition Corrected and Amended.....London, Printed for G. Bedel, and T. Collins, and are to be sold at their Shop at Middle-Temple Gate in Fleet-Street, 1658.

In the "Epistle to the Reader" we are told that

"the three Sermons next following were preached by Richard Stuart, Dr. of Civil Law, Chaplain in Ordinary, and Clerk of the Closet to his sacred Majesty, King Charles (now with God), Dean of St. Pauls in London; and now (after much experience of both fortunes) advanced to an higher attendance in the Court of Heaven. The latter part of his life was spun out in a kind of banishment: for what cause let his first Sermon tell you. He had now learnt to be at home abroad: and was able to say with patient (and therefore valiant Paul), *Ego ipsoque, in ole eipti, aurapanc elvas*, Phil. iv. 11. And if we who still sit on the black lips of Euphrates, Psal. 137, do but seriously contemplate our own faces in that troubled Glass, we may (though not sing, yet) say:

"— Poteras jam, Cadme, videri  
Exilio felix,"—Ovid, *Met.* 3.

As he lived so he died in Exile: and lies buried at Paris in France. And although we could not afford him a place to rest his head on here, yet we may bestow an Epitaph: and let it be without flattery: (neque enim verendum est, ne sit nimium, quod esse maximum debet. Plin. lib. 8, Epist. ult.).

Magna est veritas:  
Hic { Invicta jacet Pietas:  
Illuxa manet Patientia.

The Funeral being over, let us now see what the party deceased hath left behind him. These Orphan-Sermons were not (for ought I know) trusted to the care of either Executor or Overseer. Now, 'twere pity three such

elegant children should either (by falling into the fierce hands of some hot-headed professor) be cast into a fiery Furnace; or that (at long runnings) some more wary person should (by an old way of prescription) force them to call him Abba, and he publish them as *γνήσια τέκνα*, his own Legitimate issue. For the preventing of such either mischiefs, or mistake, I have now published these three, hoping that others may also be incited, to make public such other pieces of this rare Work-man, which yet remaine secret in their private hands."

The author of the "Epistle," who signs himself "T. H.," concludes his prefatory remarks thus:—

"But I will not any longer keep you at the Doore: passe on, and be ye followers of these great Doctors, as they are of Christ. Forget not the Resolution of that great Roman: *Nihil opiniois causa, omnia conscientie faciam.*—*Senec. de Ira*, iii. 41."

The first sermon, on scandal, was "preached on St. Peter's Day, at St. Paul's cross in London"; the second is an Easter sermon; and the third is a funeral sermon.

Now, it will be observed that on the title-page and in the "Epistle to the Reader" Dr. Richard Stuart is styled Dean of St. Paul's; on the title-page it is added that he was afterwards Dean of Westminster. Le Neve supplies the following particulars: John Williams, Dean of Westminster, was translated to the Archbishopric of York Dec. 4, 1641, but he obtained leave to hold the deanery for three years after his translation. He was followed by Richard Steward, S.T.P., clerk of the closet, who was made Dean of Westminster by the king in 1645, upon the expiration of Archbishop Williams's commendam; but he was never installed. He died at Paris, Nov. 14, 1651, *æt.* 58, and was buried in the suburbs of St. Germain. At St. Paul's Cathedral, the Dean, Thomas Winniffe, was consecrated Bishop of Lincoln Feb. 6, 1642; and Richard Steward, LL.D., was "nominated, or at least designed for this deanery after Winniffe's promotion, but he was never elected."\*

Dean Stanley says that the office of dean "had, on Williams's retirement, been given by the king to Dr. Richard Stewart; but he never took possession, and died in exile at Paris, where he was buried in a Protestant cemetery near St. Germain des Près."

Can any readers of "N. & Q." tell me how far matters had actually proceeded with regard to Dr. Stuart's nomination, designation, or appointment to the deanery of St. Paul's; and whether the actual spot of his interment can be determined? A copy of the inscription on his tomb, if it exist, would be very acceptable.

W. SPARROW SIMPSON.

CHRISTMAS PENTIVE SONG.—Years ago I heard a song at a Christmas gathering, of which I can

\* Le Neve's *Fasts*, ed. T. Bussie Hardy, under "Westminster" and "London."

† Stanley, *Historical Memorials of Westminster Abbey*, third edition, p. 613.

only remember, and that imperfectly, the following:—

"Barley is a magic thing,  
As ever I did see.  
It changes a boy into a man,  
And a man into an ass.  
It turns his gold to silver,  
And his silver into brass."

What more is there; and where may I find it?

THOMAS RICHMOND.

Workshop.

ROWLAND-HOE, A CHRISTMAS GAME.—Is anything known of this game, which is alluded to in *A Christmas Carol*, by G. Wither?—

"Now Kings and Queens poor sheep coats have,  
And mate with everybody;  
The honest now may play the knave  
And wise men play at Noddy.  
Some youths will now a Mumping go,  
Some others play at Rowland hoe,  
And twenty other games as woo  
Because they will be merry."

*English Garner* (Arber), vol. iv. p. 501.

Can any of your correspondents quote other passages in which this game is mentioned?

F. C. BIRKBECK TERRY.

COMPOSITOR'S PUZZLE.—On p. 44 of *Illustrious Women who have Distinguished Themselves* &c., occurs the following sentence:—"According to the sum was devoted by the city council to the establishment of an institution for the maintenance and education of sixty unmarried young women among the working classes." Will any ingenious correspondent solve the enigma, and disclose the author's meaning?

A. W. R.

Aberdeen.

[The following solution is supplied by the printer devil:—"An institution for the maintenance and education of sixty young girls chosen from among the poor should be replaced by a £. The manner in which the accident has occurred is plain to an expert!"]

THOMAS QUINCY, Shakespeare's son-in-law, left Stratford-on-Avon for London about the year 1652, and is believed to have died in the City within a few years, but the exact date has not been ascertained. If the clergy of the various parishes in the City would kindly glance over the burial registers, say from 1650 to 1670, the entry of his burial would probably be found, and would no doubt be welcomed to a snug corner of "N. & Q."

J. O. HALLIWELL-Phillips.

SQUANDERING.—I meet with this adjective in South Lincolnshire, having previously, for more than five years past, known it used in precisely the same way in Rutland and Huntingdonshire. A man speaks of a "great squandering field," meaning a large, awkwardly-shaped field; an "squandering church," meaning a church too large for the population. When I came to Lincolnshire, I was told that I should be "a squandering parish." This expression



refer to any lack of thrift on the part of the parishioners, but to the fact that there were three outlying hamlets, each being two miles distant from the parish church. Is the use of this word *squandering* confined to the districts that I have mentioned?

CUTHBERT BRIDG.

ITALIAN PROVERB.—Can any of your readers fill up a blank in my memory in respect to an old proverb which I used to hear when quartered in the Mediterranean years ago? Part of it runs thus:—

"Aspettar', o non venire,  
Star' in letto, e non dormire

Son tre cose de moriro."

What is the third "cosa de moriro"?

M. W. B.

GOVERNOR JOHNSTONE.—Is Charnock (*Biog. Naval*, vi.) correct in saying that he died at Bristol? Can any one give a copy of the inscription on his tomb at Westerkirk, or, if it has been printed, state the reference to it?

GEORGE F. HOOPER.

Streatham.

JEW: LE TURK.—From what country would a Jew of Exeter about 1233 come, called Musseo (Moses) le Turc, quoted in *Academy*, p. 306? A writ had been sent to the chief Rabbi of the Jews, as head of the community, to levy money, as is the practice in the East now.

HYDE CLARKE.

REV. SAMUEL JOHNSON.—Of this writer, who was author of *Julian the Apostate* (1682) and some other political pamphlets, and chaplain to Lord William Russell, it is stated, in the *Biographia Britannica*, that he was "born in the county of Stafford." A marginal note gives as the authority for this *The Life of Dean Colet*, by Dr. Knight, though it is added that in the memorial of Johnson's life prefixed to his works, "his birth is placed in Warwickshire." A reference to Knight's *Life of Dean Colet* will show that the statement in the text of the *Biographia* is a mistake. No. VII. of the "Miscellaneous" at the end of that work gives a short account of the scholars educated at St. Paul's School, and amongst the rest of this Samuel Johnson, who is stated to have been "born in Warwickshire in 1649." But the question I wish to ask is respecting another statement in the *Biographia*, given on the authority of Newcourt's *Repertorium*, vol. ii. p. 193. It is that Johnson was presented to the rectory of Corringham, in Essex, on March 1, 1669-70. On this there is a marginal note that "if the date of his birth be not a mistake, he was now no more than twenty years of age, and therefore could not by the Canons be safely in *Presb.* orders." Is it possible to ascertain whether the date (1649) assigned for his birth

is erroneous, or can any other explanation be given for this? The writer in the *Biographia* remarks that Johnson does not appear to have taken any degree at the university, "his name being printed without any addition in the title-page of his works."

W. T. LYNN.

Blackheath.

SIR ISAAC BROCK.—Is any engraving extant depicting the death of Major-General Sir Isaac Brock at the battle of Queenstown Heights, Canada, in 1812?

R. S. C.

ITALIAN POEM.—"*Gesta Navali Britannica*. Poema di Stefano Egidio Petronj, con Prefazione e Note Istoriale-Politiche in Francese di Joseph Lavallée," 2 vols., Lond. (Schulze e Dean), 1815, sm. 4to. What have usually been considered to be the value and interest of this work, and how came it that two foreigners (one, too, a Frenchman) wrote a poetical narrative of the naval wars of Britain and published it here in their own languages?

ALEXTOR.

[Stefano Egidio Petronj, an Italian *littérateur*, born at San Feliciano, near Perugia, Nov. 15, 1770, took part in the risings in Lombardy which followed the outbreak of the French Revolution, passed after the fall of the Cisalpine republic into France, and thence into England. In France he wrote a poem entitled *La Napoléonade* and many other works. After his arrival in England he wrote the book after which inquiry is made, and also an Italian, French and English dictionary. He died about 1845.]

STANTON CHURCH, CO. YORK.—In answer to my query on St. Winefred, your correspondent the Rev. J. CLARK HUDSON informs me that in *Liber Regis*, by BURN, 1786, the above church is said to be dedicated to her honour, whereas in *York Diocesan Calendar*, 1879, the patron saint is St. Peter. Can any one explain this ambiguity?

T. CANN HUGHES.

REJECTED STANZA IN GRAY'S "ELGY."—I have in my possession a pamphlet edition of the *Elegy*, published by Scatterd & Whitaker, Lond., price 1s., 1785. In the notes to the poem is the following to line 147,

"And pore upon the brook that babbles by"—

"The following stanza appeared in the first edition of this poem, but has been since omitted:—

'Him have we seen the greenwood side along  
While o'er the heath we past, our labour done,  
Oft as the woodlark pip'd her farewell song,  
With wistful eyes pursue the setting sun.'

Will any reader who is in possession of the first edition, 1751, tell me if this stanza is published therein, and whether the wording is the same? This is the first time I have seen the word *past* substituted for *hid* in the second line. *Archæus* states, 1<sup>st</sup> S. i. 389, that the lines do not appear in any edition of the *Elegy*. K. L. MUNDEN.

76, Blackfriars Road, S. E.

HEINSIUS.—There is a book which bears date 1644, *Apologeticon adversus Satyram Firi Clariss. Danielis Heynais; cui titulus "Cras credo hodie nihil."* What does that title mean? Its brevity renders it obscure. And is the satire still in existence, and was it to ridicule Heinsius's Latin poems or his noble editions of the classics? His *Virgil* is a treasure, and may now be had for next to nothing.

C. A. WARD.

Haverstock Hill.

YOUNGLINGS.—In a school charter, temp. A.D. 1571, the words "pueri et juvenes" occur. In a translation which bears evidence of having been made at a later period these words are rendered "boys and younglings." Are any instances known in which *younglings* is used as equivalent to *juvenes*, i.e. youths or young men, and something more than boys?

A. J.

FERN IN CHURCH.—Throsby, in his *Leicestershire Excursions*, published 1790, speaking of the church of Waltham-on-the-Wolds, says:—

"The chancel is large; in it was growing, when I was there in the month of June, a fine crop of Fern. Its use in that sacred place I was not informed of; it grew as if it were raised for use."

Can you or any of your readers say (a) whether a similar growth is recorded of other churches; (b) what kind of fern it would be; and (c) what was its use or meaning, symbolic or otherwise?

OWEN.

REV. DR. THOMPSON.—My paternal grandfather was for some years under the tuition of the above-named gentleman. Had he a private school, or was he master of a Grammar School? The date would be about 1786. I should imagine he was a well-known schoolmaster in his day. Perhaps some contributor may have information about him.

C. S. K.

Kensington.

"SNAITH PECULIAR."—Can any reader of "N. & Q." kindly give me any particulars of a book with the above title—publisher, price, and contents?

A. HARRISON.

44, Carisbrook Road, St. Leonards-on-Sea.

BIRMINGHAM MAGAZINE.—Can any reader of "N. & Q." give me details regarding the *Monthly Intelligencer*, published in Birmingham in 1862-3? No. 4 appeared in January, 1863, published by William Macmillan, Elvetham Road, and printed at Corns & Bartlett's Steam Printing Offices, High Street. I have seen an advertisement of the number for the following May, but have no further information.

P. J. ANDERSON.

Aberdeen.

JOHN SMALLWOOD.—Can any of your readers inform me at what date a clockmaker named John Smallwood flourished at Lichfield? I am anxious

to ascertain the age of a clock made by him, and supposed to be about two hundred years old.

F. H.

LORD FARMER.—The following entry occurs in the obituary of the *Gentleman's Magazine* for June, 1777: "John Shadwell, Esq., lord farmer of Horfield manor, in Somersetshire." What constituted a lord farmer?

J. J. S.

DEDICATIONS OF PARISH CHURCHES.—What dioceses and counties in England and Wales besides Lincoln, Nottinghamshire, Carlisle, York, Newcastle, and Sussex have been so fortunate as to have the dedications of their parish churches carefully enumerated and classified? Particulars as to author, publication (society or otherwise), and date are especially desired.

JNO. CLARE HUDSON.

Thornton, Horncastle.

WILLIAM JAMES, THE HISTORIAN.—In a recent biography of Fenimore Cooper by Prof. Lounsbury it is stated that Cooper positively asserts William James was a "horse doctor" or veterinary surgeon, but James himself claims to have been a proctor. Can any information be afforded as to the actual career of James beyond the few lines in Hone's *Biographical Dictionary* and the paragraph in the *Naval History of Great Britain*?

H. Y. P.

BATTLE OF WORCESTER.—Can any of your readers state whether there is in any public institution or private collection a roll of the Cavaliers who fought at the battle of Worcester.

L. MEREDITH.

LIBRARIES.—Humphrey, Duke of Gloucester, is said to have been the founder of the first public library in England. This is not the case; for Dr. Hudson says that the first public library in Oxford was that established at Durham (now Trinity) College by Richard de Bury. Before that books were kept in chests, and not in a room styled a library. It is pretty clear from Littré that the French had the word as well as the thing earlier than we. His first quotation is of 1418, and it would not appear in writing directly. The library over the old Congregation House, north of St. Mary's churchyard, was begun 1320, but the books were not placed there till 1367, nor the desks and fittings till 1409, and the fact is not establish that it was even then called a library, so that, after all, Humphrey, Duke of Gloucester, is the founder, and the Cobham books were added to his and placed over the Divinity School in 1480; but it fell to nothing until revived by Bodley, as a phoenix of the third generation. A little investigation on this subject, if not already set forth somewhere, would not be out of place in "N. & Q." First, to show w

European nation has the honour of having est



lished the first public library (I suppose Italy), and then who first used the word *library*. In this latter point the French have preceded us.

C. A. WARD.

Haverstock Hill.

**VICTORY OF DUNCAN.**—Could you kindly inform me if there still exist copies of the large steel engraving commemorating the victory of Lord Viscount Duncan in the latter part of last century, designed by R. Smirke, R.A., containing eighteen miniatures of the admiral and his captains, headed, I believe, by some allegorical figures?

A READER.

**AUTHORS OF QUOTATIONS WANTED.**—

"That gentle Bard,

Chosen by the Muses for their Page of State,

Sweet Spencer, moving through his clouded heaven

With the moon's beauty and the moon's soft pace."

JOHN BLOUNT.

"It's dogged as does it."

"The seas but join the nations they divide."

ALEXTOR.

### Replies.

**THE TRUE DATE OF THE BIRTH OF CHRIST.**

(6th S. ix. 301, 379, 413, 435, 471.)

In an article printed in "N. & Q." for April 19 (6th S. ix. 301) I remarked upon the great probability that the lunar eclipse mentioned by Josephus as having occurred during the last illness of Herod the Great was that of January 9, n.c. 1, not that of March 12, n.c. 4, as has been usually supposed of late years. From this I was led to contend for n.c. 2, not n.c. 5, as the true era of the birth of Christ—it being now generally allowed that the season of the year was not December, but probably some time in the autumn.

I cannot but think that a definite astronomical event of this kind is of great importance in such an inquiry. Conclusions based upon periods of time mentioned by historians are always liable to the possibility of error in the records, and it may be worth while to point out the significance of this remark with regard to the duration of the reign of Herod as assigned by Josephus, which has been the principal cause of carrying back the ordinarily supposed date of the birth of Christ to n.c. 5. He states this duration to have been thirty-four years from the time when he had procured Antigonus to be slain, but thirty-seven from the time when he was declared king by the Romans. Now there is no doubt that Josephus would not regard Herod as king *de jure* until after the death of Antigonus; on the other hand, he was not even king *de facto* until after the capture of Jerusalem by the help of a Roman army under Sosius, although he was nominated king three years before, at a date which there can be little

doubt corresponded to n.c. 40. Antigonus was taken prisoner at the siege and carried by Sosius in bonds to Antony, who at first intended to reserve him for his triumph, but afterwards, at the instigation of Herod, had him executed. In my article referred to above I mentioned Mr. Gallo-way's contention, in his *Stream of Ages*, that this took place as much as three years after the capture, and that Josephus thus counts the years of Herod's reign from a date corresponding to n.c. 34. But I must confess that subsequent consideration of the circumstances has led me to think that the interval could hardly have been so long as this, though it was most likely several months. On the other hand, if other arguments tend to the conclusion that Herod's reign lasted until n.c. 1, I do not see that we need feel so sure of the accuracy of the duration given by Josephus as to suppose that we must reckon for it only thirty-four years from n.c. 37, and conclude that he died in n.c. 3 (even then, it will be seen, we should not obtain complete accuracy, since the earlier eclipse of the moon occurred in n.c. 4). Josephus is not always very accurate in his reckoning of intervals of time; thus he tells us (*Ant.*, xiv. 16, 4) that the capture of Jerusalem by Sosius was effected exactly (to a day) twenty-seven years after its previous taking by Pompey. Now the latter occurred in December of n.c. 63 (the year of the conspiracy of Catiline and of the birth of Augustus), twenty-seven years after which would be n.c. 36. If this date were the true one, and the execution of Antigonus took place some time in the year after, or n.c. 35, we should, by accepting thirty-four years for the duration of the reign of Herod, bring its termination to the year n.c. 1, for which I am contending. It is not, however, likely that this is so, because the date of the siege by Sosius can be fixed in other ways to n.c. 37. But this may show that the figures of Josephus cannot always be relied upon. When he does make a mistake he generally preserves his consistency by making another, as when assigning eighty years for the duration of the reign of Solomon (which probably greatly exceeds that of his life) he adds, on no apparent authority, that that monarch lived to the age of ninety-four. I am inclined to believe, then, that the duration of the reign of Herod from the capture of Jerusalem in n.c. 37 was two years more than the thirty-four given for it by Josephus.

Now with regard to the *taxing* or registration of Quirinius, or Cyrenius as he is called in our version. To Zumpt, I think, belongs the credit of having first shown that that officer was probably governor of Syria twice; his first tenure lasting from late in the year n.c. 4 until about midsummer of n.c. 2, and his second (as is well known) from A.D. 6 to A.D. 11. Assuming our Lord to have been born in the autumn of n.c. 2, the registration ordered by Augustus, and carried out

by Quirinius during his first government, would thus naturally have led to the events recorded in the second chapter of St. Luke.

Finally, let me touch upon the argument which has been drawn from the words of the Jews to our Lord recorded in John ii. 20, "Forty and six years was this temple in building." It is assumed that the date of the remark, and therefore of the first Passover in our Lord's ministry, can be ascertained from these words. Josephus tells us (*Ant.*, xv. 11, 1) that Herod began to rebuild the temple in the eighteenth year of his reign. Now, if this commenced in B.C. 37, the eighteenth year of it would be B.C. 19, and forty-six years after that would be A.D. 23. The argument in question assumes that the building when commenced went on continuously until at least that year, and that the first Passover of our Lord's ministry can thus be fixed to that date; also that as his baptism by John, when St. Luke tells us that he was about thirty years of age, took place a few (probably about six) months before that, the date of the Nativity can also in this way be approximately determined. This view, as is well known, was strongly insisted on by Greswell; but I must confess it seems to me at best very doubtful. In a note on the place in the *Speaker's Commentary* Prof. Westcott remarks, "The form of expression makes it precarious to insist on the phrase as itself defining this coincidence" (i.e., between the expiration of the forty-six years and the date of our Lord's visit). To me there seems to be a still more serious difficulty in accepting this interpretation. It is perfectly true that Josephus (*Ant.*, xx. 9, 7) speaks of the temple (*τὸ ἱερόν*) as not having been finished until the year before the Jewish war, which would correspond to our A.D. 65. But the word in John ii. 20 is *ναὸς*, for which the revisers have been careful to give the marginal rendering *sanctuary*, and which can hardly be applied to any outer courts or buildings. Now the *sanctuary*, or *ναὸς*, Josephus states (*Ant.*, xv. 11, 6), was built by the priests in a year and six months, the cloisters and outer enclosures occupying eight years more. The completion of which he afterwards speaks relates, therefore, to additional and adjacent buildings, and can hardly have any reference to the sanctuary. Of course, I am throwing the whole expression back into the state in which Origen and others found it so difficult, nor can I suggest any more satisfactory interpretation of the forty-six years, which, as Eusebius remarks, can hardly refer to the temple as built by Zerubbabel. It is possible that the sanctuary may have undergone later repair or restoration, of which, having no account, we cannot assign the time of completion, and that the Jews regarded this as a part of the actual building to be reckoned in its whole duration; but, however that be, I think it will be allowed

that Greswell's interpretation is far less acceptable than he thought it, and that we can derive no positive conclusion concerning the date of the Nativity from this passage in St. John's Gospel. That being so, the other considerations which have been brought forward seem to me to make it most probable that the true date of the birth of Christ was B.C. 2, whilst that of the first Easter was A.D. 33.

Blackheath.

W. T. LYNS.

MEMORIALS TO SERVANTS (6th S. ix. 378; L. 46, 194, 295, 430).—I lately met with an epitaph copied from the cloisters of Westminster Abbey, which affords an early example (noticeable for more reasons than one) of this class of memorial. The name of the person whom it commemorates is not found in Col. Chester's *Registers of Westm. Abbey*. The epitaph exists in a volume of observations made by a Danish physician, Francis Reenberg, M.D., during a visit to England in 1679, which is among the MSS. in the Royal Library at Copenhagen, New Royal Collection, 4to. No. 377:—

"With diligence and care most exemplary  
Did William Lorentz serve a prebendary,  
And for his pains, now past before, not lost,  
Gain'd this remembrance all his master's cost.  
"O read these lines again; you'll seldom find  
A servant faithfull and his master kind.  
Short hand he wrot; his flower in prime did fade,  
An hasty dead [death!] short hand of him had [hath!]  
made.

"Well could he number, and well measure land;  
Thus does he now the place whereon you stand,  
Wherein he lies; so geometricall  
Art maketh some, but so will nature all.

Obit 23 Decembr. 1621, *Ætat. suæ 29.*"

W. D. MACRAY.

Ducklington, Witney.

The following are from the old Liten at Basingstoke:—

"This Stone is Erected  
By Edward Lane, Esq.,  
To Perpetuate the Memory of  
Sarah Marshall,  
In whose Family she lived a Servant  
near Thirty Years  
with Honesty and Fidelity,  
and died  
July 31<sup>st</sup>, 1796, Aged 76 Years."

"In  
Memory of  
George Hewlett,  
who died in the service  
of James Holder, Esq.  
at Ash Park,  
November 2<sup>nd</sup> 1797,  
Aged 24 Years."

May I be allowed to state here that I have made copies of all the old monumental inscriptions at Basingstoke (about seven hundred), and that they are published in the forthcoming volume of *Hampshire Notes and Queries*?

J. S. ATTWOOD.



The following epitaphs may be seen in Brompton Cemetery:—

"In  
Memory  
of  
Elizabeth Jones,  
Who died May 13th, 1881,  
For 14 years the faithful  
Servant and Friend of  
Alexandra Princess of Wales,  
By whom this monument is erected,  
Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest."

"Sacred to the Memory  
of  
Albert McEwen,  
Born August 29th, 1847,  
Died March 31st, 1881.

"Christ died for our sins according to the Scriptures.  
—1 Cor. xv. 3.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25.

In grateful remembrance  
of some years' faithful service  
this stone is erected by the  
Earl and Countess Sydney."

Within a stone's throw of the grave of Elizabeth Jones lie the remains of Mackenzie E. C. Walcott, "B.D., Priest" (as the tombstone records), a name known and respected by all readers of "N. & Q." "Sit tibi terra levis." J. W. HOWELL.

In Brompton Cemetery is another inscription besides that quoted by R. W., commemorating one whose faithfulness can never have been surpassed:

"Sacred to the Memory of  
Mary Ann Wehrle  
who fell asleep in Jesus 12 Feb. 1861,  
After 40 years' faithful service in the family of  
Hans Burk, Esq. by whom and by every member of his  
family she was most sincerely beloved."

In the churchyard of St. Dennis, Ravensthorpe, Northamptonshire, is the following:—

"To the Memory of  
Mr John Adams,  
who departed this life  
on ye 19th day of March, 1698.  
He was Coachman to King James the Second  
at his departure out  
of this Kingdom."

R. H. BUSK.

A. J. M. may like to have the following for his collection:—

"Anne Hayes,  
Daughter of William and Sarah Hayes,  
of Chester, departed this life at  
Pentrepat September 27th, 1896,  
Aged 56.

Sincere, affectionate, and true  
To those she served on earth;  
An Heavenly Mansion had in view,  
And hence her earthly worth!

"With good will doing service as to the Lord, and not to men."—Eph. vi. 7.

My Home is in the Realm of Rest,  
With Jesus Christ above;  
An Home that's with His Presence blest,  
And everlasting love."

The above epitaph is on a tombstone in Hengoed churchyard, co. Salop, and was composed by my old friend the Rev. A. R. Lloyd, Incumbent of Hengoed. Anne Hayes was for upwards of thirty years the devoted servant of my father, and died in the house he then occupied, Pentrepant Hall, near Oswestry, greatly regretted by us all.

JOHN HAMERTON CRUMP.  
Malvern Wells, Worcestershire.

"RUSSET-PATED CHOUGHS" (6th S. ix. 345, 396, 470).—MR. F. A. MARSHALL is perfectly right in his suggestion that *russet* in Shakespeare's time described the grey-coloured head of the jackdaw; I have, therefore, restored the old reading "*russet-pated*" and modified my note accordingly. I was induced to adopt Mr. Bennett's conjecture, perhaps too hastily, from the feeling that the epithet *russet* as usually understood was inappropriate, and from the absence of any satisfactory evidence for another meaning. Lately, however, on looking into the question afresh, I have found proof that *russet*, although rather loosely used, did bear the meaning of grey or ash-coloured, and I now give the evidence for the benefit of others.

In the *Promptorium Parvulorum* (cir. 1440) we find, "*Russet, Gresius*," which is the French *gris*.

Junius's *Nomenclator*, trans. Higgins (ed. Fleming, 1587), p. 178, gives,

"*Rannus.....Fanne, laue, rousset, russet or tawnie colour.*"

*Raxa* in Horace (*Od.* iii. 27, 3) is an epithet of the she-wolf.

"*Gripiello*, a fine grise or sheeps *russet*."—Florio, *A Worlde of Wordes* (1598).

"*Gris m. i. e. f. Gray, light-russet, grizzle, ash-coloured, hoarie, whitish.*"—Cotgrave, *French Dictionary* (1611).

"Also, whosoever have about him hanging to any part of his bodie the heart of a toad, enfolded within a peece of cloth of a white *russet* colour (in *panno leucophæo*), hee shall be delivered from the quartane ague."—Holland's *Pliny* (1611), xxxii. 10.

"Contrariwise, that which is either purple or ash-coloured and *russet* to see too, &c. (*Purpurea aut leucophæa*)."—*Ibid.*, xxiv. 12.

In the last passage ash-coloured and *russet* are evidently synonymous and equivalent to *leucophæa*. But to show that *russet* was rather loosely applied it is sufficient to quote another instance from the same volume. In Holland's *Pliny*, xi. 37 (vol. i. p. 335) the following is the translation of "*albis nigri, albis rari, albis glauci coloris orbibus circumdatis*":—

"This ball and point of the sight is compassed also round about with other circles of sundry colours, black, blewish, tawnie, *russet*, and red";

the last three epithets being to all appearance alternative equivalents of *rari*. *Russet*, so far as

one can judge, described a sad colour, and was applied to various shades both of grey and brown.

That *chough* and *jackdaw* were practically synonymous may be inferred from Holland also. In his translation of Pliny, x. 29 (vol. i. p. 285), we find:—

"And yet in the neighbor quarters of the Insubrians neere adjoining, ye shall have infinite and innumerable flocks and flights of *choughes* and *jack dawes* (*graculorum monedularumque*)."

Here *graculus* is the *chough* and *monedula* the *jackdaw*; but in xvii. 14 (vol. i. p. 516), where the Latin has only *monedula*, the translator renders,

"It is said moreover, that the *Chough* or *Daw* hath given occasion hereto by laying up for store seeds and other fruits in crevices and holes of trees, which afterwards sprouted and grew."

If *monedula*, therefore, can be rendered in one passage by "*jackdaw*" and in another by "*chough* or *daw*," it is not too much to assume that in the mind of the translator, who was a physician at Coventry in Shakespeare's own county, the *chough* and *jackdaw* were the same bird.

W. ALDIS WRIGHT.

[A rhyme current in Yorkshire not many years ago was  
"Russet-colour'd dun,  
Ugliest colour under th' sun."

"Dandy grey russet" is also another Yorkshire phrase of doubtful meaning.]

MADE AT WATERINGBURY, KENT (6th S. x. 446).—I beg to offer some further information respecting the "Dumb Borsholder" (pronounced *borsholder*), referred to by your correspondent Mr. BONE. In the vill or borough of Pizein Well, in the parish of Wateringbury, of which it forms the western division, the "Dumb Borsholder of Chart" (as he is called) formerly claimed liberty over fifteen houses of that precinct, each of which was obliged to pay to the keeper of this borsholder one penny yearly. This "Dumb Borsholder" was always the first called at the court leet holden for the hundred of Twyford, and on these occasions his keeper (who was yearly appointed by this court) held him up in compliance with the call, with a neckcloth or handkerchief put through an iron ring fixed in his top, and answered for him. This call and appearance of the Borsholder of Chart have, with the court leet, been discontinued for about one hundred and forty years past. The Borsholder was afterwards put in at the quarter sessions, claiming liberty over the whole parish. He is a sort of club, of a blackish wood, three feet long, with an iron ring on the top, and a smaller ring, originally one of four, at the bottom, where the circumference of the club increases. At the bottom is fixed a square iron spike, four and a half inches in length, to fix the club into the ground or to break open a door. For this latter purpose it was used (without a warrant

from a justice of the peace) whenever it was suspected that persons or things were unlawfully concealed in any of the fifteen houses.

As to its antiquity, or how it became invested with authority, these points I do not pretend to determine. It is supposed to have been made use of by the officer who presided over the market (which is now discontinued) as a badge of authority; but this appears to be only a conjecture. I am under the impression that a similar dumb borsholder is in existence somewhere in Cumberland.

W. JAS. DRAT.  
Wateringbury, Kent.

In Hasted's *Kent* (1782), vol. ii. p. 284, there is an engraving of the Dumb Borsholder of Chart to which Mr. BONE refers, and in vol. ix. of the *Journal of the Archaeological Association*, pp. 405-7, will be found some remarks upon the Dumb Borsholder of Eythorne. In "*N. & Q.*" 6th S. ii. 107, 235, the derivation of the word *borsholder* is discussed.

G. F. R. R.

CANNIBALISM (6th S. x. 409).—"Brasilienses eos, quos in bello capiunt, senes præsertim, statim comedunt reliquos vivunt." Then comes the account of their feeding and nourishing the rest with all manner of luxuries until their turn comes, at the time of some festivity. After which it follows: "Sunt et alii sylvestres, atque montani homines, qui cum his qui in domibus habitant, continenter bella gerunt, eisdemque se sceleribus, et eadem immanitate contaminant" (Orosius, l. iii. ap. Beyerlinck, *Theatr. Vit. Hum.*, t. ii. C. p. 102, Venet. 1707).

ED. MARSHALL.

MARMONTEL (6th S. x. 409).—See the *Memoirs of Jean François Marmontel*, published at Boston by Houghton, Osgood & Co., 1878, and containing a critical and biographical essay by Mr. W. D. Howells; and the article by Francis Jeffrey in the *Edinburgh Review* for January, 1803, vol. vii. pp. 358-387.

G. F. R. R.

LADY JANE GREY (6th S. x. 409).—Practically Lady Jane Grey never was queen; it was, as Hume calls it, a "vain pageantry of wearing a crown during ten days." There was not time to have prepared at the Tower Mint the requisite dies.

C. A. WARD.

Haverstock Hill.

HISTORICAL TREES (6th S. x. 127, 391).—Another interesting account of old trees may be found in the September number of the *Antiquary* (vol. x. pp. 94, *et seq.*) from the pen of Mr. William Brailsford. While on this subject, may I ask for information respecting an old filbert tree which stands within the four walls—all, I believe, that now remains—of Godstow Nunnery? For a great number of years this tree has never been known to bear fruit, as, although nuts may be found there-



on, none of them, on examination, will be found to contain kernels. The tree is supposed to have been cursed at some distant time by a monk, from which time its unproductiveness is dated. What is known of this cursing, and how old is the tree? Particulars will oblige.

ALPHA.

FAMILY OF KENN, OF KENN COURT (6th S. x. 328).—We find in *The Visitation of Somersetshire*, 1623, published by the Harleian Society, under the title "Kenn," the following, which may be of some assistance to COL. NOBLE:—

John Kenn, of Kenn—Margaret, dau. of Sir Christ. Bayman.

Christopher Kenn, of Kenn—Florence, dau. of Stallengo. Christopher died in 1593, and Dame Florence, his widow, then married Sir Nicholas Stalling, Kat., who was "gentleman-usher daily waiter of our late Sovereign of famous memory Queen Elizabeth and afterwards to our dread Sovereign Lord King James," as a mural slab in Kenn Church tells us. We should surmise that this Sir Nicholas Stalling was one of Florence's kinsmen, as she was a daughter of a Stallengo. According to the aforesaid mural tablet Sir Nicholas died on Jan. 10, 1605, but according to the registers, on Jan. 20, 1603—anyhow Dame Florence survived him, and on the happening of the disastrous floods in January, 1607, caused by the sea overflowing the sea banks or walls, distinguished herself highly by her well-timed and kindly assistance. I cannot help quoting from a tract of 1607, entitled *More strange Newses of wonderfull accidents hapning by the late overflowings of Waters in Somersetshire*, &c., to show her benevolent spirit:—

"The parish of Ken is now [as the Sea termed it] almost out of Kenning: In this parish stands a faire large building, belonging to the Lady Stallengo, who be-holding the sea ready to give an assault upon the towne, and all her poore neighbors in danger of drowning, did not presently provide for the safety of her selfe and family onely by trusting to the strength and height of the house which was able to defend her: but out of a true compassion and noble spirit sent for so many of the inhabitants [to a great number] as with convenience could escape and get in for whom shee caused her owne servants to provide such victuals, as in such a place so distressed and besieged by so mercilesse an Enemy could be gotten. Shee was unto them a good Nurse, and a good Land-lady: shee feasted her tenants so well that they got their lives by it: when everie eye stonde drowned in teares [as the houses of the towne did in waters] her comfortable speeches wiped them of: much of her poore neighbors sorrows went into her owne house to ease them of it, so that if they now enjoy anything the glory of that worke must be set downe with her Name. The great horses [in this terrible battell] were brought into the Hall of the house, and there stood above the middle a long time in water, and were fedde with such provision as they coule come by."

E. E. B.

Wroton-super-Mare.

WINDSBRAUT (6th S. ix. 369, 415).—There are a good many *Braus* in this part of the world—the Maritime Alps. All are open to the winds of all corners, and I fancy that *brausen*—to storm, and *bruire*, have the same meaning. We have between Nice and Sospel, Le Gros Braus, about four thousand feet above the sea, one of the most blasty places and passes in the world; between Sospel and Giandala, Turin Road, we have Cal de Brouis, less high, but quite as stormy; then there are Braus de la Frema, near St. Martin Lantosque, a peak fully exposed to all western and northern blasts, whose eastern flank is covered with *Edelweiss*; and Braus, or Raus, with other high mountains all open to every blast and storm. The last-mentioned pass I crossed with two young friends and a guide on April 27, 1879, and we had to hold to each other not to be blown off. The real meaning of *braus* or *braut* seems, therefore, to *storm*, to *blast*. In Franconia they call a *Windsbraut* a certain sudden whirlwind that carries off hay and cut corn all about and high into the air.

GEO. A. MULLER.

Mentons.

POLO (6th S. x. 388).—The following extract is taken from an article on "Games on Horseback: Polo and Tent-Pegging," which is to be found in *Chambers's Journal*, 1876, p. 492:—

"Polo appears to have been first played in England four years ago, when the officers of the 9th Lancers (who had learned it in India) introduced it at Woolwich, and engaged—perhaps indiscriminately—the officers of the Oxford Blues, or Royal Horse Guards Blue, in a contest. In the summer months of the next three years, the younger officers in other regiments took up the game."

I may, perhaps, add that, according to the *Globe Encyclopedia* (1879), vol. v. p. 162, it was introduced into America by Mr. James Gordon Bennett in 1876.

G. F. R. B.

AUTHOR OF BIOGRAPHY WANTED (6th S. x. 389).—The nominal author of the very indifferent volume indicated was said to be "a Mr. Marshall, residing near Epsom." The book was printed in 1788, and was deservedly severely criticized. Ten years later the same publisher brought out a second work, entitled *Literary Memoirs of Living Authors* (London, 2 vols., 8vo., Faulder, 1798). This was said to be edited by the Rev. David Rivers, of Highgate. What is known about these two works is stated in "N. & Q.," 5th S. x. 30. Who Mr. Marshall was, and, indeed, whether there really was such a person, appear to be open questions; any fresh information would be very welcome. In reference to these books it may be as well to refer to the curious volume of biographies published by Prof Reuss, of Göttingen, in 1791, *Die Gelehrte England*, and also to the *New Catalogue of Living English Authors*, printed for C. Clarke, 1790. Of this I believe only the

first volume, A to Cb, was published; it was to have extended to six volumes, but it is said the editor went abroad, and left the work incomplete.

EDWARD SOLLY.

BURNS'S "JOYFUL WIDOWER" (6th S. x. 400).—Mr. W. S. Douglas, in the Kilmarnock edition of *The Complete Poetical Works of Robert Burns* (1876), vol. i. p. 201, says that

"this is song 98 in Johnson. No author's name is attached to it, and no one from internal evidence could ever judge it to be the work of Burns; but it would seem that the verses were furnished by our poet, and that the MS. is still in existence. Mr. Stenhouse explicitly tells us that it is the work of Robert Burns. There is a verse on the same subject, and similarly treated, in Yair's *Charmers* (1751), vol. i, with Charles Coffee's name attached."

Does any one know where this MS. can be seen?

G. F. R. B.

MASTER CREWE (6th S. x. 108, 195, 298).—The statement in Bromley's *Catalogue* is, I believe, quite correct; the portrait painted by Reynolds in 1776 of Master Crewe in the character of Henry VIII. was that of John Crewe, afterwards second Lord Crewe. Mr. GERALD PONSONBY (p. 298) states that the first lord, then John Crewe, Esq., M.P., was only married in 1776, and this is said to have been the case in many peerages, but it is an error of ten years; his marriage took place in 1766. It is thus recorded in the *Royal Magazine* for April, 1766, p. 223: "John Crewe, Esq., of Cheshire, to Miss Greville, only daughter of Fulke Greville, Esq., of Wiltshire." The marriage is also recorded in the *London Magazine* for April, 1766, but, curiously enough, both names are wrongly spelt, the entry being (p. 214), "April 4th. John Crowe, Esq., to Miss Graville." With this fact before us, I think the original answer, as given by LADY RUSSELL (p. 195), must be admitted as correct.

EDWARD SOLLY.

LORD BACON (6th S. x. 389).—MR. BUCKLEY will find the Lord of Verulam called Lord Bacon ten years before the date that he mentions, 1671, viz., in "*Britannia Baconior: or, The Natural Rarities of England, Scotland, and Wales. According as they are to be found in every Shire. Historically related, according to the Precepts of Lord Bacon, &c.*" By J. Childney. Sold by H. E. at the sign of the Grey-hound in St. Paul's Church-yard, 1661. 8vo." In his preface Childney says, "I have (as nearly as I could) followed the Precepts of my Master, the Lord Bacon." Lowndes says, "From this book Dr. Plot took a hint for writing the *Natural History of Oxfordshire*."

J. E. T. LOVEDAY.

As the earliest use of the title "Lord Bacon" in print mentioned is 1671, I may refer to its use in the *Catalogue of the most Vendible Books in England*, &c., London, 1658. He is here mentioned

many times, and always as "L<sup>d</sup> Bacon." I do not imagine that this is the earliest time of his being thus designated, but I gladly refer to it as once more drawing attention to the little-known author, W. London. (See 2<sup>nd</sup> S. viii. 105, and 5<sup>th</sup> S. vii. 467.) Was he really, as suggested, a New-castle bookseller?

EDWARD SOLLY.

May I supplement Mr. BUCKLEY's question by asking when the kindred error first appeared of honouring Sir Edward Coke with the title of Lord Coke?

EDWARD H. MARSHALL, M.A.

Hastings.

WELSH INSCRIPTION (6th S. x. 308, 378).—It is most distressing to read the horrible attempts at the etymology of Welsh words and the explanations of Welsh phrases which frequently appear from the pens of persons ignorant of that language. If the Welsh be so mutilated and murdered while it is a living speech, what will be its lot when its accents shall be no more heard! The explanation of the inscription given at the above references is a most simple matter. It appears to be a motto, perhaps used, even at the Crusades, under a coat of arms of the Lamb and Flag. The allusion is to the "Lamb of God," and in modern Welsh it would be thus written. Either "E ddioddevodd a orvu," or "A ddioddevodd a orvu." This "poesy" will bear two interpretations: either "He suffered that which He was obliged to undergo," according to Matt. xvi. 54; Luke xxiv. 26, 44, 46; Acts iii. 18; xvii. 3; or "He who suffered, overcame," according to John xvi. 33; Heb. ii. 9. See the word "Gorvod" in Pugh's *Dictionary*.

Fifty years ago—and the same may be there still—the motto was to be seen on the pillars of one of the entrance gates into Aberpergwin seat in Glynneath, Glamorganshire, but there in the *Solurn* dialect, as follows, "Dioddevwa a orvu."

R. & —.

SPENSER'S AUTOGRAPH (6th S. x. 329).—Your correspondent will find the autograph in question in that very interesting work, Netherclift's *Handbook of Autographs*, S. ii.

H. W. COOKES.

DICK TURPIN'S RIDE TO YORK (6th S. x. 68, 317, 390).—There is little doubt that CURRIER BROS. is right in saying that this "is a myth." J. Canfield, in his *Portraits, Memoirs, and Characters of Remarkable Persons*, vol. iv., 1820, gives twenty-one and a half pages to the life of this notorious highwayman, but has not a word about the ride to York. When reduced to dry facts the lives of most of the famous "gentlemen of the road" appear in a very prosaic form, and are usually devoid of the romance which is necessary for the purpose of the novelist. I observe that Turpin's birthplace is quoted as "Hampstead."



Essex," but I think there is no such place in Essex. Other authorities give it as Hempstead, in Essex, another place not to be found in K. Johnston's map of that county. Should it not be Hemel Hempstead, in Hertfordshire?

JULIAN MARSHALL.

PAID REPRESENTATIVES (6th S. ix. 29, 158).—Under the heading of "Payment of Members of Parliament" the following note will be found in Mr. E. Edwards's *Words, Facts, and Phrases* (1882), p. 417:—

"John Strange, the Member for Danwich in the reign of Edward II., agreed with the burgesses of that borough in 1483 to take his wages in red herrings.—Johnson's *Life of Coke* (Colburn, 1837)."

G. F. R. B.

EVELYN'S "MUNDUS MELIEBRIS," 1690 (6th S. x. 350).—*Moreeluck* is a corrupt pronunciation of the name of Mortlake, cf.:—

"Behind a Hanging in a spacious Room,  
(The richest Work of Mortlake's noble Loom)  
They wait a while their wearied Limbs to rest,  
Till silence should invite them to their Feast."

Conway's Works, *Several Discourses by Way of Essays*, p. 101, ed. 1700.

In the reign of James I. and subsequently Mortlake, in Surrey, was famous for its manufacture of tapestry. The word is spelt as by Evelyn in the following passage:—

"Nay, while 'tis burning, some will send him in  
Timber, and Stone to build his House again;  
Others choice Furniture: here some rare piece  
Of Rubens, or Vandike presented is:  
There a rich suit of Moreeluck Tapestry,  
A Bed of Damask, or Embroidery."

J. Oldham's Works, *A Satyr in Imitation of the Third of Juvenal*, p. 198, ed. 1692.

I have never seen *bequirtle* before; but may it not be derived from M.E. *quert* (*quert*, *Prompt. Parv.*, with gloss *incolumis, sanus, sapor*), used in the sense of joyful, in good spirits, &c. In that case *bequirtle* might mean to make the atmosphere of the room sweet and wholesome. For the use of *quert* cf.:—

"But now owre myrthe he doth restore,  
For he is reyn bothe boyl and quert."

Coventry Mysteries, p. 872, Shakespeare Society, 1841.

F. C. BIRKBECK TERRY.

Cardiff.

SPON'S TRAVELS (6th S. x. 388).—M.A. Oxon. will find what he wants in the second volume of Jacob Spon's *Voyage d'Italie, de Dalmatie, de Grèce, et du Levant* (1678), pp. 388-417. It is entitled, "Petit Dictionnaire du Grec Vulgaire, Comme il se Parle et se Prononce Presentement dans la Grèce: En faveur des curieux et de ceux qui voudront voyager dans ce pays-là." The British Museum possesses a copy of the book. Jacob Spon, a learned physician and antiquary, was born at Lyons in 1647, and died at Vevay on Dec. 25,

1685. For an account of his life and writings see *Biographie Universelle* (1825), tom. xliii., 338-40; *Nouvelle Biographie Générale*, tom. xlii. (1865) 351-4; Chalmers's *Biographical Dictionary* (1846), vol. xxviii. 305-6; Rose's *Biographical Dictionary* (1857), vol. xii. pp. 92-3. Both the English dictionaries make the mistake of calling him James instead of Jacob.

G. F. R. B.

In an edition of Spon's "*Voyage d'Italie, de Dalmatie, de Grèce, et du Levant*, Fait aux années 1675 & 1676, par Jacob Spon, Docteur Medecin Aggrégé à Lyon, & George Vvheler, Gentilhomme Anglois. A Lyon chez Antoine Cellier le fils," 1678, 3 vols, 12mo., there is a frontispiece of Dr. Spon by Math. Ogier with these lines:—

"Antiqui assiduus Meruit qui dicier rexi  
Cultor, sepe manu Marmora prisca terens  
Moribus antiquis Sponius, priscaquo pudore,  
Quem tabula expressit parvula, parquo liber."

Spon wrote also *Miscellanea Erudite Antiquitates*, Lugd., 1685, fol.; and *History of Greece*, Lond., 1687, fol.

J. E. T. L.

JOHN RUSKIN (6th S. x. 408, 438).—MR. HUGHES will find short accounts of Mr. Ruskin in Appleton's *Journal of Literature, Science, and Art*, vol. iv. pp. 552-4; and in vol. ix. of *Once a Week* (third series), pp. 475-9.

G. F. R. B.

PETER THE WILD BOY (6th S. x. 248, 293, 395).—"Der Wilde Mann" is one of the commonest inn-signs in South Germany. At Lincoln, close to the castle gate, is a small inn with the sign of "The Black Boy," and an uncouth figure of a boy over the door.

R. H. BUSK.

FLESH OF BIRDS IN LENT (6th S. x. 66, 159, 391).—The shells to which GERARD alludes are a species of the last members of the Crustacea, known now to naturalists as cirripedes. They are the *Lepas anatifera*, popularly "goose barnacle." It was formerly believed that they were the preliminary state of the barnacle goose, and there are old prints in which the artist has endeavoured to illustrate this idea. The stalk, a tough, leathery tube, is from eight inches to a foot in length, and has muscles running through it, which contort it and cause the whole organism to wave to and fro in the water. At the summit are two or more shells, which open mechanically without cessation, and let out feathery tentacles of a bluish-black colour, which gather in food. These feather-like appendages probably first suggested the absurd fable. This barnacle is the pest of ships, on account of the pertinacity with which it adheres to them, and its marvellously rapid growth; so much so that the rate of speed of vessels is said to be diminished by the friction of their loose bodies against the water. At Folke-

tone I have often seen carried through the streets on a cart large pieces of wreck covered with myriads of these curious creatures, and I have been able to keep some of them for a time in an aquarium. The "Pile of Foulders" is on the west side of the entrance into Morecombe Bay, about fifteen miles south of Ulverston.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

FUNERAL ARMOUR IN CHURCHES (6th S. v. 58, 177, 217, 358, 458; vi. 78, 138, 277; viii. 292, x. 314).—I have recently come across several more examples of funeral armour. In the north chancel of Cople Church, Beds, above a hatchment of the Luke family, is a well-preserved helmet, and suspended in the chancel is another, bearing a crest, a bull's head, upon it. In the Church of Great St. Helen's, Bishopsgate, above the fine altar tomb to Sir Thomas Gresham hangs a helmet; and on the wall at the west end of St. Mary Woolnoth, in Lombard Street, are a helmet, sword, gauntlets, and several banners. The armour in the last-named church is evidently imitation.

W. A. WELLS.

27, Kingswood Road, Merton.

SOURCE OF STORY WANTED (6th S. viii. 368; ix. 497; x. 53, 138, 214, 357).—Miss BUSK is of opinion that if people would take note of the "useless coincidences" (of dream with a subsequent event) as well as of what seem to be "warning" dreams, "one source of superstition would be removed"—meaning that all such dreams would be referred to the accidental coincidences which, upon the doctrine of probabilities, might be expected sometimes to occur. I submit that an exactly opposite inference would be correct and inevitable, and that nothing has done more to prevent the discovery of a psychological law in such coincidences than the neglect of them in the innumerable cases in which no purpose can be discerned or exists. The presumption that if previsionial dreams are truly such they must have a purpose—be inspired, in short—is unfortunately common to the "superstitious" and to the "enlightened" public, which rejects as superstition almost everything that it cannot at once understand. And the progress of psychological science is at present retarded far more by the latter class than by the former. If Miss BUSK belonged to the Society for Psychical Research she might be aware that anticipations in dreams of actual experience are only relatively, not positively rare. Those communicated during the past two or three years are already numbered by hundreds. And there is a sufficient proportion of purposeless dreams—which were yet more or less detailed pictures of the future—to make it highly probable that the data of fact for a psychological induction would be ample if people could only understand that such dreams are worth recording.

That, at least, is my own belief; but I should say that the society has hitherto concerned itself with this particular head of its inquiries, only with collection and verification of evidence, and has yet quite uncommitted to any judgment upon it.

A dozen well-attested cases of circumstances verified dreams might suffice to dismiss the suggestion of accidental coincidence, so that it would be the odds against it. But I may observe that the supporters of that explanation seem greatly to exaggerate the total number of dreams sufficiently vivid and coherent to be retained in waking memory. And few things are more surprising than the rapidity with which strong dreams vanish from the waking consciousness. I have often awoken with the impression of a dream which interested me, and lost all trace of it in a minute or two, while vainly striving to recall it. Let Miss BUSK test her supporters by asking her friends to recount their dreams of the preceding night. I venture to say that in a week she will not have collected half a dozen of dreams, unless, of course, she happens upon the exceptional case of an habitual strong dreamer.

I should like to add that much light is thrown on this subject by a work recently published in Germany, Dr. Du Prel's *Philosophie der Mystik*, of which I am preparing an English translation. Dr. Du Prel is an author of immense education, an evolutionist of Darwin's school, and a metaphysician of Kant's. To a Kantian, as regards time as a subjective form of consciousness there is, of course, no *a priori* impossibility of prevision.

C. C. MASSIE.

Athenæum Club.

ARMS OF PEMROKE COLLEGE (6th S. i. 1, 251, 416).—MR. BELL is most probably correct in supposing that the divergency in the blazons of these coats arose from the loose phrasing of some of the old rolls. There is no doubt that the correct blazon of Châtillon is Gu., three paly vair, a chief or. The chief is sometimes charged for cadency; but I have never met with an instance of the use of the coat abroad in which the tincture was either paly or vair, three palleys gu. I have authority than any monument is afforded by the seals of members of the house, some of which may be found in Vrée, *Généalogie des Comtes de Flandres*. Barry, or barels, coats often varied the number of bars both at home and abroad.

J. WOODWARD.

Montrose.

ROWLANDSON'S "HUNTING BREAKFAST" (6th S. x. 383).—I am able to answer some of the queries put by CUTHBERT BAKE in his copy of the duplicate pictures. John Linné is quite correct in his fox-hounds and small horns. Fox-hunters, in all particulars, at the



beginning of the present as it now is. As regards English hounds, they were not at any time the "very gaunt creatures" described by your correspondent. Beckford's *Thoughts upon Hunting* was published in 1782, or within a year or two of that date. It describes the foxhound as it is now to be seen in the best packs. The average height is twenty-two to twenty-three inches at the shoulder, and the hounds are stout-boned and muscular. Stag-hounds are a little higher. Those of Her Majesty's pack average twenty-five inches, and those used by the late Mr. Bisset to hunt the wild stag in Devon and Somerset twenty-six. An approximate measurement of the hounds in the pictures may be arrived at by surrounding objects. I possess a hunting picture by Francis Sartorius, painted in 1788, in which the hounds are like those of the present day. I also have portraits of foxhounds by Sawrey Gilpin, R.A., and by Philip Reinagle, R.A., dated respectively 1801 and 1804, depicting hounds which any modern M.F.H. would be glad to possess. The "gaunt creatures" in the pictures are probably German hounds. I have a portrait of such painted by Greif.

As regards the "very large and curly French horn," nothing of the kind was ever used in this country. The horn in early times was a thin, straightish cow's horn, lipped and rimmed with silver. When the metal horn was first introduced I cannot say. The pictures described by CUTHBERT BEDD do not represent any scene connected with English hunting. They are probably altogether fanciful, and of German conception. The name Eckstein attached to one of the pictures is doubtless a clue to the mystery. Eckstein was a German who studied at the Royal Academy in this country, and obtained honours there in 1762 and 1764 for bas-relief work. He was principally a sculptor and modeller in wax, but in later life he painted in oil, and exhibited his pictures at the Academy up to 1798. Eckstein was, beyond doubt, the source of these pictures, and painted or copied the first—unless, indeed, both are prints mounted on canvas and painted over. Their absolute identity in every particular has suggested this to my mind. I have known this trick performed so cleverly as to elude very close examination; and the fraud was practised so successfully some years ago as to deceive the hanging committee of the Royal Academy. Will your correspondent please to examine the pictures closely in reference to this point?

S. JAMES A. SALTER.

Basingfield, Basingstoke.

I have before me No. 7 of Rowlandson's *Miseries of Social Life*, representing a hunt dinner. The breakfast piece contains, we are told, "eleven figures and three dogs." Here are nine figures and three dogs. The huntsman is not present. The walls are adorned with a hunting piece and three stags' heads. It appears probable that this has

been engraved from a companion picture to the "Hunting Breakfast."

NORMAN CHEVRS, OLIM CALCUTTENSIS.

A few days after my note was published in these pages I went to Leamington, and Mr. Simmons showed me the painting by Eckstein. It is in every particular a duplicate of that by T. Gower, although I consider the latter picture to be more artistically finished than the other. I shall be glad to know whether these two pictures can be correctly described as copies from an original by Rowlandson.

CUTHBERT BEDD.

TURNER'S PICTURES AND DRAWINGS (6th S. x. 405).—In reply to Mr. GRAVES'S query, it may interest him to know that when at Abbotsford last year I saw several (six, I think) water-colour drawings of Turner in Scott's breakfast-room. I heard they were valued at 1,000l. each, and were likely to find other walls to hang upon than those built by the great novelist.

J. B. S.

Manchester.

EPIGRAMMATIC EPITAPH (6th S. x. 385).—This epitaph is given in Fairley's *Epitaphiana*, Nos. 9, 149, 292, as occurring at Monkwearmouth, St. Mary's, Swansen, and Clerkenwell, and in neither case is it exactly like the Grantham inscription. For instance, at Monkwearmouth it reads thus:—

"In memory of Sarah Willock, Wife of John Willock, Who Died August 15, 1825. Aged 48 Years. She was But Reasons Forbids me to Say what, But think what a woman should Be and she was that."

At Swansen, thus:—

"On Elizabeth, the wife of William Vidall, who died June 20th, 1843, aged 48 years.

She was, but words are wanting to say what;

Think what a wife should be—and she was that."

At Clerkenwell, thus:—

"Near this monitor of human instability are deposited the remains of Ann, the wife of ——. She resigned her life the 6th day of November, 1784, aged thirty-seven years.

"She was!—

But words are wanting to say what!

Think what a wife should be,

And she was that."

They all sound like Admetus's lament for Alceste.

EDWARD MALAN.

[Very numerous comments upon this epitaph, which in slightly differing forms is obviously very common, have reached us. We will endeavour to abridge information which would extend over many pages. Mr. J. D. PRESTON declares it to be absent from the collections of Andrews and J. Potter Briscoe, but to appear in that of Loring. A similar epitaph is on a stone at St. Mary's Eiland, Yorks. E. R. W. quotes a form from Ashford Churchyard, near Bakewell, Derbyshire. PROF. ATTWELL gives it from Barnes Churchyard with the date 1791, and believes he has seen it elsewhere with an earlier date. Mr. J. H. SHARPER says it appears in Claverton Churchyard, Somersetshire, 1811, and with additional verses in Old St. John's Churchyard, Boston. Mr. ERNEST B. SAVAGE quotes a variant from Don

churchyard of Nuneaton, Warwickshire, 1847. PAT says it is a copy of a much older epitaph. W. E. H. has a form in which "friend" is substituted for "wife." ALPHEA states that the epitaph appears at the end of Breton's *Anecdote, Wit, and Humour*, and has an impression it is to be found at Great Malvern. MR. BIRKBECK TERRY says it is at least a century old, and draws attention to the epitaph in Clerkenwell Churchyard with the date 1784, and to one at Monkwearmouth, 1826. A. H. D. quotes from Ashford Churchyard, Derbyshire, with "woman" for "wife." G. F. R. B. has seen it in at least two churchyards in Derbyshire, near Bakewell. W. S. B. H. sends a further variation from the churchyard of Charles Church, Plymouth. L. A. W. (Dublin) says the epitaph is given in *Household Words*, vol. xvii. p. 372, in an article headed "Among the Tombs."

OLD BOOK BY JOHN SELLER (6th S. x. 387).—I possess a curious old book by this John Seller, which, although not identical with the subject of this query, corresponds with it in most respects, and is the same size. Its title-page is as follows:

The | History | of | England | Giving | A True and Impartial Account of the most | Considerable Transactions in the Church and | State, in Peace and War, during the | Reigns of all the Kings and Queens, | from the coming of Julius Cæsar into Britain | With | An Account of all the Plots, Conspiracies, Insurrections, and Rebellions. | Likewise | A Relation of the Wonderful Prodiges, | Monstrous Births, Terrible Earth-Quakes, | Dreadful Sights in the Air, Lamentable | Famines, Plagues, Thunders, Lightnings, and | Fires, &c., to the year 1698. Being the English Year of the Reign of his present Majesty | King William the III. | Together | With a particular Description of the Rarities | In the several Counties of England and Wales: | With Exact Maps of each County | By John Seller, Hydrographer to His Majesty | London, Printed by Job and John Gwilt, | against Crosby-Square, in Bishopsgate-street, 1696.

In addition to the maps of the various counties, &c., it also has the figures of "The Idols of the Ancient Saxons," but uncoloured. The frontispiece has in the centre a medallion with "Old Nassau's hook-nosed head," surrounded by figures, in niches, of "A Romane, A Britaine, A Saxon, A Dane," and "A Norman," and the work is dedicated to the king, in a style curious in itself and highly characteristic of the period. "The Deliverer" is told that he had raised the genius of the nation by his own heroic example above what it was in our third Edward or fifth Henry's days.

WILLIAM KELLY, F.S.A.

Leicester.

FAMILY OF BIRD (6th S. x. 189).—The arms and crest mentioned as being borne by William Bird, of Walton le Dale and Preston, Lancashire, in 1800, were granted by William Camden, Clarendieu, to Sir William Byrd, of London and Littlebury, Essex, Doctor of Civil Law, Dean of the Arches, Judge of the Prerogative Court of Canterbury, and one of the Masters of the High Court of Chancery. See *Visitation of Essex*, Harl. MSS., 1542. The pedigree therein given ends with

Thomas Byrd (two years old in 1634), Elizabeth, and Susan, as the descendants of Thomas Byrd, of Littlebury, by Elizabeth, daughter of Thomas Brande, of Great Hormead, Herts; but the monumental inscription in Littlebury Church, recording his death on Sept. 11, 1640, in the fortieth year of his age, states that he had issue living, by Elizabeth his wife, Thomas, William, John, Elizabeth, Susan, Anne, Martha, and Jane. Thomas, the eldest son, married Ann, daughter of the Rev. Edward Rowley, of Caius College, Cambridge, by whom he had Thomas (four years old in 1664), Ann, Elizabeth, and Susan. His brothers William and John are mentioned in their father's will. I have been unable to trace them further, and should be obliged by any particulars respecting them and their descendants.

THOMAS BIRD.

Romford.

"DON JUAN," CANTO XV. STANZA 66 (6th S. ix. 510; x. 56, 76, 134).—*Salpicon* is undoubtedly a Spanish dish. Baretti (second edition, 1778) gives "cold beef cut in slices and eaten with oil and vinegar, onion and pepper"; but Littré's description is better. It is still a favourite dish in this country (Argentine Republic), and is merely a salad with small cooked pieces of meat added to it. It is more generally known as *garriacho*. *Olla podrida* and *ropa vieja*—appetizing names—differ, inasmuch as they are cooked and eaten warm.

*Apropos* of Spanish words, allow me to correct a small error in 6th S. ix. 120. In reviewing *The Gaiety*, the word *baile* is explained as "a species of dramatic representation performed by masked actors, and accompanied by songs and dances." Any sort of dance is a *baile*. There is, however, a dance in this country very similar to that described. In it the *guitarista* introduces himself as a poor wandering minstrel. He then commences to play and sing, when one of the girls of the company rises and selects with her handkerchief a partner from amongst the men. The music ceases and the pair recite some impromptu verses, full of *disfraz*, or very bad punning. The music and singing resumes and the dance proceeds, consisting of innumerable figures. I believe it is a dance peculiar to this country. It is very graceful.

H. GIBSON.

Los Ingleses, Ajó, Buenos Ayres.

PRINCESS POCAHONTAS (6th S. ix. 508; x. 36, 133, 152, 216, 296, 337).—I, too, have bought Messrs. Cassell's *Adventures of Capt. John Smith* in consequence of the review in "N. & Q." A doubt has suggested itself to my mind as to whether the book is a verbatim reprint, or whether "newly ordered" includes rewriting. Is "reliable" actually used by Capt. Smith? and is there not a modern ring about the description of his meeting with Pocahontas in London? See p. 281: "With:



bright look she turned her face full toward me." I could quote other passages which seem to me modern. Being far from books of reference, I am compelled to resort to "N. & Q."

## PARAGASH.

HOUSES WITH SECRET CHAMBERS (5th S. xii. 248, 312; 6th S. ii. 12, 117, 296, 433, 523; iii. 96; iv. 116, 217; v. 397, 478; vi. 76; viii. 238; x. 37, 158, 393).—Mr. Walford, in *Greater London*, mentions that a secret chamber was discovered a few years ago behind the chimney in the great hall at Saunderead Court, near Croydon, but that it has since been "partially closed up."

## MUS RUSTICUS.

BISHOP KEENE (6th S. x. 128, 253, 412).—Catherine, widow of the Rev. Moses St. Eloy, a sometime Vicar of Langford, Beds, in her will, dated 1773, names her "niece Mary Keene, wife of the Bishop of Ely, and daughter of the late Mr. Lancelot Andrewes." Could your correspondents help me to identify this Mrs. St. Eloy? H. W.

## Miscellaneous.

## NOTES ON BOOKS, &amp;c.

*A Christmas Garland: Carols and Poems from the Fifteenth Century to the Present Time.* Edited by A. H. Bullen. Illustrated. (Nimmo.)

Of the season's books—using the term in the strictest sense to indicate the books that belong to the seasons as well as come with it—Mr. Bullen's collection of Christmas carols and poems is the best. Similar collections are, of course, familiar. Mr. Bullen does not, indeed, pretend to cater for those who regard carols from a purely antiquarian point of view. His book is intended to be popular rather than scholarly. The spelling is modernized, and, in one or two rare instances, a stanza or so is omitted. Scholarly none the less it is, and representative also, including, as it does, every form of Christmas strain, from early mysteries down to poems so modern as not previously to have seen the light. The whole is ranged under three heads—"Christmas Chants and Carols," "Carmina Sacra," and "Christmas Customs and Christmas Cheer." Such poems as George Wither's "So now is come our joyfulst feast," in its way incomparable (Mr. Bullen, we are sorry to say, is, in his notes, rather unjust to Wither), and the famous carol "Bringing in the Boar's Head," from Wynkyn de Worde's collection, are typical of the third division; the second includes Milton's "Ode on the Nativity," numerous poems by Crashaw, Vaughan the Sicutist, Drummond, and Wither; while in the first are poems by Mr. William Morris, Mr. Swinburne, and Miss Christina G. Rossetti. In honour of the season as well as the volume we depart from the rule that bids us, on account of space, rarely quote, and give four stanzas of Mr. John Addington Symonds's "A Christmas Lullaby," which Mr. Bullen has been fortunate enough to be the first to bring to light. It is one of the "Carmina Sacra."

"Sleep, baby, sleep! the mother sings;  
Heaven's angels kneel and fold their wings;  
Sleep, baby, sleep!

With swathes of scented hay thy bed  
By Mary's hand at eve was spread,  
Sleep, baby, sleep!

At midnight came the shepherds, they  
Whom angels waken'd by the way,  
Sleep, baby, sleep!

And three kings from the East afar  
Ere dawn came guided by the star,  
Sleep, baby, sleep!"

Among sources of indebtedness Mr. Bullen naturally counts "N. & Q." One or two carols communicated by Cuthbert Bede, who, fortunately for our readers, is still a frequent contributor, form, indeed, a highly interesting portion of the contents. The arrangement of the poems, with the source printed at the top, is agreeable, and the appearance of the volume, on which the publisher has lavished all luxury of paper, type, border, binding, and illustration, is eminently attractive. The book is thus an almost ideal Christmas gift. Mr. Bullen's notes are judicious. His preface deals pleasantly with the literature of the subject, and includes some poems for which no place is found in the text.

*The Characters of Jean de la Bruyère.* Newly rendered into English by Henri Van Laun. With an Introduction, a Biographical Memoir, and Notes. Illustrated. (Nimmo.)

THE *Characters* of La Bruyère have been frequently translated into English. In the interesting and erudite introduction to his new rendering, Mr. Van Laun counts seven different versions, the first of which is dated so early as 1628. Not before, however, have the *Characters* seen the light in an edition such as that in which now they appear. Mr. Van Laun's competency as a translator and an annotator was testified in his rendering of Molière, which sprang into immediate favour, quickly replaced all previous versions, and has remained, in many important respects, a work of unquestioned authority. Less difficult than the task of translating Molière, but still far from easy, is that of putting into an English dress the writings of the amiable and equable philosopher whose insight into human motive was no less subtle than that of Molière, and whose nervous, lucid, and passionless style is so admirably suited for reflection and satire. To see Mr. Van Laun's English at its best the chapter on opinions should be read. The short, crisp, epigrammatic sentences of this are reproduced in English with singular spirit and fidelity. To say that this is the best translation of La Bruyère is little. Mr. Van Laun has laid all his predecessors under contribution. He has, besides, enriched his edition with a series of admirable notes, taken, to some extent, from the fine edition of La Bruyère recently completed in the "Collection des Classiques Françaises" of M. Hachette. A chief attraction of the volume has yet to be mentioned. It is one of the handsomest volumes of the season. Six portraits specially etched by M. Damman, a series of lovely headpieces etched by M. Foulquier, and a portrait of La Bruyère by the same artist, render the book one of the most sumptuous issued from the English press. The typography is also admirable, and the richly gilt vellum half binding is a new, commendable, and grateful feature in a book of the class.

*The Lord Mayor: a Tale of London in 1384.* By Emily Sarah Holt. (Shaw & Co.)

*The Lord of the Marches.* (Same author and publisher.) HISTORY can scarcely be conveyed in pleasant guise than in the antiquarian volumes of Miss Holt. In *The Lord Mayor* she gives the story of John de Northampton and the persecutions of the Lollards. Her style is delightful, and her archaeological colouring imparts to the whole an added charm.

The period of the action of *The Lord of the Marches*

is nearly the same as in *The Lord Mayor*, and Lollard troubles contribute a part of the interest. The two books have the same characteristics.

*Proof Engravings from the English Illustrated Magazine.*  
(Macmillan & Co.)

Messrs. Macmillan & Co. have issued a series of twenty proof engravings of designs originally published in the *English Illustrated Magazine*. These are upon India paper, and are of singular beauty. No better plan of advertising the conspicuous merits of the magazine can be devised. In delicacy and beauty of execution, and, indeed, in all artistic respects, the best among the designs stand in the front of contemporary art. Such engravings as those of Mr. Alma Tadema's "Shy," Mr. Sandys's portrait of Mr. Matthew Arnold, and D. G. Rossetti's "Lady Lilith" are veritable treasures. The collection has high value.

A FACSIMILE reprint of the first edition of Dr. Johnson's *Rasselas, Prince of Abyssinia*, issued by Mr. Elliot Stock, is a timely and a welcome boon. The original edition appeared in 1759. An introduction, by Dr. James Macaulay, and a bibliography add to the value of a book likely to be a favourite with collectors. Like the original, the reprint is in two volumes.

Books received include *Christmas Gleams* (Glasgow, D. Bryce & Sons), *The Voyage of Arcturion, and other Rhymes from Cornwall*, by Henry Sewall Stoke, a new edition (Longmans & Co.), *The Altar Hymnal* (Griffith, Farran & Co.), and some children's books from the same publishers.

THE Christmas Number of the *English Illustrated Magazine* takes a foremost place among similar publications. The illustrations are throughout of a high degree of excellence, those appended to the article "Clovely" being especially distinguished for taste and neatness of execution. The letterpress contains, besides other interesting matter, the continuation of "A Family Affair," by Hugh Conway; a good paper on Gainsborough, by Mr. Gwynne Carr; and an appropriate article on "Christmas-tide in the Khyber Pass," by Mr. Archibald Forbes.

THE Christmas number of the *Bookseller* is a singularly interesting record of the present state of the publishing world. Its designs are sufficiently numerous and effective to make it a desirable possession.

WHAT the Christmas number of the *Bookseller* does for England, the Christmas number of the *Publishers' Weekly* does for America. This also serves an end beyond the trade purpose for which it is issued.

THE *Pall Mall Gazette* has carried out successfully a further innovation upon conventional journalism by issuing a Christmas extra. The varied contents of this are headed by a grim story by Mr. Robert Louis Stevenson.

MR. HARDING, of Piccadilly, has sent us a supply of Christmas cards, differing in many respects from anything previously attempted. They include grotesque designs by Ernest Griest and other quaint and attractive subjects.

We regret to announce the death of Mr. John Askew Roberts, which took place, after a long illness, on Wednesday, the 10th inst., at Oswestry, which was the place of his birth, and of which he was a justice of the peace. He was the son of an Oswestry bookseller, and succeeding to the business, he established the *Oswestry Well* magazine, which some time later developed into the *Oswestry Advertiser*. In 1868 he sold the copyright of this paper to its present proprietor, but sustained his interest in it by establishing, and editing up to the day of his death, a notes and queries column, called "By-

gones," relating principally to Wales and the Border Counties. Mr. Roberts was one of the most enthusiastic antiquaries in North Wales and Shropshire, a frequent contributor to the *Transactions* of the Powysland Club and the Shropshire Archaeological Society, of the council of which he was a member. He was the author of the well known *Gossiping Guide to Wales, Wynnol and the Wynns, Contributions to Oswestry History*, &c. His last work, on *Oswestry Toll-gates*, is in the press. To Mr. Stanley Leighton, M.P., in the compilation of *Oswestry Records*, Mr. Roberts gave valuable assistance, and he was also associated with Mr. Wynne, of Penarth, in the annotation of that valuable work the *History of the Greyder Family*. Mr. Roberts was an occasional contributor to "N. & Q."

### Notices to Correspondents.

We must call special attention to the following notices:

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Our valued contributors MR. JAMES DIXON, of Harrow Lodge, Dorking, and MR. JOSEPH GARTON, of Friar-gate, Derby, write to explain that in German *Christ*=Christian and *Christus*=Christ, and that, in spite of the incorrect sound in English, there is nothing remarkable in the phrases quoted.

J. W. HOWELL ("Pronunciation of Names").—The accepted pronunciation is as follows: 1, Greenhaw; 2, Mahes; 3, Young.

W. D. ("Capt. Gronow").—*Reminiscences of Captain Gronow*, related by himself, second edition, revised, Smith, Elder & Co., 1862, contains a full account of this officer, and many stories concerning duels in which he was and was not engaged.

J. BEALE ("A Grammatical Question").—No rule of the English language applies to the question you raise. None of the three forms advanced is either elegant or defensible; and any one seeking to write grammatical English would shape the question so as to avoid the difficulty.

X. Y. ("Knights of the Wheatheaf").—It is against our practice to repeat a question which has so recently appeared. No answer having been received, information is apparently lacking. We will, however, again draw our readers' attention to the query, which will be found 6th S. x. 228.

EWEL ("A Startling Telegram").—We are obliged for this communication, which, however, has more than once before been printed.

CORRIGENDA.—P. 462, col. 1, note f, for "1481" read 1381. P. 471, col. 2, l. 1, for "MS. Portiforium" read *MS. York Portiforium*.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



6th S. S. DEC. 20, '84.]

## NOTES AND QUERIES.

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PREFENDAL CHURCH of the BLESSED VIRGIN MARY of THAME, in the COUNTY and DIOCESE of OXFORD; including a Transcript of all the Monumental Inscriptions remaining therein; voluminous Pedigrees; Extracts from the Registers and Churchwardens' Books; together with copious Antiquarian, Architectural, Personal, and Genealogical Notes and Appendices relating to, and illustrative of, the Town, its History, and Inhabitants. To which is added an Account of the Ancient Chapels of Towersey, Tettesworth, Rycott, and Sydenham. With numerous Illustrations.

By Rev. FREDERICK GEORGE LEE, D.D. F.S.A.,  
Vicar of All Saints', Lambeth, S.E.

*Special Notice to Directors of Public Libraries and to Collectors of County Histories.*—Of this Work, recently published by subscription, each copy signed by the Author, a limited number of unadorned for copies is now on sale, orders for which should at once be sent to the Publishers. No further Edition will be published, so that the Book is likely to become exceedingly rare.

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## Notes.

## OLD LONDON BRIDGE.

(Concluded from p. 462.)

Confusion seems only to be rendered worse confounded by a reference to the well-known map of Ranulphus Aggas, which (superscribed with the date 1500), as it informs us in a note, displays buildings not completed until 1577, and in the same note enumerates them as interpolations. This map shows Nonsuch House (which it distinctly inscribes as such) but does not include it among the enumerated introductions since 1560, and does not depict the Southwark Gate House, while it does show the timber house described by Stow as replacing the gate over—"at the north end" of—the drawbridge, but, for reasons needless to be discussed here, Aggas's map, so far as London Bridge is concerned, is wholly untrustworthy as contemporary authority. A careful examination of a very great number of old maps and plans has, I think, enabled me to clear up the difficulty. George Vertue's plausibly assumed, though probably speculative, view of the bridge as originally constructed, published 1747-8, bound up in an imperial folio volume of views of London, formerly in the Royal Library at Windsor, now in the British Museum—reference, Maps, K 22, 36a—entitled *London Bridge as it Appeared when first Built, Anno 1209*, represents the bridge as un-

enumbered with ordinary houses and surmounted by three buildings only, viz., (1) a gate tower at the Southwark end, crowning the second pier from the south bank opposite to that on the northern side of the same arch—not a drawbridge but an arch—i.e., (2), another gate-tower erected on the third pier going north; no other erections above the level of the causeway, not even over the drawbridge between the sixth and seventh piers going north, showing that the construction of the drawbridge tower was an afterthought, and was, in fact, in 1426 a substitute for the above enumerated tower that formerly stood on the third—(reckoning from Southwark) by a similar erection on the seventh—pier; and (3) the chapel of St. Thomas on and to the east of the central pier. Thence northward the bridge is as free from superincumbent edifices as its successor is on this day. Hence I take it that the northern tower on the third pier from the south was demolished at, or possibly before, the construction of the drawbridge tower on the seventh pier from the south, as recorded by Stow in 1426. When, a century and a half afterwards, that tower was removed, I agree with my antiquarian brothers that its site was appropriated to the new toy Nonsuch House, then recently arrived—imported in pieces, to be put together after the traditional manner of Solomon's Temple, without use of metal fastening or sound of metallic tool—from Holland. But how about Stow's "beautiful and chargeable piece of work," like the far-famed Nonsuch House, constructed entirely of timber; rather a *fad* of our ancestors in the days of the "Virgin Queen," a fashion not without relevancy in regarding the details of the great fire, not quite a century later than the probable advent of these two timber edifices,—for I maintain they were two, and not one! My theory is, that the new tower described by Stow was erected to the south of the demolished stone tower, and, indeed, that the citizens reverted to the ideas entertained at some time between the first construction of the bridge and 1426, and replaced the tower on the third pier from the south by the timber tower described by Stow, and engraved by Mr. Thomson (*Chronicles of London Bridge*, by an Antiquary), at p. 343,\* facing the gate-tower surmounted by the heads removed from its northern neighbour to that eminence in 1577. Thus, then, I think I have made it clear that if Nonsuch House and Stow's timber tower are admitted to be different buildings, the latter was not re-erected at the north end of the drawbridge on a site assigned to the Dutch importation. But it is, moreover, to be remarked that Stow ex-

\* See also, for a better idea illustrating my notion, the perspective engraving on p. 367, where the three buildings, (1) the gate-tower, (2) the timber tower, and (3) Nonsuch House are represented in sequence from south to north and coexistent.

pressly informs us (see my former reference to the *Survey*) that the substitute for the drawbridge tower was erected on "a new foundation." "This said tower [i.e., the tower at the north end of the drawbridge] being taken down, a new foundation was drawn," are the careful antiquary's very words. Many old views, more particularly those engraved in Mr. Thomson's work, show those two gates as facing each other *in situ*, and the Nonsuch House, which, according to the confusing authorities, was substituted for the northern one of the two, standing beyond them both to the north in the place undoubtedly occupied by Stow's tower of 1428, over the drawbridge. Nay, Mr. Thomson himself having (pp. 339 and 343) affirmed that the timbered house was Stow's tower constructed at the north end of the drawbridge, on the latter page gives an engraving of the building, and then contradictorily tells us that there were now two gate-towers facing each other at the southern end, and on the very next page, describing Nonsuch House, with an engraving, explicitly states that it—i.e., Nonsuch House—stood at the northern entrance of the drawbridge, considerably nearer the city than the two Southwark gate-houses. A plausible objection to my theory is that Aggas's map does not show the two towers *vis-à-vis*, but several subsequent maps and plans—notably Norden's (1624, prepared twenty years earlier)—do, and the difficulty is met by assuming the probability that Aggas's map was drawn or completed after the construction of Nonsuch House, and in erroneous assumption that the timber tower mentioned by Stow was erected on the northern end of the third arch, not opposite to, but in substitution for, the southern gate. I submit this with great diffidence. The subject is involved in obscurity, and demands much fuller examination. Difficulties appear to me to have arisen in the topography from confusing the northern end of the drawbridge with the northern half of the bridge as a whole, and from a careless habit of regarding the drawbridge as an arch. To wind up the history of the towers,—the ancient chapel and Nonsuch House to its south, and the fair timber tower to the south of that, became gradually merged in the general character of dwelling-houses and shops on the bridge. The latter, the timber tower, in this, its modern character, appears to have been ultimately swept away when the causeway was widened in 1685 G, and other dwelling-houses substituted on its site, which in their turn perished with their northern neighbours, the houses as far as the drawbridge, in the great conflagration alluded to by your correspondent Dr. RIMBAULT, which so damaged the renowned timber tower's *vis-à-vis* in 1726 that the ancient portal had to be demolished, to be replaced within two years by a jejune construction in stone, which, in its turn, was removed in 1759 G, just

before the other City gates were razed, and no successor erected in its place.

To summarize this branch of the subject. From 1428 to 1577 a stone tower stood on the bridge nearer to the Southwark than to the City end; another stone tower coexisted with it at the bridge foot on the Southwark end. In 1577 traitors' heads were removed from the former to the latter of these towers, where, supplanted and supplemented from time to time, they remained exposed until 1678. In 1684 Temple Bar, then recently erected, succeeded Traitors' Gate (London Bridge) as a City Golgotha—facts pointed out by your correspondent Mr. NOLLE. The Southwark Bridge foot gate is the tower alluded to by Hentzner in 1598 in the quotation extracted by Dr. RIMBAULT. It is a little curious that the late Mr. George Herbert Rodwell, in his now almost forgotten historical romance, *Old London Bridge*, in which he displays no slight degree of archaeological erudition, errs, with several other antiquarian writers, in apparent ignorance of this substitution of one tower on the bridge for another as a place of exposure in 1577, and thus represents the leads of the gate-tower in the middle of the reign of Henry VIII. disfigured in the ghastly manner they did not assume until midway in the reign of his daughter, the great Elizabeth.

One more difficulty remains to be noticed. I have asserted that there is existent no historical evidence of any tower or other military work ever having stood on the northern half of London Bridge, and to this statement I adhere; but in candour I must draw attention to the fact that Aggas's map (1560-1577, published probably many years later) does show a structure that may be taken for a tower or gate on the northern section of the bridge, i.e., on the City side of the chapel. This, however, as I take it, is not meant for a military work—a defensive gate or tower—but rather for the old passage between the houses under an arch erected over the causeway which, from the effigy of the king's arms surmounting it, came to be known as the King's Gate. The southern angles of this passage, east and west, were surmounted by turrets. In conclusion, I take the correct topography of old London Bridge to have been—say in the year 1600, proceeding from the Southwark side, from the south to the north bank of the Thames—(1) a gate-tower of stone to the south of the third arch,\* surmounted by the heads and quarters removed there in 1577, and supplemented since, of which ghastly ornaments (1) Hentzner, in 1598, on this tower counted above thirty† (p. 3 of Walpole's translation of

\* Demolished and reconstructed 1725-1727.

† By Pepper Alley stairs. The southern foot of the present bridge, which, it will be remembered, springs a little to the west of the former structure, covers the site of the ancient Pepper Alley stairs.



Hentzner's *Travels in England*, edition 1797); (2) a gate-tower of wood to the north of the same arch—Stow's "beautiful and chargeable piece of work," the four-storied timber house, ultimately to become converted and to cover a passage between dwelling-houses and shops; (3) the celebrated Nonsuch House, in time to share the same fate, to the north of the seventh arch; (4) St. Thomas's Chapel, then (1600) for more than half a century disused as a place of divine worship, standing to the right of the causeway over a protraction of the tenth pier to the north and east of the tenth arch; and (5) well over on the northern half of the whole bridge, the commencement of a long passage through a turreted gate called the King's Gate, at the north of the fourteenth arch. This description is necessarily long, but it is the result of much study and investigation; its correctness can be demonstrated by a reference to existent views and maps, and I do not think that any clear, detailed, but condensed account of the topography of this interesting historical structure as it appeared at the end of the sixteenth century can be found elsewhere.

NEMO.

Temple.

#### MOTTOES AND INSCRIPTIONS ON HOUSES AND OTHER BUILDINGS.

(Continued from p. 442.)

I am obliged to MR. JULIAN MARSHALL for his two suggestions (p. 480). He seems to have overlooked, however, that he was forestalled as to the substitution of *Illos* for "*Hos*" by one of the variants I gave (p. 442) in the note. No doubt he is right as to the insertion of the word "*Virgo*" in the verse from Moustiers.\* It was a very difficult one to decipher, and I may have overlooked it; but I feel sure it is not there. It is very common to find omissions and mistakes and liberties with orthography in these late Latin inscriptions.† The writers were often not equal to the difficulties they set up for themselves in the rhymes and puns and playing on words which they undertook to introduce. The stonecutters and limewashers modified them still further by their merciless contractions no less than by actual blunders. The error in the verse from Gubbio, *infra*, certainly stands so on the wall, and Marchese Ranghiasi has accordingly printed it the same in his monograph on the locality. The inscription from San Vitale, Venice (like many others) is a

\* I had occasion to give the legend of this fascinatingly beautiful spot 6th S. viii. 257, but by some accident it stands there "one" day's drive. Three days' hard driving and harder accommodation and fare beyond railways and hotels afford scant time to observe and sketch all the beauties of the place.

† Thus "*parent*," in the one noticed by Mr. MARSHALL, should, of course, be *perparent*. The latter *p* is constantly both inserted and omitted in the most arbitrary manner, diphthongs are nearly always ignored, &c.

complete conundrum, which it may puzzle even the erudite readers of "*N. & Q.*" to explain: but I have found it printed in a *History of Venice* just as it was given to me below. For my part, I have been guided by Sir Alexander Croke, who says, in his essay on mediæval verses, in reference to some he publishes analogous to mine, "A correcter, or at least more readable, text might have been produced by the ingenuity of a Bentley, but I have not had the presumption to disturb the sacred rust of antiquity by conjectural emendations." In fact, these quaint irregularities constitute a whole chapter of their history, as, indeed, is the case with most of the inscriptions in other languages. I subjoin the actual wording of the well-known inscription on the façade of Pisa Cathedral; every history of Pisa or of Buschetti supplies the emended form,

"Qd vix nullo bon possent juga juncta moro  
Et quod vix potuit p. m. ro ferro tatis  
Buschetti n. m. qd erat mirabile visu  
Dena puellaru turba levabat onus."

On the door leading into the chapel of the Palazzo della Signoria at Florence, under the monogram IHS of St. Bernardino, surrounded by rays, is the motto:—

"Sol justitie Christus Deus noster regnat in æternum."

And over the outer door,

"Rex regum et Dominus dominantium,"

which, in 1527, was substituted for the sentence that had been put up when Christ was proclaimed supreme head of the Florentine republic:—

"Jesus Christus rex Florentini populi S. P. decretus electus."

In the chapel, again, near the altar, is a receptacle where not only the book of the Gospels used to be kept, but the codex of the *Pandects*. A number of carved letters form part of the decorations, and these put together make the lines:—

"Evangelium inveniet sibi domum  
Et leges locum ubi quiescant."

A villa on the way to Fiesole is inscribed "*Scacciapensieri*," and one on another road has the favourite saying, "*Casa mia, casa mia, piccola che sia, sei sempre casa mia*."

On the little cupola which covers the fountain that is said to have flowed from the rock of Monte Senario at the prayer of St. Philip Benizzi that God would give him a sign if he really wished him to obey his superiors when they ordered him, a simple lay brother, to take the command of the house of the order at Siena:—

"Miti ne porcant fratres, B. Philippus fontem aperit  
Mecum, Situ ne porcant fons, F. Henricus Generalis  
aperuit MEXCXXIX."

And under the statue of the saint:—

"Fletibus elicit fontem de roape Philippus  
Cordibus unde vigor, febribus unde salus."

At Bologna, on the house once belonging to

Rossini, is, or was a few years ago, on one side the following quotation from the *Æneid*,

"Necnon Threïsius longū cum veste sacerdos  
Obloquitur numeris septem discrimina vocum";

and on the other,

"Non domo dominus sed domino domus."

Round the effigies of the four Evangelists on the façade of St. Mark's, Venice:—

1. "Abiit cuncta roa mentis mala Sancte Mathæe."
2. "Sic nobis Marce celesti gratia in arce."
3. "Quō lucet Lucas nos Christo piasime ducas."
4. "Quō sine fine manes, nos perduc vago Jonæ."

Over the sacristy door in San Vitale:—

"Amore  
Sancti..... Vitalis  
More  
Pientiss.....Morum  
Oro  
P. Theodori ...Thessari  
Ro  
M DC LXXVI."

In the façade of S. Francesco della Vigna are two statues—on one side Moses and on the other St. Paul—with these mottoes referring to each:—

|                                                              |                                                                     |
|--------------------------------------------------------------|---------------------------------------------------------------------|
| "Ministro umbrarum<br>Accedat hoc<br>Non sine lugi exteriori | Dispansatori lucis<br>No deseras spirituale<br>Interiorique bello." |
|--------------------------------------------------------------|---------------------------------------------------------------------|

In the Merceria, near the clock tower, is a house known in local dialect as La Casa di Ragione della Grazia del Mortar, on which is a bas-relief of a woman throwing a mortar out of a window, with this inscription, "Giustina Rossi lascia cader un mortajo che colpisce mortalmente l'Alfiere di Bajamonte Tiepolo nella congiura Quirino-Tiepolo 1310." This woman had intended to kill Bajamonte himself (but the missile struck his standard bearer) as he was heading his band of conspirators against the Doge Gradenigo. Her intended loyalty was highly rewarded by the state after the conspiracy was crushed. Tiepolo was driven into exile, his arms were erased from every monument of his family, his house levelled with the ground, and its site marked by a column bearing the following quaint inscription. The column is now preserved at Villa Melzi, near Como.

"Di Bagiamonte Tiepolo fu questo terreno;  
E mu e posto in comun, accio che sia  
A ciaschedun spavento per sempre, o sempre mai.  
Del mille trecento o diese  
A mezzo il mese delle ceriese  
Bagiamonte passò il ponte  
E esso fo fatto per il consoglio dei Diese."

A few years ago Conte Leoni, of Padua, wrote this grandly simple epigraph on the magnificent work of a humble Frate, the Palazzo della Ragione:

"Pietro Cozzo  
Questa mole nob  
Padova Republica  
Romanamente  
Compi."

On the house built for himself by  
Pigafetta at Vicenza is intertwined

of roses the French motto, "Il n'est rose sans espines."

On Villa Pelagallo, not far from Perugia:—

"Ope compaesano non discacciare a diritti d'ospizio doni congiungi; cura dell'ospite abbi; lui da ingurie difendi, l'occorrevole gentilmente comparti: l'ospitante rimunerà: i diritti d'ospitalità con furti ne capule violare; buono sui buoni ospiti attendi, non a partenza o dimora costringerò."

Said to be translated from a Latin inscription found on a stone near Sentino, which had been "sotto il pronao d' un tempio sacro a Giove ospitale."

Over the chapel of the Palazzo Municipale of Gubbio:—

"Ordinibus vestris fidelem ne rumpe cives;  
Venite concordos si letum capitis ævum;  
Quidquid consultis patrie decernite rectum  
Dammorum memores que jam fecero parentes.  
MDCCLXI."

Over the principal door of the apartment where the Gonfaloniere and Consoli were required to reside while in office:—

"Vitæ frugi comes et virtus et gloria";

and on the one opposite it:—

"Concordia parvæ res crescunt."

On Casa Faleneci, in Gubbio, is a stone bearing these words, "Hic mansit Dantes Aligherius"; and in 1866, on occasion of celebrating the six hundredth anniversary of Dante, an inscription was put up in the great hall of the Palazzo Pubblico in his honour, which also mentions his having found refuge in Gubbio in time of exile. Nevertheless the late Marchese Ranghiasi, who was most devoted to the antiquities of his birthplace and residence, told me he had satisfied himself that Dante never stayed at Gubbio.

I remember seeing the arched corridor of a villa near Tivoli inscribed all over by its former owner with passages from his favourite Latin poets, that they might meet his eye while taking exercise in the shade.

With regard to Rome, a friend there has made good my negligence by lending me a collection made by Achille Monti, from which I select a number of the best. The first that strikes me comes from the gateway of a villa, in Via Salara, of old friends of my own, through and past which I have driven many scores of times. The writer of this collection says "Nocentibus" is written over a closed gate, "Sibi" over the large centre one, and "Amicia" over the small one, which would imply a principle wholly at variance with the hospitality of the owners. In truth, there is no part of the inscription over the centre gate, but over one of the side ones "Sibi et amicis," and "Nocentibus" over that side, which I certainly have

In connexion with this  
Vallinfreda, "Ostium non



Round the cornice of Palazzo Borghese :—

"Bonitatem et disciplinam et scientiam doce me."

On a house in Via Monte Giordano,

"Unde eo omnia,"

which, the writer suggests, might be rendered "Ogni cosa onde usci farà ritorno."

On one in Via de' Coronari, over the door is a shield with a lily for bearing and the inscription, "Tua puta que tute facis"; over the first floor windows the name of the owner; over the second, "Non omnia possumus omnes"; and over the third, "Promissis manet." On another house in the same street, "Vivite laeti et benefacite"; and on another, "Cum Deo et hominibus." On a house near the Portico d'Ottavia, "Id velis quod possis." In Via del Lavatore del Papa, "Pax huic domui." In Via Tribuna di Campitelli, "Dominus Deus providebit." In Via Monserrato, "Dominus mihi adiutor." In Vicolo delle Grotte, "Intra fortunam manendum." In Via degli Specchi, "Prora et puppia est vivere." R. H. BUSK.

(To be continued.)

I hope the following contributions, from notes collected abroad, may be acceptable.

On the gate of the Benedictine monastery of Krems-Münster, in Upper Austria :

"Dies Thor soll Jed'm offen stehen  
Der ehrbar will durch selbes gehen."

Frequently on villas in Italian vignas :—

"Parvas ed apta mihi."

In Switzerland :—

"Klein  
Aber mein."

On a new house near Haslemere :—

"Altera in rotis."

On Prince Metternich's villa near Vienna (now pulled down) :—

"Parva domus, magna quies."

On an inn in South Germany :—

"Hier bekommt wer Geld im Sack,  
Bier, Brantwein, Brod und Rauchtack."

On a stove in the monastery of St. Florian, near Linz :—

"Hoc in tumultu, Hyems arida aestas aera, consumit."

On the school of anatomy at — (P) :—

"In hoc loco Mors gaudet succurrere Vitæ."

On an old house in Berlin :—

"Ohne Gottes Gunst,  
Ist das Bauen umsonst."

"Mit Gott begonnen,  
Ist halb gewonnen."

"Den Ein- und Ausgang Gott bewahr  
Vor falschem Freund und aller Gefahr."

"Dies schöne Haus ist Sand und Stein  
Wie werden die im Himmel sein !"

"Wer Gott vertraut  
Ist wohl gebaut."

"Auf der Erde bau ich,  
Auf den Himmel trau ich."

Switzerland :—

"Der Göttliche segne erfülle dies Haus  
Und die da gehen ein und aus."

Tegernsee :—

"Wer will Jerum ein quartieren  
Muss sein Herz mit Tugend zieren."

ARTHUR RUSSELL.

Athenæum Club.

The curiously constructed Latin verses which Miss BUSK gives (near the end of her communication) as from the deserted cloister of Laceto, with variants, one of which is attributed to Winchester, will be found in the following form in Weever's *Funeral Monuments* (p. 423) as in the church of St. Olave's, Hart Street, London :—

"Qu A D T D P  
os ngula irus risti ulcedine avit,"  
H Sa M Ch M L

The reading is obvious: "Quos Anguis," &c.; "Hos Sanguis," &c. An index to Weever, better than the rare one in some copies, is much needed.

JOHN RIBTON GARSTON, F.S.A.

Braganstown, co. Louth.

THE DEATH OF RICHARD II.—I like the idea of NEMO, 6th S. x. 381, that "'N. & Q.' never performs a more useful function than when engaged in 'nailing to the counter' those spurious specimens of legendary currency which from time to time are proffered, to the exasperation of the conscientious historical student." Here is another anent the above-named monarch.

I dislike fogs, and most of all those in which history is embedded, hence I am grateful for every shaft of truth-light that pierces them, and dispels the gloom from any of the many dark corners with which it unfortunately abounds. Now conflicting historians have cast such irritatingly damping mists about the tragic end of our second Richard, that any attempt to dissipate them must be acceptable to studious minds. I find there are three versions afloat of this ill-fated sovereign's death. One (and by far the most popular) has it that he was brutally murdered in Pontefract Castle, after a courageous resistance, by Sir Piers of Exton. This was Shakespeare's view, and everybody is familiar with the magnificent outburst of the dying king against his slayer; but Shakespeare, brilliant dramatist though he was, is regarded, and justly, as a somewhat unsound historian. Of a like mind is "Old Fabian," who finds an echo in the pages of *The Queens of England* (vol. ii. p. 27), and in Goldsmith's *Abridgment*; but neither his authority nor that of more recent chroniclers convinces me of the infallibility of their arguments.

The second narrative is that of Tytler, who, in his *History of Scotland*, maintains that Richard escaped from Pontefract Castle, fled to Scotland, was protected by Robert III., and finally died in





geographical discovery Magellanica tended more and more to melt away, while Australasia and Polynesia became more and more definite realities. The actual "Australasia," however, found its site not exactly south of Asia, but away to the south-east of that continent, where New Holland and its adjacent isles were discovered. Some time in the present century the Germans are said to have substituted "Australia" for the earlier "Terra Australis," and in the *Penny Cyclopædia* of 1835 Australia appears as "the name recently adopted to designate all the countries which are considered as forming the fifth great division of the globe." "Australia" is there used to represent the earlier "Terra Australis," or rather all that was left of it, viz., De Brosse's Australasia and Polynesia; for Magellanica had by this time vanished from geography. Australia, therefore, included all lands lying between 150° E. and 100° W. longitude, and between 30° N. and 50° S. latitude, i. e., it stretched from the west of New Holland to Easter Island, and from the Sandwich Islands to the Antarctic Ocean. But the island formerly called New Holland is treated in the *Penny Cyclopædia* as "continental Australia," or the "Australian mainland," or "briefly Australia," while the other parts are only its dependent isles. Hence modern usage rapidly confined Australia to "continental Australia," and at the present day no one dreams of using the word in any wider sense. So rapidly did usage change that whilst in 1830 Australia included Australasia and Polynesia, by 1850, at least, Australia was only one island of Australasia. Allowing for growing definiteness of knowledge, Australasia and Polynesia retain nearly the senses given to them by De Brosse; but Australia has shrunk from being a general designation of the "Terra Australis," or "Oceania," to being merely the name of its largest island.

Such seems to be an outline history of the names; but it wants filling up everywhere, and in particular, examples of the English use of "Australia," showing the sense in which it is used, before the date of the *Penny Cyclopædia*, are much wanted, and, to be of use to me, must be supplied quickly. I may add that "Australian" is a much older word than "Australia," and means historically a native of the Terra Australis; inhabitants of Easter Island, of Kerguelen's Land (if any), of the Society Islands are all in the original sense of the word "Australians." But naturally when Australia became confined to New Holland Australians were identified with New Hollanders, and we now treat "Australian" as the adjective belonging to "Australia," although it existed perhaps a century before "Australia" was thought of.

J. A. H. MURRAY.

MIL HILL, N.W.

LEONARD DIGGES.—In my recent query on this subject (6th S. x. 368) I referred to the date given

for the death of this mathematician, both in the *Penny Cyclopædia* and in the MS. quoted by Sir JAMES COCKLE (2nd S. x. 162), as being evidently erroneous. To these I should have added the *Biographia Britannica*, which assigns the same date ("about 1574"), and from which that in the *Penny Cyclopædia* was probably derived. The *Biographia* gives as its authority Anthony Wood's *Athenæ Oxonienses*. In this work (edit. 1721, vol. i. p. 181), after speaking of Digges's "Prognostication Everlasting," the author says:—

"What else he wrote I find not, nor certainly when he died, unless about the year fifteen hundred seventy and four, or whether his death was at Eltham, in Kent, or at another place."

Why Wood thought that Leonard Digges might have died at Eltham does not appear. He also mentions the folio edition of the *Pantometria*, published by Thomas Digges in 1594, but seems to have overlooked the quarto edition published in 1571, with dedication to Sir Nicholas Bacon, to which I referred in my query above (there is a copy of this edition in the British Museum), and by which it appears that Leonard Digges had died before that date. Thomas Digges is well known to have died in 1594, and to have been buried in the church of St. Mary Albermarbury, London, which was destroyed in the Great Fire of 1666. May I ask whether any reader of "N. & Q." can give further information about the death of Leonard Digges?

W. T. LYNN.

Blackheath.

BACON AT HIGHGATE.—Can any of your readers tell me if Lord Bacon ever lived at Highgate, near London; if so, at what period of his life, and where did his house stand?

F. L.

Bath.

BOGATZKY.—I shall be obliged if any correspondent can give me any information concerning H. von Bogatzky, author of *The Golden Treasury*, and the dates of his birth and death. When was his book first translated and published in England?

F. L.

Bath.

[Bogatzky (Charles Henry) was born at Jankowa, in Silesia, in 1690; studied and lived at Halle, where he died in 1774 (see Ross's *Biographical Dictionary*, vol. iv.). His *Golden Treasury* (*Goldenes Handbuch der Kinder Gottes*) appeared at Halle, in 8vo, in 1718. An English translation, in 8vo, was published in 1754.]

LOCH BRANDY.—About fifteen miles from Kirriemuir, in Glen Clova, Forfarshire, is situated this little loch, of perhaps half a mile in length by a quarter of a mile in breadth. The climb to it is up a very steep precipitous hill of some 1,300 feet, where it lies embosomed in a corrie amongst the Grampians. The scenery round is remarkably fine, and the lofty hills come down to its surface. In the valley below the South Esk runs, and on the banks of the river is held the gathering of the

Clan Ogilvy. Can any one assign the reason for its bearing that name, and also the derivation of the word? One of the western isles of Scotland is named Rum.

JOHN PICKFORD, M.A.

Newbourn Rectory, Woodbridge.

CHARADE BY C. S. C.—What is the answer to the fourth charade of the late C. S. U., beginning "Evening threw soberer hue"? A young lady and I, to neither of whom will study reveal the same, think we had better consult "N. & Q."

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

TRAJAN'S COLUMN.—On what occasion did Sixtus V. place the statue of St. Peter upon Trajan's column? Is there any reason assigned for his having done so?

W. J. B.

MONK LEWIS.—Where is the poem by M. G. Lewis (perhaps better known as Monk Lewis) to be found entitled *The Captive*? In *Bell's Modern Speaker* part only is given, under the heading "The Progress of Madness." Can any correspondent kindly give me the volume or particulars?

CH. HORRE.

50, Manor Street, Clapham, S.W.

[See his *Tales of Terror*, if our memory rightly serves. Kelso, 1799, 4to.; Lond. 1891, 8vo. If not *Tales of Wonder*, Lond. 1901, 2 vols.]

THE GOTHIC TRAVELLER.—In the *Gentleman's Magazine* for 1815, i. 647, the following curious entry occurs in the obituary:—

"June 14. At Bath, in consequence of eating cucumbers raised by copper sheet radiators, aged 35, Sophia, second wife of John Alfred Parnell, the Gothic traveller and noted walking visitor to all the Gothic Cathedrals in England."

Can any one give me further references to the "Gothic traveller" (Was his personal appearance allied to that of Orpheus C. Kerr's "Gothic steed Rosinante"?), or to the method of raising cucumbers indicated?

CHAS. J. CLARK.

Bedford Park, W.

GRANTS OF WILLIAM III.: HIS MAJESTY'S PLANTATIONS IN AMERICA. (See ante, p. 343.)—The grant of June, 1691, is:—

"Unto Edw. Thompson of y<sup>e</sup> office of Registering all servants y<sup>e</sup> shall go voluntarily or be sent to His Maj<sup>ty</sup>'s Plantations in America for 21 years, with all fees thereunto belonging."

Can your correspondent Mr. SYKES, or any other antiquary, inform your numerous English and American readers when this registry was first instituted, how long it lasted, where it was located, and whether there are any registers or other records now in existence, and where deposited, showing the names, &c., of all those who went or were sent to these American plantations?

C. MASON.

29, Emperor's Gate, S.W.

EXECUTION.—Townsend the Bow Street Magistrate, in his evidence before a Committee of the House of Commons on an Inquiry into the Condition of the Police of the Metropolis in 1816, refers to a declaration once made by Eyre, L.C.J., on settling forth for the Home Circuit, that in consequence of the prevalence of atrocious crimes he would show no mercy to any prisoner capitally convicted before him; and adduces in proof this on a trial before that eminent judge on that same circuit, four men and one woman were convicted of the murder of a pedlar in a house in Kent Street, in the Borough, and by the judge's order were executed opposite the door of the house where the crime was committed; and he also instances eight more hanged on the same occasion, and apparently for the same crime, (!) at Kensington Common. Where can any record be found of this occurrence? I have searched the various Newgate calendars and malefactors' registers in vain. When did Lord Chief Justice Eyre go to Home Circuit? He was raised to the Bench a Baron of the Exchequer in 1772, promoted to the Chief Justiceship of the Common Pleas in 1774 and died in 1799.

NEMO.

Temple.

BIBLE IN SHORTHAND.—I have a Bible in shorthand, measuring 4½ in. by 3 in., of 369 pages in double columns, and ruled in red ink, containing the Old and New Testaments and a version of the Psalms. There is a portrait of Gulielmus Addy at the beginning. At the bottom of the pages containing apparently a preface, is "printed for the Author, and sold by Thomas Newman at the King's Arms in y<sup>e</sup> Poultry, the Fabian in Paul's Churchyard," &c. The binding is wood, covered with leather. I should be glad of information respecting it.

G. H. THOMPSON.

Alnwick.

[A Bible in shorthand, by Jeremiah Rich, 1659, 12mo, with portrait and frontispiece by Cross, sold at the White Knights sale for 9s. See Lowndes, p. 187.]

DATE OF BOOK REQUIRED.—Can any of the readers of "N. & Q." furnish me with the date and a short biography of the author of the following little work, entitled "*Seren Sermones in Ritu Busci*, at Wardhurst, in Suff<sup>re</sup>. 36th Edition 18mo., London. Printed for A. Bettesworth and C. Hitch at the Red-Lyon," &c. The date appeared to me to be about 1659.

F. J. COMPTON.

MATHEMATICAL WORKS.—Several months ago I advertised for a mathematical work, but received no reply. Can any of your numerous readers inform me where I can get any mathematical work by Mr. Wyse? One was published more than one hundred years ago, another about the beginning of this century?

R. M.

24, Ferndale Road, Clapham.



**CARDINAL.**—In the *Gentleman's Magazine* for 1738 is recorded the death of the Rev. Mr. Husbands, Vicar of Tottenham, Middlesex, and Junior Cardinal of St. Paul's, London. He was succeeded in March, 1738, by Mr. Hilman, Minor Canon of St. Paul's. What is the signification of the term *Cardinal* here; when did it first come into use; and when did the term die out?

F. A. BLAYDES.

Bedford.

**RELATIVE VALUE OF MONEY.**—Can any one help me to arrive at the relative value of 1*l.* in or about the year 1530, compared with 1*l.* of the present time? I am anxious not only for a statement of this relative value, but also for the authority or proof which can be alleged for it.

M. W.

[Have you consulted the *History of Agriculture and Prices* of Prof. Thorold Rogers? See Bishop Fleetwood's *Chronicon Preciosum*, and the Rev. R. Rading's *Annals of the Coinage of Great Britain*.]

**SCOTCH GENEALOGIES.**—John Camden Hotten, of London, mentions in his *Catalogue* a manuscript of 1843, by Alexander Deuchar, of Edinburgh, on the French family, to wit "Genealogical Collection relative to the Name of French." Has it ever been published, or where is it to be found?

H.

**SILVER VESSEL.**—I shall be much obliged to any reader of "N. & Q." who can tell me anything about the following—either the origin or use. It is a vessel made of silver, in the form of a lion, and would hold about a pint and a half; from the mouth there is a tube, which divides into two tubes at the end. It is apparently of foreign make.

WALTER B. SLATER.

**REFERENCE WANTED** to dictionaries or vocabularies of the dialects of the Bashkirs, Khirgiz, and Kamtschatkans; also of the Ersä, one of the dialects of the Mordwinian, spoken in governments Nijni-Novgorod and Simbirsk.

R. S. CHARNOCK.

**SYDENHAM FAMILY.**—Sir Humphrey Sydenham, Knt., of Chelworthy, in Ilminster, was nine years of age in 1623. Information is wanted as to whom he married, why he was knighted, and any other particulars. Burke (*Extinct Baronets*) says, "He left several daughters, his coheirs, of whom Anne married Roger Sydenham, Esq., of Lee; another was mother of Sir Sydenham Powke, of Suffolk; and another of Sydenham Burgh, Rector of Primpton." J. BALL.

20, Upperton Gardens, Eastbourne.

**VITRIFIED FORTIFICATIONS.**—Can any reader of "N. & Q." kindly inform me whether any remains of vitrified fortification, frequent in the Highlands of Scotland, are to be found in other parts

of Britain? These singular ramparts were probably erected in the ancient manner of building called *coffer-work*, i.e., the site to be enclosed was marked out by a double row of strong stakes, warped across with boughs of trees closely twisted together. The space between these parallel fences was filled up with unhewn stones, large or small, earth, gravel, branches of trees, and even metallic substances. A very strong bulwark was thus reared with great despatch. In these fortifications this heterogeneous mass has been fused by fire, so that the wall of the rampart presents a glazed or vitrified appearance. The alkali in the wood ashes helped to produce this result, for the vitrification of the stones is necessarily irregular, as it depended upon the nature of the stone employed. Can any one inform me to which of the ancient races who gained a permanent footing in our island this method of building properly belongs?

E. STREEDER.

The Grove, Royston, Cambridgeshire.

**STEWART AND SOMERSET PEDIGREE.**—King James I. of Scotland married Lady Jane Beaufort, daughter of John, first Earl of Somerset, son of John of Gaunt, Duke of Lancaster (son of King Edward III. of England), and his third wife Catherine, daughter of Sir Payn Roelt, (1) widow of Sir Hugh (Oates) Swinford. James I. and Jane Beaufort had a daughter, Jean (Johanna Annabella) Stewart, who married (1) James Douglas, third Earl of Angus; (2) James Douglas, Lord of Dalkeith, Earl of Morton. This is mentioned in Burke's *Peerage*, ed. 1865, pp. xx, xxix, xxx. p. 530 (Hamilton), and p. 786 (Morton); in Douglas's *Peerage*, ed. 1761, pp. 85, 492; and in Douglas's *Baronage*, ed. 1798, p. 105.

1. Can the historical fact of the marriage of King James and Jane Beaufort and the birth of their daughter Jean Stewart be proved? 2. Is John, first Earl of Somerset, one of the legitimate children of John of Gaunt and his lawful third wife Catherine (Swinford)? 3. Who was the wife of this first Earl of Somerset and the mother of his daughter Jane Beaufort?

BARON VAN BREUGEL DOUGLAS.

The Hague.

**HASSEL FAMILY.**—The following entries appear in the register of marriages in Gray's Inn Chapel:—

"1737. 23 April, Ruthe Hassel, of St Giles in the Fields, & Jane Fynte, of St James', Westminster."

"1743-4. 17 March, Ruthe Hassel, of St Giles in the Fields, & Charlotte Mackeerly, of St Mary le bone."

Now, according to Collins's *Peerage* (edited by Sir E. Brydges) and Burke's *Dormant and Extinct Peerage*, the Hon. Charlotte Stawel, only daughter of the third Baron Stawel, married, first, Major Ruthe Hassel, and, secondly, Ralph Congreve, Esq., M.P. But it appears by the above-mentioned register that she was either a widow when

she married Major Hassel or that she was married under an assumed name. I shall be glad of an explanation.

D. K. T.

"THE UNTRAVELLED TRAVELLER."—I am asked to apply to the kindness of "N. & Q.'s" correspondents for either a copy of, or a reference to, a poem of this title by Dean Stanley on Prince Leopold.

C. F. S. WARREN, M.A.

Treneglos, Kenwyn, Truro.

BARTON BOOTH.—In Gal's *Lives of the Players*, vol. i. p. 165, Barton Booth is said to have been "removed from Westminster [School] to Trinity College, Cambridge," and to have been in the university a short period. I am under the impression this is an error. Will any reader of "N. & Q.," with facilities for reference, oblige me with information whether Booth's name appears in 1697 or 1698 on the books of Trinity. I should also be glad to know what year he joined Westminster School, at which he certainly was, and what year he left. The register of elections for St. Peter's College begins, I believe, in 1663. Booth presumably entered about 1690. The information is sought, I need scarcely say, with a motive higher than mere curiosity.

URBAN.

### Replies.

#### THE DEATH OF SIR CLOUDESLEY SHOVELL.

(6th S. x. 88, 150, 250, 334, 432.)

The murder or no-murder of Sir Cloudeley Shovell is one of those questions that are not, and probably never will be, absolutely settled, but there is much to be said in favour of the murder theory as handed down by tradition in Lord Romney's family. The passage quoted by Mr. SOLLY from the *Mercure Historique* for December, 1707, is evidently a translation from the following paragraph in the *Post Boy*, No. 1945, November 1-4, 1707:

"The Country-Fellows belonging to the Islands of Scilly, finding Sir Cloudeley Shovell's Corps, took a fine Emerald Ring from off his Finger, and buried him Seven Foot deep in the sand, but quarrelling about the said Ring, and Mr. Paxton, Purser of the Arondele, having some Information of the Matter, order'd him to be dug up, and put on board the Arondele, where Capt. Windall order'd it to be put on shore, and afterwards put on board the Salisbury, which was then sailing for Plymouth. Last Saturday Morning, a Horse was sent down on shore, to bring up Sir Cloudeley's Corps, by order of his Lady."

This paragraph, it will be observed, does not state that Mr. Paxton obtained, or even saw, the ring, but only that he had "some Information of the Matter" and through this information found the body. A report of the circumstances, made on the spot in 1709 and published for the first time in an interesting pamphlet on *The Shipwreck of Sir Cloudeley Shovell on the Scilly Islands*, in 1707, by James Herbert Cooke, F.S.A. (Gloucester, John

Bellows, 1883), asserts plainly that the ring was not recovered, as may be seen in the following extract:—

"Sir C. Shovell cast away.....was found on shore of Porthellick Cove in St. Maria's Island, stripped of his coat, w<sup>ch</sup> by confession was known, by 2 women, w<sup>ch</sup> about his name at y<sup>e</sup> gusset at his waist; & where by order Mr. Harry Pennick was buried 4 yards off y<sup>e</sup> shore, in a place I myself view'd, & as was by his grave, carried a woman y<sup>e</sup> first saw him after he was str<sup>ic</sup>t. Harry was also lost from off his hand, w<sup>ch</sup> however left an impression on his finger, as also of a second. The Lady Shovell offered a considerable reward to any one w<sup>ch</sup> should recover it for her, & in order thereto sent Capt. Bennick, Dep. Governor & Commander in Ch<sup>of</sup> of Islands of Scilly, giving him a particular description thereof, who used his utmost diligence both by fair & foul means, though could not bear of it."—P. 4.

The tradition rests on a very fair basis in the shape of the draft of a letter (in the possession of the Earl of Romney) in the handwriting of the second Lord Romney, Sir Cloudeley's grandson, who was in his twentieth year when his grandmother Lady Shovell died in April, 1732, and who certainly have heard of the ring if she had recovered it. Lord Romney's communication to Capt. Locker is undated, but was probably written soon after 1790, and was printed verbatim by John Charnock in his *History of the Navy*, 4 vols., London, 1791-98. The following are the exact words of the original MS. draft:—

"Lord Romney & Mr. Mordaunt present their compliments to Captain Locker, and inform him in consequence they find that the family papers relating to Cloudeley Shovell's public transactions have from time of time and other accidents been destroyed. He recommended exceedingly young (it is imagined a nine years of age) to the patronage of St. John's borough, who made him one of his boys, which was the foundation of his future rise in the Navy. The arms he bore (namely two crescents and one flower) were given to him by Queen Anne as honour of the known victories over the Turks and also over the French. He married the widow of St. John Narborough by whom he left two daughters, Elizabeth, first married to the Lord Romney and secondly to John Earl of Hyndes, and Anne, first married to Thomas Mansel, eldest son of the Mansel, and secondly to John Blackwood Esq<sup>r</sup>. An instance of Shovell's bravery is shown in a story, though certainly a fact, is very imperfectly known in the family. Whilst he was the Admiral's boy, having expressed an earnest wish that some papers of importance might be conveyed to the Captain of a distant young Shovell undertook to swim under the mainmast with the despatches in his mouth, which he performed with success. There is one circumstance related to Sir Cloudeley Shovell's death that is known to very few persons, namely, he was not drowned, having got off shore, where, by the confession of an ancient woman, he was put to death. This, many years after, when on her death-bed, she revealed to the minister of the parish, & she could not lie in peace till she had divulged the secret, as she was led to commit this horrid crime, the grave of plenty. She acknowledged having kept things secret, and being on her death-bed, she had been ordered to reveal the secret. This ring was sent to the Earl of Romney at Bocking at



request, Sir Cloudesley Shovell and himself having lived on the strictest footing of friendship."

It is probable that the "ancient woman" may have made her confession and restitution between 1732 and 1736, as Lady Shovell, to whom the ring would naturally have been given, died in the former year, and James, third Earl of Berkeley, Sir Cloudesley's friend, in the latter. The ring itself, unfortunately altered into the form of a locket, but with the emerald, surrounded by small diamonds, in its original setting, and with the name of Sir Cloudesley and date of his death engraved at the back, is still in the possession of a member of the Berkeley family. I saw it in 1879, when it belonged to the late Mrs. Rumley, fourth in descent from the third Earl of Berkeley, and wife of the late General Randal Rumley. It had come down to her by descent as Sir Cloudesley's ring, but she had never heard any of the details connected with it.

As to the name Shovell, I certainly sympathize with Mr. Hooper in asking why it should be spelt with one *l*, when I find it written *Shovell* in twenty-six out of a parcel of thirty-one of Sir Cloudesley's Commissions and Letters Patent (in the possession of the Earl of Romney); in the entry of his marriage, March 10, 1690/1, register of All Hallows Staining; in that of his burial, Dec. 22, 1707, register of Westminster Abbey; on his monument, as Mr. Hooper points out; and last, but not least, in his own signature, of which I have seen many examples, not one of them with the single *l*.

Sir Cloudesley's origin is provokingly hard to trace. The register of the little parish of Cockthorpe, on the north coast of Norfolk, contains an entry, "Cloudesley Shovell baptizatus vicesimo quinto Novembris 1650," but it is unfortunately a manifest interpolation, squeezed in between the lines of the register, and differing in ink, handwriting, and form of expression from the other entries of the same period. It is, however, an early interpolation, made perhaps when Sir Cloudesley had grown famous. A careful examination of the registers of Cockthorpe itself and several of the neighbouring parishes has shown that there were persons of the name of Cloudesley and of the name of Shovell in the parish of Cley-next-the-Sea between 1600 and 1608, but none that can possibly be identified with the parents of Sir Cloudesley, or with any of the numerous family of which he was the second son, according to the *Consolatory Letter to Lady Shovell*, published in 1708 by the Rev. Gilbert Crokall, Rector of Crayford, the parish in which Sir Cloudesley's Kentish residence, May Place, was situated. His mother, who is mentioned in his will, was married secondly to — Flaxman, and was buried at Morston, near Cockthorpe and Cley-next-the-Sea, as "Mrs. Ann Flaxman, widow," June 17, 1709.

I am glad to see that Mr. Solly rectifies Col. Chester's mistake (which he most rightly speaks of as a thing rare to find) as to the time and place

at which Sir Cloudesley was knighted; but with reference to the locality of Lady Shovell's death, I would point out to him that *Thrift Street*, in the *Historical Register* for 1732, is not the original name, but only a corrupt form, of *Frith Street*, which was named after the person who built it towards the end of the seventeenth century. I have now before me the deed of a lease of the house for twenty-one years granted by the Earl of Portland to Dame Elizabeth Shovell, July 2, 1713, in which the house is described as in *Frith Street*, and Soho Square is mentioned as "heretofore called Frith's Square and now called or knowne by the name of Soho Square, otherwise King's Square." The plan attached to the deed shows that the house is in all probability the one still standing at the north-west angle of Frith Street, where it enters Soho Square, just opposite the present Hospital for Women.

R. MARSHAM.

5, Chesterfield Street, Mayfair.

Mr. Solly implies that the only way of knowing the correct spelling of this admiral's name is to find out whence and of what family he sprang. This is surely not the usual way, nor is it always a trustworthy one. The correct spelling of a man's name is (in my opinion, at least) the spelling which the man himself used; and that, in this instance, was Cloudisley Shouell. This is certain, even if nothing else is. In his younger days he generally signed at full length; but in his later life, most commonly, if not always, in an abbreviated form, thus, "Clow<sup>d</sup> Shouell." His early signature may be seen in Add. MS. 18,986, f. 429. As to his family and birthplace, I should like to make a suggestion which may have some value. Sir Cloudisley was followed in different ships, whilst quite a young man, by several people whose names point to a relationship of some sort.

In the *Sapphire* and *Phoenix*, one Cloudisley Jenkinson was midshipman and captain's clerk; this may have been the uncle mentioned in Sir Cloudisley's will (Chester's *Westminster Registers*, 261), and not improbably the same as the Cloudisley Jenkins spoken of as Deputy Judge Advocate in 1690. In the *Nonsuch*, 1680, the name of the surgeon appears as Nicholas Cloudesley; in 1680, in the *Edgar*, there was a Thomas Shouell, A.B., afterwards quarter-gunner; in 1692, Mr. Thomas Shewell was appointed chaplain of the *London* at Sir Cloudisley's desire; and in 1692-93, John Shouell (as he wrote his name, or Showell or Shovell as others wrote it) was captain of the *Royal William*, then bearing Sir Cloudisley's flag.

These were all men not in the lowest rank of life; and Sir Cloudisley's writing, from the time he was in the *Sapphire* (being then about twenty-seven), was a good, formed hand, certainly not that of a man of no education. At present his early history is quite dark; nothing is really known

till he appears as a lieutenant of the Henrietta with Sir John Narbrough in 1675; none of the stories of his early connexion with Narbrough rests on any trustworthy evidence, and for any purposes of investigation all are valueless. There is absolutely nothing (so far as I am aware) which certainly connects his early days with Norfolk, any more than with Yorkshire; the names Shewell and Jenkinson seem to me to point to Bristol, where, in 1652-4, one Thomas Shewell was agent for the navy (*Calendar S. P. Dom.*); and I should not be surprised if it were eventually to turn out that Clowdisley Shouell the admiral, John Shouell the captain, Thomas Shouell the quarter-gunner, and Thomas Shewell (whose signature I have not seen) the chaplain, were brothers or cousins of each other, and sons or nephews of Thomas Shewell, the navy agent at Bristol, and related on the mother's side to the Jenkinsons of Hawkesbury. Anthony Jenkinson, the founder of this family, was a merchant and seaman before he was an ambassador. Was he of Bristol? I think so, but am not sure. All attempts to localize the name Clowdisley, with its twenty or thirty different spellings, have failed. It has been referred to Cumberland, as borne by the hero of ballad, William of Cloudeslee; it has been referred to Leeds (*Diary of Abraham de la Pryme*, 171n); and there is a village of the name in Warwickshire; but, searching through the county directories of the present day, I have only been able to find one instance of the name, William Clowdisley, boot and shoe maker in Cheltenham. Showells and Shewells abound in Gloucestershire, and in no other county; there are some few in Durham, one in Hereford, and one in Suffolk; in Norfolk none.

I could have wished to have had something more definite to put before your readers; but I have not succeeded in finding it, and my suggestion, crude as it is, may still be sufficient to start inquiry in a new, and possibly in the right direction.

J. K. LAUGHTON.

Royal Naval College.

As I am the unfortunate being who said that Lady Shovel "it seems, was drowned" along with her husband, may I explain that this was said simply because a previous communication to "N. & Q." had stated or implied that she was so drowned? Her later career, except as a ghost, was unknown to me; and I am indebted to Mr. SOLLY for his revelation of it. A. J. M.

COLOUR IN SURNAMES (6th S. x. 289, 438).—At the last reference J. H. Brady is quoted as asserting, "A Mr. Red we have never yet met with"; and the writer adds, "and most people will agree with him." I am not among the number of "most people" in this instance. When we notice that

Camden refers to the Latin *Rufus* and the O.E. *Rous* we might expect the corresponding English *Red* to be a very common name. And so it is. Only we have to remember that the spelling *red* is modern, like the pronunciation. The *e* was originally long, and in Chaucer MSS. the form is usually *reed*. In later English it was *reede*, *read*, *reede*; in Scottish, *reid*. In my experience, the surnames Reed, Read, Reade, Reid are all extremely common; and I think most people must have heard of Charles Reade. I may add that I have already shown, in my dictionary, that the A.-S. form was *riad*, answering to a Gothic *raud-r*, so that the radical vowel is *u*, as in Lat. *ruf-us*, *rub-er*, Gk. *ἐρυθρός*. WALTER W. SKELAT.

In reference to this subject, I am surprised that no one has alluded to the Irish statute 5 Edward IV. c. 3 (A.D. 1465), wherein it was enacted "that any Irishman dwelling within the Pale (this comprising the counties of Dublin, Meath, Louth, and Kildare) should take an English surname..... of some town, as Sutton, Cheater, Tryme, Skryne, Cork; or colour, as White, Blacke, Browne; or art, as Smith or Carpenter; or office, as Cooke or Butler, and that he and his issue shall use this name under payne of forfeiting of his goodes yearly till the premises be done, to be levied two times by the yeare, to the king's warres, according to the discretion of the Lord Lieutenant of the king, or the Deputy." The custom of families bearing two surnames is still common in the north of Ireland. I knew a case in which the native name was Cardy, and the English name Sinclair; also McQuilkin and Wilkinson.

I. W. HARDMAN, LL.D.

I recollect meeting with the assertion in a book on the eastern counties, that in addition to our own names of White, Brown, and so on, the French and Flemish refugee weavers who settled in Suffolk and Norfolk generally dropped their own names and took the English equivalent; for instance, Lebrun became Brown, and so with other names. My own surname is not derived from the colour, but is a corruption of the name of a French town; this is shown from the fact of the name appearing both in its French and present English form in the twelfth century in England.

As curious coincidences, I may add that one of my children was born on the same day as the son of Mr. Pink, and that the maiden names of two of my great-grandmothers were respectively Gray and Reddish, the latter being the name of the place in Lancashire where the family had been settled from the thirteenth century. I think I have once seen the name Yellow as a surname in an Essex or Suffolk directory, but cannot be certain of it.

B. F. SCARLETT.

COLONIAL BISHOPS (6th S. x. 409).—The at of "Lord Bishop" belongs to bishops as such, a



is quite independent of the accidental connexion of some with the House of Lords. When William, Bishop of Dromore, was acting for the Archbishop of York in 1469, official letters were addressed to him as "reverendo in Christo patri et domino, domino Willelmo, Dei gratia Dromorensi episcopo" (*Reg.*, G. Neville, 112, 113). The Bishop of Dover in 1638 was "my lord of Dover" (*Letters on Suppression of Monasteries*, 228). In the pontificals all bishops are referred to or addressed with the title of "dominus," though the officiating bishop was often a suffragan. Indeed, the title was not confined to bishops, but was given to other dignified ecclesiastics, whether in the House of Lords or not. All bishops, including suffragans, the Bishop of Sodor and Man, and colonial bishops, have been and are spiritual "lords," but only some are lords of Parliament. Roman Catholic bishops are addressed as "most illustrious and most reverend lord" (*Catholic Dictionary*, s.v. "Bishop").

J. T. F.

Bp. Hatfield's Hall, Durham.

CATERWAUL (6th S. x. 185, 237, 317, 356).—At the first of the above references C. M. I. says that he has not found this word, as used to express the nocturnal cries of cats, in sixteenth or seventeenth century books. May I direct his attention to the following!—"About twelve of the clock at midnight, when spirites walke, and not a mowse dare stirre, because catter goes a catter-walling" (Dekker's "Wonderfull Yeare" (1603) in *Works*, Grossart, 1884, vol. i. p. 135).

GEO. L. APPERSON.

Wimbledon.

THE STORY OF MRS. VEAL (6th S. x. 426).—In 1706 Defoe published his very curious tract, "*A True Relation of the Apparition of one Mrs. Veal, the next Day after her Death; To one Mrs. Bargrave at Canterbury the 8th of September, 1705. B. Bragg.*" The story, which was told in a very plausible and attractive manner, was well received, and the pamphlet passed through several editions. In this tract there was praise of *Drelincourt on Death* and also the book of Dr. Sherlock; and Lee, in his *Life of Defoe*, i. 128, states that when, in 1706, Robinson printed a fourth edition of *Drelincourt*, it was arranged that he should reprint Defoe's pamphlet at the end, which he did. It does not seem that doing so helped the Scot much, for he did not print the fifth edition till May, 1707, which then came out without Defoe's pamphlet; and this was also the case with the sixth edition, printed in 1709. It was, however, subsequently added again, and has since been ever regarded as an essential addition to *Drelincourt*. There was, however, no reason why it should not be bound up with the work of Sherlock, or, indeed, any other book on similar subjects, for one of the chief aims of Defoe's tract was to recommend the

reading of good books on mortality, of which the ghost said *Drelincourt's* was the best, Sherlock's next, and after them two other Dutch works.

In Defoe's original tract Mrs. Bargrave is represented as asking Mrs. Veal if "she would drink some tea?" Says Mrs. Veal, "I don't care if I do, but I'll warrant you this mad fellow (meaning Mrs. Bargrave's husband) has broke all your Trinkets." "But," says Mrs. Bargrave, "I'll get something to drink in for all that"; but Mrs. Veal wai'd it, and said, "It is no matter, let it alone"; and so it passed."

It appears to have been about two in the afternoon when Mrs. Bargrave thus offered her visitor tea, which was then a rather expensive luxury. Defoe, in his *Complete English Tradesman*, amongst the expenses of the shopkeeper, mentions tea at 2s. a pound, and in the same account gives rent 200l., and water-rate for the year 26s. The use of the word *trinkets* for tea-cups or mugs in 1705 is interesting, as showing that it was not then obsolete with that meaning. EDWARD SOLLY.

THEOSOPHICAL SOCIETY (6th S. x. 490).—This society has a London address, which I can furnish privately if desired. So far from the society having ceased to exist, it is about to establish itself in London, and a book will shortly appear which is calculated to make the society and its objects more generally known. The founders aimed at forming "the nucleus of a Universal Brotherhood of Humanity," promoting the study of Aryan and other Eastern literature, religion, and sciences, and investigating the hidden mystery of nature and the psychical powers in man. The society was founded at New York, its headquarters are at Madras, and but little trustworthy information has been hitherto obtainable in England.

GEORGE REDWAY.

York Street, Covent Garden.

POPERY (6th S. x. 408).—I cannot help Mr. WARD in regard to the *History of Popery* which he desires to find, but if he wishes for authority for the statement regarding Innocent IV. and the cardinal's hat I can direct him to it. Speaking of the red hats, Spenser (*Opus Heraldicum*, "pars Generalis," p. 315) says, "Hos in Concilio Lugdunensi 1245, eis tribuit Innocentius IV. ut admonerentur, teste Mart(ino) Polono, se semper paratos esse debere, sanguinem pro Christiana religione profundero, præsertim eo tempore, quo ecclesia Romana a Frederico Imperatore vehementer oppugnaretur." J. WOODWARD.

Montrose.

THE SECONDS' HAND ON WATCHES (6th S. ix. 248, 295).—At the latter reference the invention of the seconds' hand is ascribed to Sir John Floyer, M.D. (1619-1734), who published the *Physician's Pulse Watch*, 1707-1710. This is not exactly an

answer to the inquiry. I have seen the discovery or application ascribed to Berthard the elder, of London (1727-1807), but can find no date assigned. All the information accessible here points to the date of the discovery as the latter half of the last century.

W. S. E.

Rochester, New York, U.S.A.

SCOWLES (6th S. x. 288, 418).—Reading this discussion, I may, perhaps, be permitted to remark it is a pity that these Dean Forest Commissioners did not add a gloss to explain this so-called British word *ceawll*. I do not find this exact form, but note the following analogies. Perhaps, however, some other contributors may prove better informed. 1. *Ceul*, *ceowl*, a hollow, A.-S. *hol*, a cave or hole. 2. *Cwl*, a box for raising coals; English, "*cowl*, a tub or vessel with two ears," an old word (Bailey). 3. *Cawell*, a scuttle, "A.S. *scutel*, a shallow basket or vessel" (Skeat); *Gneho*, *sgulan*; Latin *scutella*. 4. *Cwiel*, a hood or cowl; Latin, *cucullus*. 5. *Cwl*, *caul*, *cylla*, stomach; these words seem referable to the Latin *gula*, English *gullet*. It appears to me that the Welsh have no exact equivalent for the sounds of *sk* or *sch*, so, for any analogy with *scoop*, *shovel*, or *scuttle*, we must look to their *c=k*; when they do attempt the *sk* sound they prefix a *y*, thus producing a dissyllable. Thus it appears to me; but I am not a true-born Welshman.

It is difficult to believe that any of these five assortments of words is really of British origin; the best is No. 2, *cwl*, which is, I find, referred back to the Latin *cupa*, though by a very devious route. As a guess, I would say that this term, "British *ceawll* caves" is a mere reduplication; thus, *ceawll*=*ceowl*, "a cave," as above, the word not being understood.

Prof. Skeat separates *scoop* from *shovel*. Why? We have the Gothic *skuban*, from which we may deduce (1) A.-S. *scraf*, *scufan*, and *scofel*=shovel; (2) Dutch *schuppe*, Germ. *schuppe*=scoop. All these forms ally themselves quite naturally to the Greek *σκήφος*, *σκάφος*, *σκάπτειν*, while the transition of *scraf* into *shovel*, being corrected by the alternative transition of sound shown in the allied form *schuppe*=scoop, only shows that modern English has combined the distinctive features both of High and Low German.

Second thoughts are sometimes best. Take the modern word *scowl*, i.e. a frown, literally corrugation or wrinkling of the brows, thereby producing depressions, or *scowl* holes, so to speak. Prof. Skeat allies *scowl* and *shelter*, so we might read, "British *shelter* holes"; but I do not advocate this view. Before long, we shall see the similar word *scowled* called *furnace*.

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Church, Salop, to a member of the Harris family, are the arms as given by Mr. E. HARRIS at the above reference, but with a totally different crest, viz., On a wreath argent and azure, a hawk argent beaked and belled or, preying on a pheasant of the first. This coat impales Hill, Ermine, on a fesse sable, a triple towered castle argent.

W. A. WELLS.

From an old MS. history of his family and family connexions, by the Rev. John Poynter, of Merton College, Oxford, M.A. (1664-1754), I copy the following extract, which may have some interest for your correspondent Mr. HARRIS:—

"I find y<sup>e</sup> Dr. Harris, President of Trinity Coll., Oxon. and Sir Thomas Harris, K<sup>t</sup> and Baronet, and Serjeant-at-law, were of the same family, their coats of arms being y<sup>e</sup> same (viz. Barry of eight, ermine and azure, three annulets or), as may be seen in y<sup>e</sup> 2<sup>d</sup> Light of y<sup>e</sup> middle window on the north side of Lincoln's Inn Chapel, London, under y<sup>e</sup> picture of y<sup>e</sup> prophet Ezekiel Sir Thomas having been donor of y<sup>e</sup> picture."

Mr. John Poynter's grandmother was Rebeckah, eldest daughter of Dr. Robert Harris, President of Trinity College, Oxon, Rector of Hunwell, &c. by "Mrs. Joanna Wheatly, a clergyman's daughter." Dr. Harris, who died in 1658, aged seventy eight, was born at Gazington, co. Oxford; I know nothing of his ancestry, but many of his descendants—he had thirteen children—are given by Mr. Poynter. He used for crest a hawk preying on a pheasant, as borne by the ancient family of Harries, of Cruckton, co. Salop, recently extinct in the direct male line.

JOHN HAMERTON CRUMP, B.A.

Malvern Wells.

DEFT WARE (6th S. x. 309, 418).—Thanks to J. T. F. for his kind reply. Did he observe on the backs of the plates any peculiar marks?

M.

CRUIKSHANK BIBLIOGRAPHY (6th S. x. 321, 362, 413).—In his note on this subject Mr. WILLIAM TEGG writes, "Perhaps CUTNBERG BEEK would like to know that nearly all the tail-pieces in Blanchard Jerrold's *Life of George Cruikshank* are designed and drawn by a Mr. Jones." The inference is, that I had either made a statement to the effect that Jones's designs were the work of G. Cruikshank, or that I imagined them to be so. Nothing could be further from facts. On the appearance of Mr. Blanchard Jerrold's work, in two volumes, in 1882, I wrote to the author, and pointed out to him that the numerous small woodcuts that he had introduced from the *Comic Almanack* were not drawn by Cruikshank, but by Jones, Newman, and Doyle. Mr. Jerrold, in reply, said that these woodcuts should be removed from the second edition. It was published in 1883, in one volume instead of two, and all the woodcuts alluded to were excluded, with the exception of which will be found

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pp. 190, 217, and which, probably, were left in by accident. Mr. Trog would appear to be ignorant of this circumstance.

CUTHBERT BIDE.

Face your correspondent Mr. J. L. HEELIS, I would confirm Mr. WHEELER's statement respecting the edition of *Robinson Crusoe* in two volumes, illustrated by Strutt. I have certainly seen the books in the original cloth, and the lettering of the labels on their respective backs proclaimed them to be "Roscoe's Novelist's Library," vols. i. and ii.

DUNNEVED.

Will your correspondent kindly give me some particulars of the *Bibliotheca Sassonia*, 1826, to which he refers? It is new to me. Where was it published, and by whom compiled?

FREDERICK E. SAWYER.

Brighton.

DIFFERENCED ARMS (6th S. x. 349).—Gu., a fess and in chief two mullets arg. are the arms of the families of Bracy and Poer (See Papworth's *Ordinary of British Armorial*).

J. WOODWARD.

FRENCH PROTESTANT REFUGEES (6th S. x. 167, 257, 330, 411).—If any proofs of this statement could be offered it would be interesting. Amongst the reasons for discrediting its accuracy are the facts (1) that David Garrique, *alias* Garrick, the refugee, was of Bordeaux (in which city a M. Garrique, claiming to be of the same stock, is, or was last year, still living); (2) that the name of the only son born to him before he reached these shores in 1685 was Peter (the father of the immortal David); (3) that, according to *La France Protestante*, the descendants of the Cautois, Dominique Bouffard, who styled himself *Sieur de la Garrique*, had failed; and (4) that the arms of Bouffard and of Garrick are totally dissimilar. There are other English Garricks of Flemish extraction, the original form of their name having been Guerieke or Guerlicke.

H. W.

New University Club.

THE CASSITERIDES (6th S. x. 261, 378).—See a paper by M. Hans Hildebrand in the *Compte Rendu du Congrès International d'Anthropologie et d'Archéologie Préhistoriques* (Stockholm Session, 1874), published at Stockholm, 1876.

J. WOODWARD.

ROYAL SURNAME (6th S. ix. 108, 338; x. 157).—Zedler (*Loc.*) gives Wettin as the name of a village in the bailiwick of Wittenberg; Wettin of a castle, Wettin or Wethin of a county, and Wettin or Wethin (in Med. Latin, Wettinum and Wettinum) of a town in the old Archduchy of Magdeburg. According to Meyer, the Grafen von Wettin had their name from the latter. He calls it a "Slavonic place," but the name looks rather German, and may have been originally Wething or Wettingen.

Conf. Wettenhall (found Watenhale and Wetenhale) in Cheshire; Wetton, co. Stafford.

R. S. CHARNOCK.

HOLLOWAY OF OXFORD (6th S. x. 409).—Gules, a fess between three crescents argent, a canton ermine, were the arms of John Holloway, LL.B., who was born at Portsmouth and died 1632. He was a Fellow of New College and "Public Notary and Register of Berkshire." He married Alice, daughter of Miles Lee, of Leigh, of Cheshire, who died in 1671, by whom he had four sons and three daughters.—Richard, born 1595, Serjeant-at-Law; John, born 1598, "Register of Berks and Steward of New College"; William, Rector of..... in Ricks, who married a daughter of..... Barker, and died 1667; Francis, draper in Oxon; Elizabeth, married Thomas Tudor, of Michel Troy, Monmouth; Mary, married Edward Daniel; and Alice, married Lewis Harris, of Oxon. John Holloway, LL.B., and his wife Alice were buried in St. Michael's parish church, in Oxon.

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

The John Holloway whose name appears at the head of the pedigree in Turner's *Visitations* was appointed Town Clerk of Oxford in 1577 (Turner's *Records of the City of Oxford*, Oxford, 1880, p. 392). His son John, B.C.L. A.D. 1643, was official to the Archdeacon of Berks, and has a notice in Wood's *Fasti Oxon.*, fol. t. ii. col. 692, Lond., 1692. Richard, his son, receives a longer account *ibid.*, and, as he was one of the judges of the King's Bench, must be also noticed in Foss's *Judges of England*. He was Under-Steward of the University (Wood's *Colleges and Halls*, Append. p. 185, Ox. 1696). He is also mentioned in the *Reports of the Charity Commissioners* in reference to a lawsuit in which he was engaged as trustee for land at Littlemore, near Oxford, vol. xii. p. 234. His third son John succeeded him in the appointment (Wood, *App.*, *u.s.*, pp. 185-6). John, his second son, who was a student of Christ Church, died young. See Wood's *Colleges and Halls*, p. 513, Ox. 1786. I have not Peshall's (*Wood's*) *History of the City of Oxford* by me. F.S.A. should consult it for further information respecting this family.

ED. MARSHALL.

ARMS WANTED (6th S. x. 408, 476).—Edmondson gives the following: "Colfox, Or, on a chief oz, three foxes' heads erased of the field; Sa., on a chief ar. three foxes heads couped gu." "Figges or Figges, Sa., a fret erm., a chief chequy ar. and sa." "Perkins, of Ufton Court, a fesse dancettee, sa. between six billets ermines." The Perkins family resided at Ufton Court for many years. Upon the death of John Perkins, the last heir male, in 1709, this most interesting manor devolved, in consequence of an entail made by his brother

Francis, upon John Jones, Esq., of Llanarth, who in 1802 sold it to Mr. Congreve, of Aldermaston. It is now the property of Richard Benyon, Esq., of Englefield, who lets part of it to Miss Sharp, a lady who, I believe, is preparing a history of Upton, and who has probably a pedigree of the Perkins family. Arabella, wife of Francis Perkins, who died in 1736, was the Belinda of Pope's *Rape of the Lock*, which is dedicated to her under her maiden name of Fermor; she died in 1738. In the church at Upton there are many monuments to the Perkins family; one is of Richard Perkins and his wife Lady Mervyn, and one of Francis Perkins and his wife. The house has trap-doors, secret chambers, a subterranean passage, and "a haunted staircase."

CONSTANCE RUSSELL.

Swallowfield Park, Reading.

NARCISSE PELLATIER (6th S. x. 408).—SAVILE will find a full account of Narcisse Pellatier, who lived some years with a tribe of Australian aborigines, in Heaton's *Australian Dictionary of Dates and Men of the Time*, under the head "Aborigines, White Men with," Trübner & Co., Ludgate Hill. Mr. Heaton had a portrait taken of Pellatier a few days after he was found.

AUSTRALIAN.

TOPOGRAPHIA INFERNALIS (6th S. x. 127, 219, 318).—The rock of Gibraltar, taking into consideration its limited extent, has more than its fair share of localities bearing diabolic appellations, and the following list may prove interesting to your correspondents and readers.

The Devil's Bellows, a small valley enclosed amongst the fortifications at the entrance to Windmill Hill barracks and the military prison. On a stormy day the wind rushes with great violence through a tunnel here and sweeps down the defile.

The Devil's Bowling Alley or Green, a rock-strewn and rough piece of ground between Europa Pass and the cliffs overlooking Quarry Bay and to the south of Buena Vista barracks.

The Devil's Frying Pan. The New Mole Parade is so called on account of the intense heat felt there in summer. The New Mole represents the handle of this Satanic cooking utensil.

The Devil's Gap, a ravine which runs down from the heights above the city, not far from Porra's farm.

The Devil's Month. The term "Boca del Diabolo" was applied by the Spaniards to the Old Mole Battery, whose fire caused them much annoyance when they were besieging the fortress.

The Devil's Telescope is a narrow passage or tunnel piercing the crest of the rock, by which access is obtained to the Monkeys' Alameda, which is a kind of terrace on the eastern side of the rock, and situated on O'Hara's Hill.

The Devil's Tongue ("La Lengua del Diabolo")

is the point or spit of ground on which the Old Mole Battery is built.

The Devil's Tower is called by the Spaniards of to-day "La Torre del Diabolo," though formerly it was known to them as "La Torre de San Pedro." It is a small martello, standing on the north front, near the eastern beach, at a distance of one hundred and thirty yards from the base of the rock. There is no door, but entrance appears to have been effected by means of a ladder through an opening in its wall at a height of twelve or fifteen feet. There are some who assert that it is of Phœnician origin, but this is improbable. It is stated that the isolated rock on which it is built and which is now almost covered with sand, was formerly surrounded by water, though the Mediterranean is now at a considerable distance from it.

The Devil's Tusk is a pinnacle of limestone in the shape of a tooth, and about thirty feet in height at the rear of the Royal Naval Hospital.

R. STEWART PATTERSON.

Hale Crescent, Farnham.

"SPIRIT OF CONTRADICTION" (6th S. x. 243, 357).—A story of a similar nature may be found in Poggins's fable of the "Tailor and his Wife," as translated by L'Estrange, ed. 1708, Frob. 354.

V. B. REDSTONE.

Woodbridge.

SIMEON TRUSTEES (6th S. x. 229, 315, 433).—The Church Patronage Society is not identical with, but is very similar to, the Simeon Trust. There is a third body, which has acquired a good deal of patronage, in the interests of the same party in the Church, known as "the Peache Trustees." Their names are given in the *Carlisle Diocesan Calendar*, 1884: Rev. Alfred Peache; Rev. William Wynter Gibbon; Robert Baxter, Esq.; William Irving Hare, Esq.; (Rev.) William Hogger Barlow. I am afraid I cannot tell W. S. B. H. how his communications can reach the Simeon Trustees. He might address them individually, at their residences as given in *Cruckford*. They do not appear to have any official abode.

EDWARD H. MARSHALL, M.A.

Hastings.

LODAM (6th S. x. 289, 418).—I have a volume of the Stationers' Company's almanacs for 1749, at the end of which is "Poor Robin's Prognostication" for that year. At p. 7 of this is a list of card games, in which appear "Winning Loadam, the Lawyer's Game; Losing Loadam, the Client's Game."

GEO. L. APPERSON.

Wimbledon.

CURIOSITY IN NAMES (6th S. x. 125, 231, 314, 416).—The little daughter of Mr. Harris, tenant of the Steep Holm (an island in Bristol Channel, well known to excursionists to Weston-super-Mare and others),



christened by one of the mission clergy from Bristol, and received the names of Beatrice Steep Holm Anne Cooper.

D. K. T.

**WELSH AND JEWISH SURNAMES** (6th S. x. 409).—The question asked suggests another, and one answer may satisfy both: How is it that so many Hebrew words occur in Welsh? I got the impression of this fact many years ago, but I have no Welsh book by me to verify it.

W. F. HOBSON.

Temple Ewell, Dover.

**BABMAES MEWS** (6th S. x. 469).—Hatton, in 1708, does not mention "Bab May's Mews," but in the *New Remarks of London*, by the Company of Parish Clerks, 1732, it is entered as being in Jermyu Street, and called "Bab's Meuse or Bab's Mays meuse." In Pine's map, 1746, it is figured as Babinay's mewe; and so also in Horwood's map, 1792. The name, in all probability, is derived from the well-known "Bab. May," or Baptist May, Privy Purse to King Charles II. Of him and his history there is but little known. He was inquired about in "N. & Q.," 1st S. vi. 271, but the inquiry brought no reply. See a note about the Mays in Pepys's *Diary* by Lord Braybrooke. Bab May died in 1693, but it seems probable that he left descendants, for in 1739, Baptist May, Esq., was appointed Yeoman of the King's Carriages, a post which he held till 1759, when he was succeeded by William Rock.

EDWARD SOLLY.

Does not this name owe its origin to the notorious Privy Purse of Charles II., Bab May, who was of "singular service" to that king "in his private pleasures," and doubtless lived near the Court at St. James's? It seems far from unlikely (see Granger, vol. iv. p. 186; *Athen. Oem.*, vol. ii. col. 1039; and *Contin. of Lord Clarendon's Life*, 1769, pp. 338, 355, 438, &c.).

JULIAN MARSHALL.

**BOOKS BURNT IN LONDON** (6th S. x. 327, 396).—The works of Suarez were burnt in 1613 at Paul's Cross, those of Vorst in 1611 in St. Paul's Churchyard, see Hart's *Index Expurg. Anglic.*, 1872, p. 53. On Feb. 2, 1641/2, the House of Commons ordered that the volume of Sir Edward Dering's *Speeches* should be burnt by the common hangman in three several places, viz., at Westminster, Cheapside, and Smithfield (see the contemporary *Diurnals*).

W. O. B.

**MILTON'S "DEFENSIO,"** LONDON, 1651 (6th S. x. 349, 438).—MR. SWERTING's reply raises another query. How came the crest of the Cecils to be adopted in this publication? Was there any connexion between that family and Milton the author, or Du Gard the publisher of the *Defensio*? In an "Act for the Security of His Highness the Lord

Protector His Person, and Continuance of the Nation in Peace and Safety," I find among the commissioners appointed for England to examine into all questions as to the violation of this Act, which was printed in 1656, the name of William, Earl of Salisbury. But in the list of "Members of this present House of Lords under the Lord Richard Cromwell," not dated, and in "The List of the Lords of the Other House, and of the Knights, Citizens, and Burgesses, and Barons of the Cinque Ports, now assembled in this present Parliament holden at Westminster, for the Commonwealth of England, Scotland, and Ireland, Jan. 27, 1658" (dated at bottom, 1659), neither he nor any one of the name occurs.

W. E. BUCKLEY.

**DAVIS, CLOCKMAKER** (6th S. x. 409).—In 1653 a John Davis was admitted a brother of the Clockmakers' Company, and in 1697 another John Davis became a member of the Company. There are several others who spell their surname as above admitted within 1653 and 1726. Will ELL take my advice, and buy a list of members of the Clockmakers' Company from Wm. Pollard, North Street, Exeter? M.A. Oxon.

**MERIDIAN OF GREENWICH** (5th S. i. 8; 6th S. x. 428).—With regard to MR. COLEMAN's query respecting the first use of the Greenwich Observatory as the initial point of longitudes, reckoned both east and west, I may state that several longitudes are given in the very first *Nautical Almanac* (published in 1766 for the year 1767), and that they are all referred to the Royal Observatory as the first meridian. Thus the solar eclipse of July 25, 1767, is stated to begin at sun-rising in latitude S. 19° 16' and longitude 141° 45' W. (evidently counting from Greenwich); also to end at sun-setting in latitude 3° 23' S., longitude 60° 5' W. (reckoned in the same manner). And in the *Explanation and Use of the Articles contained in the Astronomical and Nautical Ephemeris*, Dr. Maskelyne says that he had ascertained by the observations of Mason and Dixon (made at the Cape on the occasion of the transit of Venus in 1761) that the longitude of Cape Point or Promontory was 18° 45' east of Greenwich; that of Cape Falso, 19° 15'.

Thus the example was set from the headquarters of British astronomy and navigation of reckoning all longitudes in two opposite directions from the Royal Observatory at Greenwich; and by degrees it was generally followed by all map-makers and in all gazetteers. But the fact mentioned by Mr. COLEMAN—that English maps are to be found of later date in which longitudes are reckoned the old way, from Ferro in the Canaries—suffices to show that there was no Act of Parliament to compel such usage; and though I am no lawyer, I do not think there is any such existing that need prevent MR. COLEMAN, if he desires it, from publishing it.

the present time maps in which longitudes are reckoned from Ferro. But I do not think it would pay; and there can be little doubt that the maps published in all the countries of the world will soon reckon their longitudes easterly and westerly from the meridian of Greenwich (according to the present English practice), with a unanimity which even Ferro could never boast. W. T. LYNN.

GRASS-WIDOW: PUTTING OUT THE BESOM (6th S. viii. 268, 414; x. 333, 436).—I can throw a little light on the phrase which puzzles Mr. Hooper ("As when the besom, &c., is stuck out"). "Grass-widows" used to be women whose husbands were working for months together at long distances from home, and so only able at intervals to visit their wives and families. A woman thus situated whose conduct was not circumspect was said to be "out at grass"; and when her behaviour was such that her next-door neighbours could not any longer bear it, a besom, mop, or broom was put outside the front door, and reared against the house wall. This signified to the offender and all beholders that the neighbours were disgusted, were not on speaking terms, and would hold no further communications with the offender. In many Derbyshire villages a neighbours' quarrel was invariably followed by putting out the besom, or some other household article. I write of the time when there were fewer railways. THOS. RATCLIFFE.

Works p.

BISHOP KEN (6th S. x. 426, 456, 473).—The scruples TINY TIM was troubled with had also deterred me, at the last moment, from sending you a note I had prepared embodying the same information; but I will now proceed to eliminate from it the facts given by your correspondent, and offer one or two more, in order to indicate to DR. PLUMPTRE the present whereabouts of "the Anchor and Christ" seal ring which Dr. Donne gave to Isaac Walton.

Canon Walton appointed his sister, Anne Hawkins the elder, sole executrix of his will in the event of her surviving him; and in the case of her death in his lifetime, then he appointed his nephew and niece (her children), William Hawkins and Anne Hawkins the younger (who had kept his house), to the like duty. The latter provision took effect; and Anne Hawkins the younger died unmarried at Salisbury in 1728. Her brother, William Hawkins, of the Middle Temple, barrister-at-law, the surviving executor, married Jane, daughter of John Merewether, M.D., of Devizes, who attended the closing scene of the good Bishop Ken, to whose family the memorable seal ring—Donne's dying gift to Walton—appears to have passed, and by course of descent was, about the middle of the century, in the possession of Henry Merewether, Esq., serjeant-at-law, Reading, in whose family I presume it

An anonymous correspondent of the *Gent. Mag.* (vol. lxxvii. p. 313) describes one of the seals of "the Anchor and Christ" as then (1807) in the possession of a friend, to whom it had descended from his family, and by tradition the one presented to George Herbert. It is described as "set in gold, evidently of the date of Donne's time." The stone had sustained some injury (towards the lower part of the anchor), and the damaged part is noticeable in the engraving that accompanied the communication; the one given to Walton is in perfect preservation, and was used to seal his will as well as that of his son.

I will take this opportunity to correct an error in Jesse's edition of the *Complete Angler* (Bohn, 1856), in which, at p. 33, there is a woodcut of the ring, with this remark, "A bequest from Sir H. Davy to W. H. Pepys." As a matter of fact, the ring given by the great philosopher angler to Mr. Pepys had a trout engraved upon it, to commemorate "the happy days they had passed together by the river side."

Bishop Ken's relative, Dr. Herbert Hawes, as I have shown, did not inherit the ring. He bequeathed some of his Waltonian relics to his friend the Rev. W. Lisle Bowles, who died in April, 1850.

It may interest some of your readers to know that the cabinet that hung at Walton's bed-head (see his will), and is inscribed with his name, is now in my possession. It is fully described in a paper I contributed to the *Angler's Note-Book* (June, 1884).

G. ELKIN MATHEWS.

2, Dix's Field, Exeter.

SCOTSMAN OR SCOTCHMAN (6th S. x. 309, 353).—The history of these two forms is quite plain and direct, nor can there be any doubt as to which of the two is the older, and therefore the more nearly accurate. From the genitive case and the nominative plural of the noun *Scot* the adjective *Scottish* or *Scottes* gradually sprang, and in due course the two separate words, "Scottes men," as used in the *Complaynt of Scotland*, were combined to form one. The necessities of pronunciation did the rest. It may not be uninteresting here to note the practice of leading writers in Scotland from the one extreme to the other. In the MS. Chronicle of England, quoted by Sir Walter Scott in the introduction to the *Border Minstrelsy*, the form *Skottes* prevails in the description of the nationality, while *Scotsmen* is used as a word in apposition in the phrase "Scotsmen holyers." Allan Ramsay appears to prefer the form *Scotman*, though this statement must be true, as being based upon the "but professes to be" "con- siderers."



that Mr. Hope of Rantecillour is "tuned while Scotsmen draw" is frequent in Ramsay, both in the *Hamilton of Bangour* and in *both use Scottish, not Scotch*, in his *Drink Eclogue*, speaks of "Scotch" Hume, while speaking of the adjective, still does give the word as a noun, and he calls himself "Scotchman." A pretty illustration of Robertson brings out the fact that he uses *Scottish* when employing the adjective, seems to say *Scotchman* when referring to an individual, but *Scotsmen* when speaking of a nation. Burns is somewhat inconsistent, using *Scottish* and *Scotch* in the same poem, e.g., in *Death and the Rhymer*, is described as being "lang Scottish" while in *The Vision* the poet is called "Scottish Muse" and "Scottish" in various reprints, professing as usual to be correct in the spelling of the noun in *Author's Earnest Cry and Prayer*, saying whether it is a *Scotsman* or a *Scotchman* the poet is confident will kill him. The famous ode *Scots wha hae* is a permanent example of the usage. *Scots* Greys, *Scots Magazine*, *Mary Queen of Scotsbrig*, *Scots Law*, "the Land of the Father Scots," &c. Sir Walter Scott, in *Rob Roy*, gives the long form *Scottishman*, used by Queen Elizabeth in a letter to James VI., as quoted by Robertson. Sir Walter's third paragraph of his *Autobiography* says, "Every *Scottishman* has a pedigree, as the writer of the *Complaynt*, too, alludes to the *Border Minstrelsy*, "a *Scottishman*. At the same time, the contraction *Scotchman* is not uncommon, occurring even in the *Autobiography*. It is a noteworthy fact that the best of the poets of the North—Pinkerton, Burns, and Irving—write of "Scottish poetry" and "Scottish poets."

THOMAS BAYNE.

### Miscellaneous.

#### NOTES ON BOOKS, &c.

*Custom and Myth*. By Andrew Lang, M.A. (Longmans). The series of articles which Mr. Lang has collected and edited under the title of *Custom and Myth* have more than ordinarily characterized such productions, inasmuch as they constitute, indeed, every character of thoughtful, well-ordered, and systematic work. It is, indeed, to be such, since it challenges keen criticism and forces opposition. Signs have not been wanting that the accepted theories of comparative mythology are on their trial. So far as we are aware, Mr. Lang is the first to challenge to open

combat men like Max Müller, Kubn, Bréal, and other analysts of myths. Finding courage to proceed from the fact that the "orthodox" mythologists disagree among themselves, Mr. Lang proceeds to contest every position of the "single etymological school" which has obtained a hearing in London. Against the philological interpretation of myths Mr. Lang puts the anthropological interpretation. The process of analyses of names is "precarious and untrustworthy." To this Mr. Lang opposes the study and comparison of the myths of various peoples, tracing in so doing the mythical hero or heroine through the folk-lore of various tribes and races. It is impossible to follow Mr. Lang through the admirable volume he has written, or to trace the manner in which he shows that the first part of the myth of *Cerberus* is a savage nature-myth, surviving in Greek religion, while the sequel is a set of ideas common to savages; or urges that the *Cupid and Psyche* legend "may have had its origin in a sort of barbarous etiquette." The essay on *Cupid and Psyche* is a delightful piece of workmanship. So much solid value is there in *Custom and Myth*, it is to be hoped that Mr. Lang will find time further to develop his theories. It is needless to say that Mr. Lang's grace of style does not desert him in these chapters.

*The Life, Times, and Writings of Thomas Fuller, D.D., the Church Historian* (1668-1661). By the Rev. Morris Fuller, M.A., Rector of Ryburgh. 2 vols. (Hodges.) "Though he rest himself, yet shall the world never see an end of his Labour." These are the words with which the anonymous biographer concluded his *Life of that Reverend Doctor and Learned Historian Dr. Thomas Fuller*. On August 17, 1661, Fuller was buried in the chancel of St. Dunstan's, Cranford, where a mural tablet to his memory is still to be seen on the north side of the chancel. His epitaph, though it hardly follows the canon laid down in the chapter on "Tombs" in the *Holy State*, ends with the following excellent conceit, worthy of Fuller himself: "Qui dum viros Angliæ illustres opere Posthuma | Immortalitati consecrare meditatus est | Ipse immortalitate est consequutus." More than two hundred years have passed away since Fuller's death, yet the prophecy of his earliest biographer still remains uncontradicted—a fact which if it were necessary to prove would be easily established by constant references to Fuller's works in our own columns. Nor is it likely that the favourite author of Coleridge, Southey, and Charles Lamb will ever be forgotten, so long as any appreciation for wit and wisdom remain. Mr. Leslie Stephen, in his article on Fuller which he published some years ago in the *Cornhill*, so happily described the peculiarity of Fuller's exuberant wit that we cannot forbear quoting it. "Fuller's instinct," says Mr. Stephen, "is infallible; he touches his queer fancies so lightly that you are never disgusted; if for a moment he seems to be serious, he is instantly off upon some outrageous conceit which would extort laughter from a bishop at a funeral." Since the time when Lamb wrote his essay in Leigh Hunt's *Relector*, in which he stated that Fuller's works "are now scarcely perused but by antiquaries," most of Fuller's principal writings have been republished, two volumes of him have been written by the Rev. A. T. Russell and Mr. J. E. Basley, and numerous critical and appreciative articles on his life and works have appeared from time to time in the magazines and reviews. We are, therefore, not quite sure whether there was any necessity for Mr. Morris Fuller to undertake the task which he has imposed upon himself. It has evidently been a labour of love on his part, and if his pages should be the means of making others better acquainted with the works of one of the luminaries of English literature, the object which he

aims at will doubtless be obtained. The list of Fuller's works which the author gives at the end of the second volume is neither complete nor accurate, and the numerous clerical errors which occur in it deprive it of any value which it otherwise might have had. The absence of an index, too, considerably detracts from the usefulness of these volumes. Surely Mr. Morris Fuller cannot have forgotten what his ancestor said on this subject. "An index," says Fuller, at the end of his *Pisgah Sight of Palestine*, "is the bag and baggage of a book, of more use than honour, even such who seemingly slight it, secretly using it, if not for need for speed of what they desire to find." We should not omit to state that an excellent copy of the engraving of Fuller by Logan, which forms the frontispiece to the first folio edition of the *Worthies*, will be found in the first volume of Mr. Morris Fuller's book.

*The Algonquin Legends of New England; or, Myths and Folklore of the Micmac, Passamaquoddy, and Penobscot Tribes.* By Charles G. Leland. (Sampson Low & Co.)

To the rapidly accumulating stores of folk-lore Mr. Leland makes a singularly interesting contribution. As the result of inquiries made with no very sanguine expectation of success, he has come upon a "stupendous mythology, derived from a land of storms and fire more terrible and wonderful than Iceland; nay, so terrible, that Icelanders themselves were appalled by it." Very curiously, the mythology now first made accessible to American readers is so like the Edda that "there is hardly a song in the Norse collection which does not contain an incident found in the Indian poem-legends." It is impossible for us to do much more than introduce to lovers of folk-lore a volume of wholly exceptional interest and value. We may, however, draw attention to one or two special features. A very striking set of adventures are assigned to Olooskap, as the divinity is named. Especially worthy of study is the Passamaquoddy legend of the dreadful deeds of the Evil Pitohor, who was both man and woman, followed by the awful battle of the giants. In explanation of the wonderful tales concerning the Olooskap it must be said there is in Red Indian mythology no god, only more or less powerful magicians, depending upon magic pipes and belts and other fetiches. Of a different order are the "Merry Tales of Lox," who is the demon. We have marked scores of these stories for mention, but the very extent of the list is a reason for not commencing to deal with it. We will only draw attention, accordingly, to the Chenoo legends, which are terribly grim and powerful; to the stories of women who love lake serpents; and the curious Undine-like legend of the partridge. To make acquaintance with Teain, the Moose, the great Culloo himself, most terrible of created beings, Mahum the Wolf, Kusk the Crane, Koskomines the Blue Jay, &c., we must leave to the readers. We do so the more confidently as it is impossible for any whom this class of literature attracts to dispense with Mr. Leland's valuable and deeply interesting volume.

*A Short History of the Episcopal Church in the United States.* By the Rev. W. Benham, B.D., F.S.A. (Griffith & Farran.)

This little volume makes its appearance very opportunely. The celebration at Aberdeen, in the autumn of the present year, of the centenary of Bishop Seabury's consecration, and the further celebration by a service at St Paul's Cathedral on November 14 (the actual day of the consecration a century before), have once more drawn public attention to the Episcopal Church in America. Mr. Benham tells very pleasantly the story of the early days of the Church's history on the other side of the

Atlantic; the desire for Episcopacy; the political difficulties which for a long time impeded the realization of that desire; the impossibility of obtaining, at the moment, the episcopal succession from the hands of the English bishops; the subsequent recourse to Scotland; and, at length, the consecration of Bishop Samuel Seabury at Aberdeen, in "an upper chamber," by Bishops Kilgour, Petrie, and Skinner. He briefly sketches the rapid progress of the Episcopal Church in America, now possessing no less than sixty-five bishops, of whom Archbishop Trench (no mean judge) said, they "seem to me about the ablest body of men I have ever met." Mr. Benham has produced a readable little book, in which the salient points of the story are placed attractively before the reader.

### Notices to Correspondents.

*We must call special attention to the following notices:*

On all communications must be written the name and address of the sender, not necessarily for publication, but as a guarantee of good faith.

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following rule. Let each note, query, or reply be written on a separate slip of paper, with the signature of the writer and such address as he wishes to appear. Correspondents who repeat queries are requested to head the second communication "Duplicate."

Mr. P. N. P. CONNER, of 126, South Eighteenth Street, Philadelphia, writes to draw attention to the fact that at 6th S. x. 283, the inquiry concerning Millington, which appears at the close of the query, "Pattison of Pattison Fort," should be a separate query. He is still anxious to know if Millington Hall, co. Chester, is standing, and if any photograph or drawing of it is to be had, also, if the name Millington survives.

W. D., Brooklyn ("Grog"): "Good wine needs no bush."—We are compelled to close our columns against the kind of discussion that the derivations of the class with which you favour us invariably produce.

ALMA ("Byawise").—Surely this word, in the sense in which it is quoted in *The Lives of the Harlequins* from John Smyth of Nibley, 1607-1641, is taken from the French *laus*, slope, and means that William the Waste all walked eloping-wise. The term is obviously derived from the game of bowls.

STATIST: W. D. C. ("Sir T. Ingram"; "Date of Death").—After one query had appeared in "N. & Q." you send us a second, absolutely to the same effect, but with a different heading and signature, so almost betraying us into a second insertion. You must see that such a course gives endless trouble.

Mr. FINN ("Author of Song").—Information anticipated.

BRITOMART ("Impressions on Seals").—We cannot reproduce in print the impression you send us.

W. H. W. A. ("Beast").—This word cannot be grammatically used as a plural in the same sense in which sheep is used.

D. O. C. E. ("Christmas Poem").—Did not reach us until after the Christmas number was published.

### NOTICE.

Editorial Communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, 20, Wellington Street, Strand, London, W.C.

We beg leave to state that we decline to return communications which, for any reason, we do not print; and to this rule we can make no exception.



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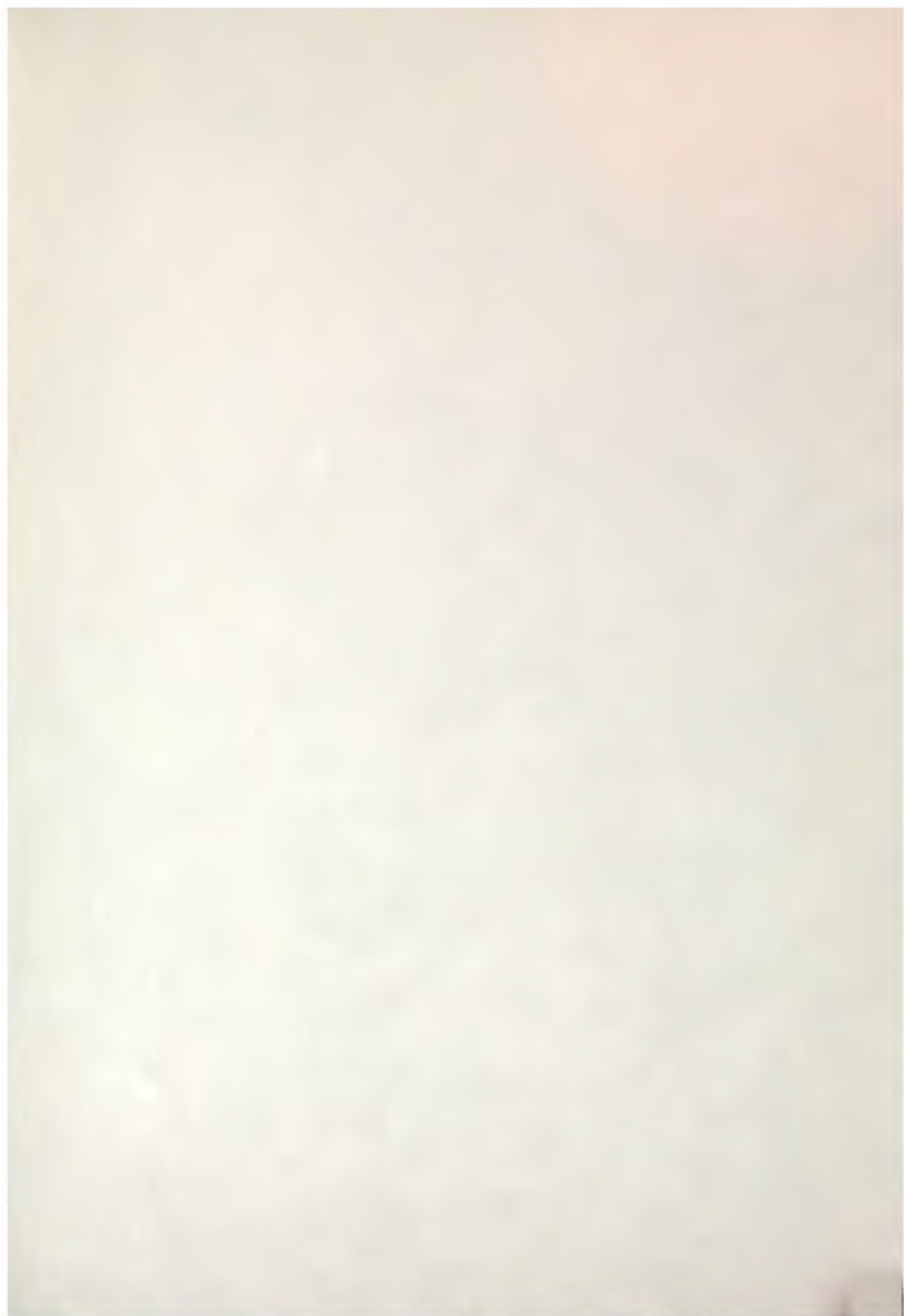


















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